



Luke 9:28-30.

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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 686.

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## The Old World in 1854.

(Concluded.)

DISAPPOINTED for the time, it was only to resume the course of encroachments towards this goal, till, in 1829, the Russians arrived at Adrianople, with a conquering army, when a treaty was concluded, in which, though trifling territorial concessions were demanded from Turkey, the Emperor obtained the fortresses on the eastern shore of the Black Sea, the virtual control of the Danube, and other advantages important to his ultimate projects. A Russian statesman writes of this campaign, in 1830: "It depended upon our own armies to march on Constantinople, and to overthrow the Turkish empire; but the Emperor was of opinion that this monarchy, reduced to exist only under the protection of Russia and made to obey no other wishes than hers, suited better our political and commercial interests." Here is a purpose steadily followed up, and, if from time to time deferred, it is only that its final execution may be more certain and complete.

When we look to the history of the world, this steady purpose assumes almost the appearance of a natural law. "In every age," says Gibbon, "the Sythians and Tartars have been renowned for their invincible courage and rapid conquests. The thrones of Asia have been repeatedly overturned by the Shepherds of the north, and their arms have spread terror and devastation over the most fertile and warlike countries of Europe." On the other hand it may be noticed that the wealth and luxury of the south, which has thus become the prize of Northern valor, are the sure means of exhausting the energies which won them, and the conquerors at last have fallen an easy prey into the hands of future invaders. The Turks, as they crouch between the threatening arms of Russia, are thus only about to become victims in their turn to the very law which placed them where they are. While human nature is what it is, we need not be amazed if a people, susceptible only of animal enjoyment should seek, as by instinct, to exchange the frozen marshes of St. Petersburg, for the fertile shores of the Bosphorus.

So far as a loftier ambition, and the lust of power can influence men, never could a people be stimulated by a more tempting prey than that which presents itself to the Russians in the conquest of Turkey. "When Constantinople" says the statesman already quoted, "has been once conquered, terror and the assistance of the schismatic Christians of Turkey, may subject, without much trouble, to the Russian sceptre the Archipelago, the coasts of Asia Minor, and the whole of Greece to the shores of the Adriatic. Then the possession of these lands so much favored by nature and with which no other country in the world can vie in respect to the fertility and richness of the soil, will raise Russia to a height of power surpassing the most fabulous accounts of the greatness of ancient Empires." To say nothing of personal ambition, even patriotism, according to the worlds corrupt estimate of it, forbids any ruler of Russia to be indifferent to such a prospect of national aggrandisement.

Besides the prospect of positive gain and glory in the conquest, we must not overlook the disadvantages of the present geographical limits of the empire, from which the expanding energies of Russia must seek to escape. Recall the facts already stated regarding that position, and then consider a gigantic power so cramped and confined—consider how this grand defect of the Russian empire must cripple her, either in peace or war; and it would be rather mysterious if she were content to sit down satisfied with her place. If she is to remedy it, in what direction can she look save to Turkey? Who else will give her room?

Besides the rich prize which she would find in Turkey itself, the wealth of the Indies invites her avarice and ambition alike. As we have already hinted, a glance at the map will show that she can entertain no project of Indian conquest until Turkey is hers. But the possession

of that country would as once enable her to interrupt and embarrass the whole system of our Eastern commerce, and to disturb the administration of our Eastern affairs; and ultimately it would secure her the possessions which we could no longer profitably occupy or successfully defend.

We have, in all this, made no account of the alleged religious motives of the present movement. The pretence, either of veneration for the holy places or a paternal concern for the security and rights of Christians under Moslem power, is too shallow to merit a discussion. The name of Christianity is never more outraged than when it is invoked by the butchers of mankind, made the watchword of political factions, or the rallying cry of invading armies. The Christianity of Russian manifestoes is a puerile superstition, having less claim to human respect than the austere fanaticism of the Mussulman. But though religion does not enter into the motives of Russia in urging on the crisis, or of Turkey in resisting the invasion, it will exercise great influence on the conflict. The appeal to it will influence the passions of the combatants and the masses of their countrymen. The Russian clergy are already alive to the prospect of extended influence to their church. And one of the greatest perplexities of the Porte is the fact that a large portion of the inhabitants of Turkey in Europe belong to the Greek Church, and may be tempted to join with the invaders against their Moslem rulers. From the time that the Grand Dukes embraced a nominal Christianity, they have used it as a political engine. Latterly the Emperors have relied on it as a means of uniting the races embraced by the Empire, and also of extending their dominions. In the testament of Peter the Great we find the following advice to his successor: "the Greeks (*i. e.* the members of the Greek Church) in Hungary, Turkey, and Southern Poland, now divided into parties, must be rallied around Russia as a central point. Russia must be their support, and, by means of a certain ecclesiastical supremacy, prepare the way for complete sovereignty." The zeal of the Czar to protect Christians in Turkey is but obedience to this charge of his great and sagacious ancestor. Turkey and her protectors well understand his policy, though it is impossible, at present, to tell how far he has succeeded in gaining the confidence of these Christians. It is not improbable that his emissaries have successfully tampered with their loyalty, and that he reckons upon a movement among them in his favor, so soon as his forces are at hand to sustain and improve it.

We might now enquire into the resources of Russia for the prosecution of her design, and the ability of Turkey to resist it. Much has been said and written on these points within the last few months; but it is difficult to arrive at any accurate conclusion. It may safely be said of either, that the grossest corruptions disgrace the administration of government, and that the masses of the governed are debased, benighted, and of course, enslaved. But, after all that is said of the poverty of the Russian exchequer, the discontent of the Russian nobility, and the misery of Russian soldiers, every one remains convinced that Russia is an enormous power, with resources undeveloped. And, after all that has been said of Turkish reforms, every one believes that Turkey is a decaying state—distracted by rival factions and races—worn out by excess, and sinking into a hopeless senility. No one doubts what would be the issue if these two were left to fight their own battle. Defeat will only exercise the former for future achievements. Present victory will only exhaust the latter for future overthrow.

The battle which is to be fought on the Danube is not, in reality, between the Czar and the Sultan. Turkey has long existed only by the protection, and for the purposes, of the Western powers. And the true contest is between Russia and these powers, for the supremacy of the world. We need not dwell upon the large interest which these powers have individually and collectively, in the issue. Only think of the consequences,

if the Russian Empire should cut the old world in two, by extending its unbroken line from the Frozen Ocean along the whole eastern frontier of Europe, the eastern shores of the Mediterranean, and the Red Sea to the Indian Ocean; and should gather, to the support of its brute force, acting from points of such advantage, all the resources of such a region. It is not English losses in the East, or French losses on the Mediterranean, nor here and there the sacrifice of some commercial post and political influence that are to be reckoned—the truth is, that when the Russian Empire is established in Constantinople, civilization lies prostrate beneath barbarian feet, religious and civil liberty are matters of history, and the ancient crowns of Europe become, in fact if not in name, vassals of the Czar. The true greatness of the peril was felt by Napoleon when anticipating its approach, he foretold that if ever France and England were sincerely and closely united it would be to avert this catastrophe.

We can look upon such consequences as these without apprehension, perhaps, when we consider that they depend not on Turkish imbecility, but on the united power and prowess of Europe. And had there been nothing else to calculate but the power of Russia matched against the united forces of the civilized world, few words would have been necessary to conduct us to the grand victory of "the world in 1854." But Russia is not infatuated enough to throw down the gauntlet at a time when the question would be of so simple solution. And reluctance and forbearance on the one side, speak as plainly as arrogance on the other, of less obvious sources of danger than the mere might of a northern army. Gibbon, in his *Decline and Fall of the Roman Empire*, after having traced the decay and overthrow of the Western Empire, and the deluge of Europe by Northern Barbarians, pauses to inquire whether Europe is still threatened with a repetition of the same calamities which formerly oppressed the arms and institutions of Rome. He finds a comfortable assurance in the thought, that such formidable emigrations can no longer issue from the North—that from the Gulf of Finland to the Eastern Ocean, Russia now assumes the form of a powerful and civilized Empire—that Europe is now occupied by powerful and independent States—that the science and arts of war are advanced—and, as a last solace, he cherishes the confidence that modern civilization cannot be obliterated. The considerations he suggests may warrant the assurance that the danger will not assume the same form or prosecute the same course as before. But from beyond the Rhine and the Danube there is an enemy menacing, not Turkey alone, but Europe, with a desolating war, which may after all, be little less terrible than the incursion of Barbarians.

The public press, like our everyday conversation, is very apt to lead us astray as to the actual state of the world, by occupying attention with the latest and most exciting topic. For the past month or two, the Eastern question has overshadowed everything, and the state of European nations has been lost sight of. But the victims of oppression do not cease to groan because no one heeds their cry—the leaders of the popular cause do not cease to plot because the eyes of the world are turned the other way—wrongs are not righted because they are neglected—grievances are not redressed by mere indifference. Italy is not reconciled to degradation and foreign bayonets, because the Sultan has declared war with Russia. The skirmishes on the Danube do not soothe the deep wounds of Hungary, or change German Democracy into loyalty to Austria. It is all there—the fierce hatred engendered by centuries of wrong, and the settled purpose to be free and to be avenged too; it is all nursed in moody silence—embittered by the treachery which stole away the sweet prize of victory, and galled by the rigor of reactionary despotism. The revolution of 1848 remedied no evil, and healed no wound. It taught no salutary lesson to the oppressors, for they escaped from its consequences by falsehood, and only

maintained their fraudulent advantages by the perpetration of greater crimes than ever. It taught the oppressed what they might do if they dared, and it taught them too, what they had to expect from the promises of princes. We conversed sometime ago, with an accomplished man who was a leader in the revolution in the Grand Duchy of Baden—which, in 1848, drove the Duke from his throne. Arguing with him against the fitness of the masses of Europe either to achieve or maintain their liberties, we referred to the utter failure of the recent revolution as proof. He replied with a fierceness which contrasted the more strikingly with his usually amiable and polished manner:—"Yes we failed—many of us are exiles, and those we left behind are ground down by a harsher tyranny than ever—but we failed from a cause that will not defeat us again. We trusted the word and honor of tyrants—but in the next revolution a paper constitution will deceive no man, and the only course that is left us is the extermination of the race, and to treat royal and aristocratic blood as an unpardonable crime, and let it out wherever it flows—in the veins of man, woman, or child."

This, we fear, is the common sentiment of European republicanism. Despotism—false, cruel, unsparing despotism is a black crime; but the spirit which it has awakened against it in the bosoms of those it has trampled on, is not the holy spirit of freedom. And there it is—it bides its time, and the powers of Europe know it, and the ruling classes know what they have to expect.

England, indeed, does not fear a revolution at home—but England had never more to gain by peace, nor so much to hazard in war. She has every reason to dread the threatened disorganization of civilized society. It was a time when the close alliance of England and France seemed impossible. We had reason to suppose that France only waited for an opportunity to retrieve the honors lost on the plains of Waterloo. It seems but yesterday, that the English press was discussing the projected invasion of their Island by Napoleon III.

It may be asked, but now that France and England appear united and in earnest, and when even Austria maintains her independence, why does the Emperor of Russia only assume a bolder attitude, and improve every parley to make fresh displays of arrogance? Does he believe that he can stand alone against the world? No, but he knows, or fancies he knows, what will follow when the arms of the West are fully occupied in the East. He knows what Kossuth and Mazzini and Gavazzi are preparing for Pope, Emperor and Princes. He knows the sullen impatience of the masses, which the counsels of their leaders and the arms of their oppressors scarcely restrain. The probability of an outbreak of revolutionary violence which will shake Europe to its centre, enters most distinctly into his calculations in urging on the crisis, and in the calculations of the Western Powers in striving to avert it.

All parties know that the present relations of the rulers and the governed on the continent of Europe cannot be permanent. Cities cannot be held perpetually in a state of siege. Martial law cannot be established as the habitual condition of a country. The rigor of reactionary despotism cannot be endured, and yet despots do not see how it can be relaxed. The rankling injuries of centuries are only irritated, and the hatred of the masses is only embittered by the measures which maintain the appearance of subordination. Many sympathizers with the oppressed say, "let the hurricane loose! after it will come a clear sky and a smiling landscape." It is easy to invent plausible tropes. But look at the matter of fact. Suppose that the torch of revolution is lighted—that the oppressor and the oppressed have met foot to foot—and that the people have come out of the conflict victorious. Is that all that remains to be accomplished? Are they prepared upon the wreck of thrones, and over the ashes of temples and palaces, to organize, establish and maintain free institutions.



An infuriated mob may be mighty to overthrow every thing that exists, but can they reorganize society from the beginning? What we know of the people and their leaders, and what we have witnessed of their experiments, leave but one answer to these questions. We know what they are, but who can tell what war—above all civil war—and such a civil war as that must be, will make them. It may make one's blood curdle to anticipate its horrors; and can it be supposed that nations steeped in ignorance, degraded by oppression and infuriated against the abused name of religion, will come out of its fierce passions, unbridled license and unsparing butchery, purged and enlightened. "It is no dream of dyspepsia, or threat of a lunatic." It is evident to any one who will open his eyes and look around. There are two fearful alternatives before Europe, equally dark equally terrible to a true man—Anarchy and Despotism.

Waymarks in the Wilderness.

### Human Instrumentality.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded from our last.)

We may learn to give God the glory for all the use which he makes of us. Moses by the means of his rod wrought many miracles in Egypt and elsewhere. He stretched out his rod, and the sea was divided. He held it up, and Amalek was discomfited. He smote the rock, and the waters gushed forth. But the rod had nothing to boast of, neither had he who used it. The rod was indeed an interesting object, and more so him who wielded it, but no virtue must be ascribed to the one, or glory to the other. "Power belongeth unto God," not to Moses, nor to his rod. "God led Israel by the right hand of Moses with his glorious arm, to make himself (not Moses) an everlasting name."—Isa. 53:12. Moses sung at the Red Sea, "Sing ye to the Lord, for he hath triumphed gloriously;" and at the end of his life his last words were, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" To teach Moses to ascribe greatness to God, was God's design in all his previous training. He has the same end in view with all his people, even "that no flesh should glory in his presence, but that he that glorieth should glory in the Lord." Paul, Apollos, Cephas, are all nothing. "Christ is all;" "God giveth the increase." Moses and Paul were both educated men, and God intended that their knowledge of earthly sciences should be consecrated to his cause; but he casts them down and empties them before he employs them, and then when they have learned that his strength is made perfect in their weakness, they give him all the glory.

Let us beware of using aught we possess in self-will or self-dependence. It is possible to do this even in God's work. Paul was in danger of thus acting, and a thorn in the flesh was given him to prevent it; Moses actually entered into this temptation, and on account of it was not permitted to go into the land of Canaan. The Lord told him to speak to the rock and bring forth water for the murmuring tribes. Instead of this, with his rod he smote the rock twice, and accompanied the strokes with the angry observation,—"Hear, now, ye rebels, must we fetch water for you out of this rock?"—Num. 20:11. This offence was threefold; he smote the rock instead of speaking to it; he called the people by the name of rebels; he spake as if he, and not Jehovah, could make the rock give water. God was dishonored, Moses seriously punished, and we are solemnly warned. God is jealous of his glory. "He will not let his most favored instruments rob him with impunity. Let us ever lay low, and ascribe unto the Lord the glory due unto his name. This is the way to secure the Lord's presence, help and blessing.

Surveying the history and the lessons we have gleaned from it, let each one consider the question as coming from God to him—"What is that in thine hand?" Does this meet the eye of an unconverted man; sinner, do you take the question home. You have a weapon in your hand, what meaneth it? Alas! you are fighting against God. Have you never read—"Woe unto him that striveth with his Maker?" Cast that weapon on the ground; cease that look of stout defiance, and refrain from those proud words of boasting. Your weapon may, yea must, inflict a deadly wound on your own soul; your high looks and scornful words are sowing seeds for a terrible crop of woe. Behold He stands before you whose mercy you have long despised, and whose authority you have so long defied. What is that in his hand? The olive branch of peace. He extends it to you, and beseeches you to be reconciled to him. He points you to the cross, and says, "There will I meet you, crush your rebellion, and pardon the rebel."

Remember, immortal, responsible man, that a time will come, and come soon, when you must answer the question, and tell what there is in your hand. You may stoutly refuse to answer it now, or you may sullenly say, "May I

not do what I will with mine own?" "Who is lord over me?" "Am I my brother's keeper?"—all this you may say, and much more of a similar kind, and God may keep silence, but ere long he will speak and set all in order before your eyes. You must hold up at the judgment throne what you have held in your hands here. How many will wish then to cast their weapons, their toys and trifles away, and to empty their hands! but no, this cannot be. The themes which employed your thoughts, the objects which engaged your affections, the labors wrought by your hands, must appear with you before the bar of God. You have sown plentifully, a crop has sprung up, you must appear with it at the great harvest day, in order to reap. Oh! you will not appear with rejoicing if you sow to the flesh. Then listen to the voice of mercy—"Cleanse your hands, ye sinners, and purify your hearts, ye doubled-minded; be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of God, and he will lift you up."—Jas. 4:6, 8. Let your heart's response be—"I will lift up my heart with my hands unto God in the heavens;" I will contend no longer against Omnipotence, and trifle no more with eternal things. Anxious sinner, what is that in thine hand? Thou art not at rest; why not? It is of no use to bring tears, vows, hopes, or purposes of amendment. Take the great atonement in the hands of faith, and God will accept you, and fill you with peace and joy in believing.

Believer, once more put the question—Is there anything in your hand which God bids you renounce? Are you keeping back anything for which he calls? Study the conduct of Jesus, the love he displayed, his burning zeal and unbounded compassion—this is the best means to bring about an entire surrender and devoted service. Behold he comes from heaven to earth on his errand of love! What is that in his hand? the truth! How sweet, sublime, soothing, sanctifying, is that truth! "Grace is poured into his lips." He goes to the cross; what is that in his hand? the rugged nail, engraven in indelible characters the names of those for whom he died! He rises from the grave; what is that in his hand now? a receipt in full from God the righteous Judge; read it believingly, and sing, "Who shall condemn?" He rises to God's right hand, an intercessor and advocate, and in the face of the great accuser holds up in his hand the trophy of his grace, "a brand plucked from the fire." Rejoice, tempted one; thou shalt be saved by his life. He sits on God's throne, and in his hand is the seven-sealed book which he will open. He will fulfil all God's decrees to his highest glory, the salvation of the Church, and the confusion of his foes. Behold he cometh with clouds! What is there in his hands now? a rod of iron and a crown of glory. His rejecters are bruised and broken, like a potter's vessel; his faithful followers are crowned, and sit down with him upon his throne. "It is done!" judgment is finished, righteousness hath triumphed, and in the once pierced hands of the Mediator is the whole flock, given to him by his Father; and also this world, recovered and renewed, beaming bright with beauty, for ever to remain a monument of his omnipotent love. Believer, study these glories and triumphs of Christ until you feel that his love constrains you to live to him who died for you, and rose again.

One closing thought: What wonders will be unfolded in the judgment and through eternity, when the history of human instrumentality shall be read over! Doubtless this will be one of the employments and enjoyments of eternity, to trace the sovereignty, wisdom, power and condescension of God in connection with human instrumentality. God will have all the glory of all that has been done, but much comfort will come to his people from tracing his goodness in the use which he has made of men in building up that spiritual temple which will stand for ever, the brightest monument of divine glory. Let us all labor for God in anticipation of that glorious "world to come," having, like Moses, "respect to the recompence of reward."

"THE REWARD!" how glorious, how expressive of the love of the great Master whom we serve! Behold the laborers in their everlasting home! "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands."

Yes? the hands that wielded the sword of the Spirit, that scattered the seed of truth, that were lifted up in prayer, and stretched forth to relieve and assist the poor and needy; the hands which, though feeble, and at times ready to hang down, yet helped to rear the temple of the Lord, now grasp the palm branch, and strike the harp of gold. They sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways,

thou King of saints!" There is no glorying in what they have done; they ascribe "salvation to him that sitteth upon the throne, and to the Lamb!" But their services are not forgotten by him for whom they labored, and the very labors over which they shed tears of penitence are crowned with divine approbation. Labor on, then, ye saints of God; "whatsoever your hands find to do, do it with all your might." Do it heartily as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. (Col. 3:23, 24.)

"Feeble and weak our offerings seem,  
Drops in the ocean of thy praise;  
But mercy, with her genial beam,  
Is ripening them to pearly blaze;  
To sparkle in his crown above,  
Who welcomes here a child's as there an angel's love."

### The Great Chinese Movement.

The New York Observer thus speaks under this head:

Two opinions prevail here and in China in respect to the great social and political movement in China. We have recently had the pleasure of spending some days with the Rev. Mr. Taylor, just returned from the Celestial Empire, and we are now "fully persuaded in our own mind," as to the nature of the "rebellion." The missionaries themselves are divided in opinion, as to the meaning and end to the mighty movement, but as Mr. Taylor is the only one who has had personal intercourse with the insurgent army, we are disposed to give great respect to his opinions, and entire credence to his facts. It is not denied that the leader of the insurgent party, who have now overrun two-thirds of the Empire, and have fair prospects of upsetting the government, was once a pupil of an American Missionary, a man of whom the California Courier gives the following account some months ago:

"To a citizen of our own country belongs the great honor of having trained and disciplined the chief who first set in motion the ball of the revolution. His name is Rev. I. J. Roberts, a native of North Carolina, and now a Baptist missionary on his own account. The chief leader and originator of the revolution is Te-pau-wang who was for a long time a pupil of the Rev. Mr. Roberts. Te-pau-wang, in becoming acquainted with the principles of Christianity, as well as the international relations which existed between the various Christian and civilized states of the world, became convinced that it was his duty to destroy Paganism establish Christianity among the people, and to overthrow the venerable walls of China, as well as to open that country to the world. So strong were these convictions on his mind, and so anxious was he to accomplish these results, that he did not stay in Canton long enough to connect himself with the church under Mr. Roberts, but quietly left the city with a few friends, some tracts, and portions of the Old and New Testaments, to commence the work of revolution in the interior. Neither Mr. Roberts nor any of his friends knew where he had gone, until they heard of his movements several hundred miles from that city.

"He showed himself not only a great teacher, but a great leader, and soon had around him a body of enthusiastic devotees numbering ten thousand. The Tartar Emperor on learning this fact, ordered an army to march to the camp of the insurgents with the view of putting them all to death. The two armies met, and after a hard contest the Emperor's troops were defeated. This was the beginning of the revolution, and now more than two-thirds of China have been conquered and that country may be said to have been under a new civil administration. Te-pau-wang has recently written a letter to the Rev. Mr. Roberts, in which he invites him to the camp of the insurgents as their teacher and chaplain. In this letter he alludes to their former acquaintance, and to the deep impression which still remained upon his mind, from the religious instruction he had received from him. He says nearly all the provinces have come under his control—that myriads of men assembled morning and evening for worship, and to observe the ten heavenly commandments. But he confesses with apparent regret, that few of them are deeply versed in the doctrines of the gospel. He, therefore, urges Mr. R. to come to his camp, which invitation has been accepted, and Mr. R. is now travelling, as chaplain, to the army of the revolutionists.

"Mr. Roberts is an original, and we may say a remarkable man. We knew him in boyhood, before he left for that great theatre on which he is now acting so distinguished and extraordinary a part. On making a profession of religion in Mississippi, where he was a large planter, he suddenly emancipated his slaves, leased out his plantation, and offered himself to the Baptist Board, in Boston, as a missionary to China. His proposition came so unexpectedly, and he

being so little known, that body of Christians declined to receive him. Nothing daunted by this refusal, he packed up his trunks, and left for China, as a missionary on his own account. Since he has been there, he has been in the service of the Northern and Southern Baptist Board of Missions; but never obeyed their orders only when it suited him."

Mr. Taylor tells us that while at Shanghai he determined to make an excursion up the river to the camp of the insurgents, to penetrate into the midst of them, have a personal interview with their leader, and learn, if possible, his real designs, and the spirit by which he was impelled. He succeeded, after great exposures, in reaching the city of Chin-kiang-foo, which was then their head-quarters. He threw himself at once upon the mercy of the insurgents, who demanded of him the object of his visit. This he refused to disclose till he was conducted into the presence of the chief. "On my way," he says, "as I passed along, I frequently heard the sound of people chanting; and inquiring of my attendants what was the meaning of these sounds, I was told that the people were worshipping God, and that it was the hour of morning worship. I saw idols thrown down in all directions as I passed through the streets, and I was frequently saluted by the term 'brother.' This was perfectly new, for at Canton the appellation is 'foreign devil;' and while walking in the suburbs of Canton, you will hear this perhaps a hundred times. I at last arrived at the head-quarters, and, after passing through a number of gateways, on either side of which were curtains of yellow silk, and a great deal of embroidered drapery of various kinds, for a distance of upwards of 300 or 400 yards from the street, I came at last to the inner recess, and there I was requested to sit. Again I was interrogated as to my object, but I said I must communicate with the chief. In order to remove my doubts, he took his seat in the middle of the hall, and his attendants arrayed him in his robes. And when I was persuaded he was the man, I opened my carpet-bag, spread before him the Gospels, the Acts, and the Tracts, and told him the object of my visit, which was to give him a complete knowledge of the doctrines of Christianity. He seemed grateful for the books, and entertained me hospitably. The hour of breakfast was approaching, and they had morning prayer before breakfast. He and his attendants were seated in this large hall on cushioned chairs; one individual read a portion of Scriptures and then they chanted some hymns, which the leader probably had composed. At the close of these hymns, I noticed that they chanted a literal translation of the Doxology. After this they all took their cushions, placed them on the pavement, kneeled on them closing their eyes, and lifting up their faces towards heaven, while the secretary of the chief, (I think it was), read a prayer. At the close of this we proceeded to breakfast in the adjoining hall. As a guest it would have been etiquette to have commenced with my 'chop sticks' first; but I waited, thinking they would ask a blessing. This I told them; when they informed me it was their custom, but it had been included in the previous prayer. I explained to them that it was not exactly our course, and asked to be allowed to do so; which they requested me to do, and I did it accordingly in Chinese."

Mr. Taylor became fully acquainted with the military resources and ability of the insurgent army, and entertains a strong conviction of their ultimate success. He says:

"I ascertained that these people were sincere worshippers of the one true God; that they had sworn the extermination of idolatry in every form; that they were exceedingly friendly to foreigners, and expressed themselves desirous of becoming more instructed in Christianity, only the difficulties at present were so great, that they thought I had better wait for some months. This movement has for its object the overthrow of the Tartar dynasty, and the establishment of the old Chinese Government. Therefore, it is strictly a patriotic movement; and we are in the habit, in China, rather of calling them 'patriots' than 'insurgents.'"

It should be borne in mind that China has one-third of the human race! A struggle is therefore going on in China at this moment, that promises to work a more sudden and tremendous change, than the arms of England and France in Turkey. These Chinese rebels are the sworn enemies of idolatry. The people elsewhere receive them, and yield their gods to destruction! Great ignorance may prevail, and much error be mingled with the faith of these warrior preachers, but there is no denying that they are crusaders, and will batter down Paganism wherever they triumph.

(For the Herald.)

### God's Will on Earth.

"Thy kingdom come. Thy will be done in earth as it is in heaven."

It will perhaps make but little difference with the suggestion, which I propose to make, whether



we understand that the phrase, "as in heaven," modifies both clauses which stand before it, or only the latter. My opinion is, however, that "Thy kingdom come," and "Thy will be done," are to be regarded as relating to one fact, of which co-relative parts are briefly presented. If so, both clauses are modified by the adverbial phrase—What is the object of this petition of our Lord's Prayer? If we know how the will of God is done in heaven, we may be able to know the meaning of this request, which we do or should daily make to our "Father in heaven." And if we know but little about the glories of the heavenly world, yet, since we know that God is there, and that perfectly holy beings worship in his presence, we may have the highest conception of perfection or of a blissful state, of which we are capable. In heaven God manifests himself to adoring saints and angels. There the redeemed are present with the Lord. In heaven the worshippers are all free from sin, from sorrow and sighing. In heaven God's will is obeyed perfectly, and all of his willing servants delight in doing his will.

The Lord has taught us to pray that the same, and more than can be described, be on earth. Yes; he has taught us to pray, not that heaven may be transferred to earth, but that the glories of heaven may be extended to earth, so that there may be the same purity, the same holiness, the same joy and blessedness here that is there. Let it be remembered that the petition is not that there may be a state of things somewhat resembling heaven, but that the full blessedness of the heavenly state may be realized on earth. The accomplishment would involve the existence on earth of beings as pure and holy as the angels, and equal to them in dignity and might.

Is it wrong or absurd to believe that this daily prayer of the whole church will be answered? I might argue that it would be somewhat after this manner. This form of prayer was given by Christ and is therefore perfect. Acceptable prayer is offered in faith, and there can be no true faith without the revelation of the Divine word. We could not therefore suppose that Christ has taught us to pray daily for that which he has said shall never be accomplished, or respecting which he has made no promise. But I do not intend to argue this point here. I only wish to call attention to the fact that every Christian who offers the Lord's Prayer sincerely and truly, most evidently desires that all that Millenarians assert will be realized. Yes; notwithstanding we are opposed, those who oppose us, in form pray that our doctrine may prove true. And if they love Christ they love our doctrine, and contemplate the fact which it embraces with inexpressible satisfaction and delight, and God is pleased with their sighing for its accomplishment. Since, therefore, the warmest affections of all Christians are with us, may we not hope that all will, at some future time, see eye to eye. It is in manner a thing to be wondered at, that Christians should take great satisfaction in singing the following stanza, yet I have been surprised that so few think of its import.

"Waft, waft, ye winds, his story,  
And you ye waters roll,  
Till like a sea of glory  
It spreads from pole to pole.  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
Returns in bliss to reign."

c.

### Do You Pray?

DAVID did. His circumstances indeed were unfavorable. A crown was upon his head. The cares of a kingdom pressed him. He might have said—"I have no time." But he prayed. He prayed much. It was one of his most influential habits. What proofs and illustrations abound in those wonderful compositions, the Psalms. How touching, earnest, sublime often were his cries unto God. How have his spiritual exercises been an incitement and pattern of devotion in every succeeding age.

Daniel did. He was indeed a statesman and courtier. He lived in the midst of idolaters. To them his religion was offensive. The king bade him not to pray unto Jehovah. If he did, it was a mortal peril. The men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously, but without concealment. His religious principle was stronger than his fear of men. "Three times a day he kneeled and prayed and gave thanks before his God, as aforetime."

Paul did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the Spirit. The fact was, the surprising but the conclusive proof of his spiritual change and transition. From being Paul the persecutor, it was thus shown he had become Paul the saint—however, after that event, was his life one of prayer, as well as heroic labor—of prayer for himself—for his countrymen, for the Gentile world—for the blood-bought Church.

Holier, intenser, sublimer aspirations probably never ascended from a soul this side of heaven.

The Saviour did. It is a most impressive truth. It ought to be pondered by all who do not pray. The Saviour was perfect. He was divine. He sustained no such relations of dependence as we sustain. He had no sins to be forgiven. There were in him no lusts to be restrained and purified. He was subject to no temptations he could not resist. He was assailed by no enemies he could not conquer. He had life in himself. He had executive power. He had infinite merit but he prayed. He prayed in earnest, and with his disciples.

"Cold mountains and the midnight air,  
Witnessed the fervor of his prayer."

Yes—David, Daniel, Paul, all prayed. They were men of prayer.

Do you pray?

Presbyterian.

For the Herald.

### The Worldling's Prayer.

O GIVE me the world, for its hopes they are mine;  
For its skies wear a dazzling hue:  
Its wisdom, my happiness it shall divine,  
Its knowledge my pathway to rest shall define.  
For its precepts I have to pursue.

O give me the world, for its hopes they are mine;  
Let its prospects unfold to my view;  
To its god and its fortunes myself I consign,  
To its sources of bliss will my portion confine:  
For its promises are they not true?

O give me the world, for its joys they are mine;  
Let its flowers my pathway bestrew;  
To love and to serve it I always design—  
To pay my devotions and bow at its shrine:  
For its glories with rapture I view.

O give me the world, for its joys they are mine,  
All the joys that ever I knew;  
Let me feast on its dainties, its food and its wine;  
Give me robes rich with diamonds, and equipage fine,  
That shall sparkle as morning's bright dew.

O give me the world, for its joys they are mine;  
Its happiness let me prove true:  
For its garnish and tinsel enchantingly shine:  
Its pleasures and charms I can never decline,  
Till the mourner my couch shall bedew.

O give me the world, for its joys they are mine;  
Let me trace its meanderings through;  
Let the Christian in sadness and sorrow repine,  
I ask not his joys, will not bow at his shrine:  
For I wish all his prospects untrue.

O give me the world, for its hopes they are mine;  
Let the future be hid from my view;  
All mercy and goodness the Being Divine,  
Only peace and true bliss unto me will assign:  
Though the world I may love to pursue.

O then give me the world, since its hopes they are mine,  
And all others I ever eschew;  
For its wealth and its pleasure all else I resign;  
Let its garlands and laurels around my brow twine:  
For its ways I rejoice to pursue.

### THE CHRISTIAN'S PROTEST.

I WILL not love the world, for its hopes are not mine,  
Though its skies wear a dazzling hue:  
For its wisdom, true happiness cannot divine;  
Its knowledge no pathway to rest can define,  
And its precepts I will not pursue.

I will not love the world, for its hopes are not mine;  
Not its prospects enrapture my view;  
To its god all my fortunes I will not consign;  
To its sources of bliss I will never confine;  
For its promises all are untrue.

I will not love the world, for its joys are not mine,  
Though its flowers my pathway bestrew;  
To love or to serve it I never design—  
To pay my devotions or bow at its shrine:  
For its glories all wear a false view.

I will not love the world, will not call its joys mine—  
Such joys as worldling's e'er know;  
Care not for its dainties, its rich food and wine;  
Nor its robes set with diamonds and equipage fine:  
Tho' they sparkle as morning's bright dew.

I will not love the world, for its joys are not mine;  
Its happiness will not prove true:  
For its garnish and tinsel deceitfully shine;  
Its pleasures and charms if you do not decline,  
Your couch oft with tears shall bedew.

I will not love the world, will not call its joys mine—  
Will not trace its meanderings through;

Though oftentimes the Christian in sorrow may pine:

O give me his joys, let me bow at his shrine,  
For all his bright prospects are true.

I will not love the world, for its hopes are not mine—

Shall not veil my bright future from view;  
In mercy and justice the Being Divine.

Will peace and true bliss to the Christian assign,

Who will not love the world to pursue.

I will not love the world, since its hopes are not mine;

Richer hopes I will never eschew;  
Its charms, wealth and pleasures will gladly resign,

For the bright crown of glory that shall his brow twine,

Who rejoices his Lord to pursue.

J. W. D.

### Longing for the Conversion of Sinners.

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "*Alarm to Unconverted Sinners*," it is said, that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and in preaching." Bunyan said, "In my preaching, I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work." Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington: "Now after near forty years' preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the Gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth." "O labor, labor," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the objects of his tears, cares, fears, and daily prayers; that he labored among them early and late." "And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Fleming, in his "*Fulfillment of Scripture*," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, 'I have the souls of three thousand to answer for, while I know not how it is with many of them.'" Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

Scottish Guardian.

THE IMPERIAL CANAL OF CHINA.—One of the most extraordinary works of art in the world is the Imperial Canal of China. This wonderful structure, which was built by the Mongol Emperor, Kublai Khan, extends from the vicinity of Pekin, at which city the same emperor fixed the seat of government, to the Yangtse Kiang river, a distance of more than six hundred miles to the southward. The canal is in some places tunnelled through heights, and at others it is carried through lakes, and over marshes and low grounds by means of stupendous embankments. Rivers feed it, and goodly ships sail on its waters. It is used not only as a great commercial highway, but as an irrigator and drain to the country through which it flows, and renders available much land that would otherwise be useless. The canal exhibits sound practical skill, and even genius, on the part of its constructors, and as a work of labor it is gigantic. It is one of the greatest of those great works which are to be met with in China on a larger scale than in any other country in the world.

MARIOLATRY.—The French correspondent of the *Independent* quotes a passage from the last charge of Bishop of Nantes, which furnishes another instance of the blasphemous homage paid to the Virgin Mary, in the Church of Rome. "Before Mary was," says the Bishop, "God

complained that he had nobody to stop the course of justice. He has given us that Mother of Mercy. Where the patience of Jesus Christ has been tried out, when in him the Judge must take the place of the Saviour, there remains for us the resource of Mary's maternal patience, and nothing is equal to it!" The same writer communicates a piece of news, which, he says, "is going the rounds of our Roman Catholic papers:" "On the twenty-third of March last, the Queen of Spain went, in great state, to the Church of Atocha, to decorate the statue of the Virgin with the collar of the Golden Fleece, and the great cordon of the order of Charles." A few years ago, he tells us further, the Virgin was named Commander-in-Chief of the Spanish armies. When will the Dark Ages end?

### Foreign News.

NEW YORK, June 30.—The *Europa*, Captain Shannon, from Liverpool 17th inst., arrived this evening about 6 o'clock.

She brings little or no news.

The *Europa* brings 76 passengers. Passe, 18th, off Kinsale, steamer *City of Manchester* from Philadelphia for Liverpool. 29th, 6 p.m. passed steamship *Arabia*, bound east.

The *Franklin* arrived at Southampton on the 15th.

Silistria held out to the latest dates, the 14th. It is announced that Austria and Prussia have jointly framed a reply overruling the objections of the smaller German States.

Col. Mantueffal is about to go to St. Petersburg with a message from Prussia, recommending the Czar to accept Austria's recall summons; it is, however, rumored that the Czar has already refused it.

The Baltic fleet was at Boresund, twenty miles from Helsingfors.

Nothing later from Asia, Greece, or Black Sea. The Allies are still proceeding to Varna.

Redchid Pasha retires from the Turkish Ministry, and is succeeded by Chechib Effendi.

A bill, giving Canada an elective Senate, passed to a second reading in the House of Lords.

Very wet weather in France excites fears for the crops.

Prince Paskiewitch has been severely wounded.

BERLIN, Friday.—The Austrian and Prussian note in reply to the Hamburg coalition, was despatched to-day.

On the 13th of May, three British steamers destroyed the ships, dockyards, and stores at Brahestadt, in the north of the Gulf of Bothnia—350,000 roubles damage was done. On the 31st, a steamer captured several vessels off Uleaborg, and on the 1st of June, four steamers destroyed the ships, dockyards, and stores at Uleaborg—400,000 roubles damage done.

ATHENS, June 7.—Complete concord now exists amongst Ministers. The three dismissed Generals made their submission.

Hadji Petro still holds out in Thessaly.

LONDON.—The *Europa*, cavalry transport, was burned to the water's edge while on her passage to Gibraltar with troops. Twenty-one lives were lost, including Col. Moore, commander of the troops, and fifteen soldiers. The remainder on board, sixty-six in number, saved themselves in boats.

VIENNA, June 16.—The Russians made another unsuccessful attempt on Silistria on the 10th. Marshal Paskiewitch received a very severe contusion in the right leg, and was obliged to delegate the command to General Gortschakoff, and be removed to Jassy.

A Turkish attack on the Island of Mogan was repulsed.

The Emperor Nicholas is shortly expected at Kiev.

It is stated that the Porte signified its acceptance of the Convention proposed by Austria, with reference to the eventual evacuation of the Principalities.

ST. PETERSBURG, June 8.—The news of the adhesion of Greece to the ultimatum of the Western Powers, caused great surprise, Russia reckoning on diversions contrived at great expense in the Southern provinces of Turkey.

The Paris *Moniteur*, in alluding to the arrest of Mr. Dillon, the French Consul at San Francisco, says the Minister of France at Washington hastened to bring this infraction of consular privileges under notice of the United States Government, and the language of the American Government does not permit of doubt of its being disposed to do justice to just complaints.

The *Pays* says that the question between France and the United States, arising out of the arrest of Mr. Dillon, is settled. Nothing remaining for arrangement but the form of compensation to be given.

Lord John Russell has been unanimously re-elected to his seat in Parliament, by the City of London. He addressed the citizens in very decisive terms as to the war.

A telegraphic despatch, dated Gothland, 11th,



says the French and English fleets were at Bore-sund, twenty miles from Sveaborg, and it was expected that they would attack the latter place on or soon after the 13th. There were sixteen Russian ships in Sveaborg, and they have blocked the harbor by sinking a ship loaded with rock.



## The Advent Herald.

BOSTON, JULY 8, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XLIII.

WHEN thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—v. 2.

To pass through fire, and through water, were proverbial expressions for encountering straits and difficulties, of any kind,—for which they are put by substitution. Thus in Psa. 66:12, "We went through fire and through water: but thou broughtest us out into a wealthy place."

God's presence on such occasions implies his aid; and the declarations that the rivers shall not "overflow," the fire "burn," nor the flame "kindle upon" them, are put by substitution for promises of God's protection and watchful care respecting them. Psa. 91:2-7—"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side; and ten thousand at thy right hand; but it shall not come nigh thee."

The preservation of Noah and his family in the ark, from the waters of the flood, (Gen. 7 and 8,) the passage of Israel through the Red Sea, (Exod. 14,) and through Jordan, (Josh. 3:16,) the crossing of Jordan by Elijah and Elisha, (2 Kings 19:8, 14,) and the preservation of the three worthies in the fiery furnace, (Dan. 3:25, 27,) are instances of a literal fulfilment of these promises; and though the children of God will be thus preserved at the final conflagration, yet a more general promise of Divine protection, is doubtless here intended.

The next verse contains the reasons why God thus promises protection.

For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.—v. 3.

The Lord is the God of those who serve him, as Baal is of those who serve him. Rom. 6:16—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" The righteous not only regard Jehovah as the true God, but as their God—their constant refuge and Friend. Being such, he will protect and defend. Prov. 11:8—"The righteous is delivered out of trouble, and the wicked cometh in his stead; (21:18,) 'The wicked shall be a ransom for the righteous, and the transgressor for the upright.'"

As evidence of God's favor, the giving of Egypt, Ethiopia and Seba for them, is instanced. The reference is somewhat obscure, for the want of historical light: and though the application has been objected to, nothing better harmonizes with it, than the supposition that reference is made to the siege of Jerusalem by Sennacherib. (See note on 37:8.) While warring against Egypt, he was deterred from prosecuting that enterprise, by the rumor that "Tirhakah king of Ethiopia," was "come forth to make war" against him. This caused him to hasten his attack on Jerusalem, when his army was destroyed by an angel of the Lord.

Layard, in his *Nineveh and Babylon*, says of Esarhaddon, the son and successor of Shalmaneser, that, "Like his father he was a great warrior, and he styles himself in his inscriptions, 'King of Egypt, and conqueror of Ethiopia.'"—p. 621. It is not unlikely that Esarhaddon was revenged

on Ethiopia, situated on the upper waters of the Nile, for the assistance rendered Egypt against his father, whose defeat at Jerusalem was thereby hastened.

"Seba" was a son of Cush, (Gen. 10:7,) which is the word here rendered "Ethiopia." It might, therefore, be a province of, or closely connected with, that country. Josephus says of "Saba," that it "was a royal city of Ethiopia, which Cambyses afterwards named 'Meroe,' after the name of his own sister."—*An.* 2. 10. If this was the "Seba" here spoken of, it was an island city in the River Nile, and doubtless suffered with Ethiopia and Egypt,—their being given as a ransom, implying that they were given to slaughter, in the place of Israel.

Since thou wast precious in my sight, Thou hast been honorable, and I have loved thee: Therefore will I give men for thee, and people for thy life.—v. 4.

"Life," in the margin, is "person;" in the Hebrew it is "soul." For their sake, God did not hesitate to cause others to perish—as in v. 14—"Thus saith the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." For his children, also, (Rom. 8:32,) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: Bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: For I have created him for my glory, I have formed him; yea, I have made him.—vs. 5-7.

There is a metaphor in the denomination of the successors of Israel as "seed;" and by the same figure, distant countries are called the "ends" of the earth.

The "seed" of Israel, here specified, appears not to be limited to the descendants of Jacob, but includes all who are called by the name of God,—all who have been created for his glory. Psa. 100:3—"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Said the Saviour, (John 10:16,) "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." 2 Cor. 5:16, 17—"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Eph. 2:10—"For we are his workmanship, created in Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 1:10—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Luke 13:29, 30—"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last."

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled:

Who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: Or let them hear, and say, It is truth.—vs. 8, 9.

The "blind" and "deaf" are put by substitution for those who were morally stupid and disregarding of God's dealings and requirements,—referring probably to those whose stupidity had led them to worship idols. Psa. 115:4-8—"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Their inability to declare the events of the future, is evidence of their impotence. The same challenge is made in 41:21, 22. If they cannot foretell the future, God demands an acknowledgement of his truth.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: That ye may know and believe me, and understand that I am he: Before me there was no God formed, neither shall there be after me.—v. 10.

This is an apostrophe to God's chosen seed. God's children are always able to testify to the truth of his words; nor are they unmindful of the fulfilment of his predictions. Evidence of the fulfilment of prophecy, is one of the most potent weapons which the Christian can wield in favor of the truth of revelation.

"My servant," is supposed, by Wm. Lowth and

others, to be the one brought to view in 42:1,— "My Servant whom I uphold, mine Elect in whom, my soul delighteth"—the Messiah; who also is a witness for the truth of God. 55:4—"Behold, I have given him for a witness to the people, a leader and commander to the people." Rev. 1:5—"Jesus Christ is the faithful witness." 1 John 5:9, 10—"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

"Before me there was no God formed," is an allusion to the making of idols. There was no creation of such anterior to the existence of Jehovah, who never was not, and will never cease to be.

I, even I, am the Lord; and beside me there is no Saviour. I have declared, and have saved, and I have showed, When there was no stranger god among you; Therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; And there is none that can deliver out of my hand: I will work, and who shall let it?—vs. 11-13.

The repetition of "I," makes it emphatic. No being is entitled to the name of Jehovah, but the God of the Bible; and none but him can save from temporal ills or eternal death. He says, (Hosea 13:14,) "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction."

Strange gods, are those which he knows not as gods. Deut. 32:16, 17—"They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." But those who are acknowledged by God as his children, have no intercourse with such deities. Psa. 81:9—"There shall no strange god be in thee; neither shalt thou worship any strange god."

"Before the day," is evidently before the first day—the beginning of time. Psa. 90:2—"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." John 8:58—"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." He was the Creator and originator of all things; and no inferior intelligences, whose existence has been of a limited period, can frustrate any of his purposes.

"Let," here, has its ancient meaning of hinderance; or as it is in the margin, "turn it back." The same word in the original occurs in Job 9:12—"Behold, he taketh away, who can hinder him? who will say unto him, What does thou?" Also, in Isa. 14:27—"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Thus saith the Lord, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, And the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the Creator of Israel, your King.—vs. 14, 15.

This is almost, if not quite, universally regarded as a prophecy of the downfall of Babylon—the past being used for the future tense.

The bringing down of their "nobles," as from a higher to a lower place, is put by substitution for their humiliation. This was done because of God's regard for his elect.

Babylon was advantageously situated for commerce; and in the height of its glory, had doubtless, many ships. Semiramis, who greatly beautified it, is said to have had a fleet of three thousand gallees. A canal connected the Euphrates with the Tigris, near Babylon, which gave that city great facilities for trade on both rivers.

The word "cry," denotes a rejoicing or exultation. The idea seems to be that they boasted of their ships and congratulated themselves on their commercial and naval resources. But these should not avail anything; God would effectually humble them, and for the reason that he was God.

The emphasis, here appears to be on the words "your." God says to his chosen ones, I am "your Holy One," "your King;" and this intimate relation to them explains his watchful care over them, and the manifestations of his grace and mercy on their account.

### IDOLATRY, DIVINATION &c.

Such gods, with various demons,—with which they peopled the atmosphere, and desolate places, to which they attributed the control of the elements and the power of working miracles, and which they supposed lurked in idols, and gave utterance to their oracles—were the deities of those who departed from the service of Jehovah. And it was

against the worship of such, and against divining by their aid, when Moses said to the Jews:

"When thou art come unto the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18:9-12.

It was by the practice of such things that those nations had so defiled themselves, that the Lord would no longer suffer them in his presence. Their iniquity had come to the full. They had filled the cup of their transgressions.

They thought to oppose Moloch, and their other deities, by the sacrifice of their children. Said Moses (Deut. 12:31), "Even their sons and their daughters they have burnt in the fire to their gods." And the Psalmist affirmed (106:37), that "they sacrificed their sons and their daughters unto devils." "They sacrificed unto devils, not to God; to gods whom they know not, to new gods that came newly up whom your fathers feared not."—Deut. 32:17.

To reject God, and to recognize others as gods, was a direct insult to Jehovah; and therefore God said (Lev. 18:21) "Thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God." And he commanded (Lev. 20:2), that "whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death."

The wicked king Ahab "made his son to pass through the fire, according to the abominations of the heathen whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." (2 Kings 16:3, 4.) Manasseh, also, "made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger."—2 Kings 21:6.

To divine, was to reveal, by means which God had prohibited, what was hidden. "The secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children forever." (Deut. 29:29). God has made a revelation of his will and plans respecting the future, as full and as fast as he designed that man should know respecting them. The diviners sought to reveal things which God had seen fit to conceal, and by means which he had prohibited. In so doing, they virtually questioned the wisdom, goodness, and justice of the Divine Providence, and directly insulted Jehovah.

Those who used divination sought information or help, in various ways, from their gods. When Balak sent for Balaam to invoke curses on Israel, he "brought him into the high places of Baal"—to the tops of the mountains where Baal was worshipped, and from whence they could "see the uttermost part of the people;" and there be offered burnt sacrifices—hoping to obtain a curse from the Lord. But Balaam was forced to confess, "Surely there is no enchantment against Jacob, neither is there any divination against Israel."—Num. 23:23.

In the time of Elijah the prophets of Baal, prayed to him, in a direct and audible manner—addressing, probably the sun—the supposed tabernacle of Baal. Whether Belzebub or Jehovah was the true God, was to be decided by an answer by fire—consuming the offered sacrifice. On Mount Carmel, a lofty promontory that extends into the Mediterranean Sea, Elijah challenged Ahab to meet him with all Israel, and the prophets of Baal, and there to test the question whether Jehovah or Baal was the true God. In the presence of the people and of Baal's prophets, Elijah said to erring Israel, (1 Kings 18:21-24,) "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

Then came the trial. The prophets of Baal, (v. 26,) "took the bullock which was given them,



and they dressed it, and called on the name of Baal from morning even unto noon, saying, O Baal hear us." But that bright luminary disregarded their prayers, and deaf to all their entreaties rolled on in his course until he had reached his meridian splendor; and "there was no voice, nor any that answered." And they leaped upon the altar which was made." The intense heat of the mid-day sun, would seem almost sufficient of itself to consume the sacrifice; and his worshippers evidently expected it.

"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." (v. 27.) Thus driven to desperation, (vs. 28, 29,) "they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." And thus they did till the heat of the day was passed. Their god was fast descending towards the western horizon, and their sacrifice was unconsumed. Then came Elijah's turn. He repaired the altar of the Lord that was broken down, and prepared his sacrifice; and to make the result the more decisive he poured 12 barrels of water upon it and upon the wood, and filled the trench that he had made about the altar. (vs. 36-40,) "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

Diviners sometimes drew their auspices from the direction of the wind, or of the clouds, by noticing the flights of birds, by observing the entrails of animals, and of human victims offered in their sacrifices—particularly of their children sacrificed to Moloch; by consulting the stars; by the appearance of clefts in the earth, by marks in the hand, &c. They made says Rollin, "the most important affairs of state depend upon a bird's happening to sing upon the right or left hand; upon the greediness of chickens in pecking their grain; the inspection of the entrails of beasts; the liver's being entire and in good condition, which, according to them, did sometimes entirely disappear, without leaving any trace or mark of its having ever subsisted! To these superstitious observances may be added, accidental rencounters, words spoken by chance, and afterwards turned into good or bad presages; forebodings, monsters, eclipses, comets; every extraordinary phenomenon, every unforeseen accident, with an infinity of chimeras of the like nature."

All such divination God rebuked, when he said to the Babylonians, (Isa. 47:13,) "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."

Sometimes they wraped themselves in the fresh skins of their sacrificed victims, and sleeping in them they regarded their dreams as revelations from the gods they worshipped. They used also, (Isa. 65:4,) to "remain among the graves and edge in the monuments," where they sought communications from the departed, to whom they consecrated and there ate "swine's flesh, and broth of abominable things, in their vessels."

When Nebuchadnezzar was at a loss whether to make war on Judah or on the Amorites first, we read that "the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort."—Ezk. 21:21, 22.

In divining by arrows, Jerome states that "they wrote on several arrows the names of the cities they intended to assault; and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn: and that city

whose name was writ on the arrow first drawn, was the city they first made war upon."

When the king of Babylon "looked in the liver," he examined that of the victims sacrificed to the gods, whose counsel he solicited.

A very common mode of divination was by what they called "a voice from heaven;"—taking for such the first words which they should hear spoken, on going in a given direction; and by this they determined the subject of inquiry.

At a later period the heathen divined by the writings of Virgil. Placing their finger on a passage at random, they received it as a message from their gods. Some, called Christians, now divine by the text of scripture that their eye first rests on.

The diviners were variously denominated. When Pharaoh would know the import of his dreams, he "called for all the magicians of Egypt, and all the wise men thereof." (Gen. 41:8.) When Moses and Aaron performed their wonders in the presence of Pharaoh, the king "called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantment." (Ex. 7:11.) And when "Nebuchadnezzar dreamed dreams," the "king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams." (Dan. 2:2.) The ability of Daniel in "interpreting of dreams, and showing of hard sentence, and dissolving of doubts," was attributed by the king's mother to the "spirit of the holy gods;" for which she esteemed him as the "master of the magicians, astrologers, Chaldeans and soothsayers." (Dan. 5:11, 12.)

In the observance of times, they regarded some as lucky, and others as unlucky days for the commencement of any work—supposing their divinities to be more propitious at some times, than at others; and attributing to them a control in the direction of human affairs incompatible with the sovereignty of Jehovah. They judged of future events, by the position of the planets, the direction of the clouds, &c. The regard which some have for Friday, and for their position when they first recognize the new moon, is a remnant of this pagan superstition. But God says, (Jer. 10:2, 3,) "Learn not the ways of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them."

Those called enchanters, thought to induce prosperity, or a happy termination of any event, by superstitious observances, by the repetition of certain phrases, or the wearing of charms. God said to Babylon, (Isa. 47:12,) "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail." In early times some Christians were rebuked by Chrysostom, "for contemning the cross of Christ, and calling in old drunken women, with their salt, ashes and soot, to free those that were bewitched." Of those who used "charms, and things hung about the neck, to cure agues," he says: "They got a worse disease in their souls, and wounded their consciences."

Women, who used magical arts to gain the assistance of evil spirits in effecting desired results were denominated witches. The fumes of certain plants, plucked when the planets were in a given position accompanied by a prescribed form of words and actions, were supposed to be so pleasing to the gods that they would, for the sake of them, do whatever was desired. Thus they thought to make a league with spirits, to thwart God, by perverting his works; to make them serve ends which He never designed, by devices of their own. So abhorrent were such practices, that God said, "Thou shalt not suffer a witch to live."—Ex. 22:18.

Those called charmers practiced spells, and used strange words that had no signification—supposing there was a power in the pronunciation of them. Thus they thought to exercise control over the brute creation, and to make poisonous serpents harmless in their bite.

"Consulters with familiar spirits," were "mediums," by whom it was pretended that spirits communicated. The manner of their communication is seen in Isa. 29:4, when the prophet said, "Thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." The "mediums" uttered the communications which they pretended to receive—doling them out, syllable by syllable, sometimes muttering in a low tone, and sometimes peeping like a chicken. Sometimes the voice appeared to come from the ground, and sometimes from the body of the medium.

Wizards, were cunning men who pretended to tell what was lost, or what fortune people would have. They would fall into extacies, and pretend to foretell things to come by intelligence received

from some demon. They also used charms, incantations, adjurations, &c.

A "necromancer," was "one who seeks to, or inquires of the dead,"—who seeks "for the living to the dead." Said Isaiah, (8:19, 20,) "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and testimony: if they speak not according to that word, it is because there is no light in them."

A majority of the heathen divinities were the ghosts of the departed, and of the Greek and Latin deities, nearly all, if not the whole, were supposed to have migrated to the gods from among the children of men. All who, in their lifetime, excelled others, in strength, power, or wisdom, were reckoned among the gods when they were dead. And those who talked with the dead claimed the power of bringing any of them up to converse with the living. Thus Saul said to the woman of Endor, "Divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." And the "medium" said, "Whom shall I bring up unto thee? And he said, Bring me up Samuel." And "Samuel said, Why hast thou disquieted me, to bring me up? . . . to-morrow shalt thou and thy sons be with me."

Men sometimes during their lifetime aspired to a position among the gods when they should die. Alexander was deified before his death. And in predicting the death of the king of Babylon, Isaiah thus apostrophises him, (14:12-15,) "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

The Grecians fastened instruments to the tops of oaks, and the noise made by them when shaken by the wind, was interpreted by the priests, as a revelation from the gods. The oaks thus used were called "vocal oaks." They also interpreted the noises made by doves, by resounding basins of brass, and they had speaking priests and priestesses—or speaking mediums.

Greece also had its oracles. That of Trophonius was in great reputation. After being washed, offering sacrifices, and drinking a water called Lethe from the effect it had in making those who drank it forgetful of what transpired, the votary, taking in the hand a composition of honey, descended by ladders into a cave, and lay down with his feet placed in the narrow opening of another smaller cave leading from the first. As soon as the votary found himself in this position, he fancied himself borne into the little cave with great velocity, and what purported to be the future was there revealed to him. Some saw, others heard wonders, and returned quite stupefied. Tacitus says of the oracle of Apollo at Clearos, that a man, chosen out of certain families acted as priest. It was sufficient to give him the number and names of those who wished to consult him, when he would retire into a cave, and having drank from a spring within it, he delivered in verse answers upon what those inquiring had in their thoughts,—though often ignorant, and unable at other times to compose in measure. The most famous Grecian oracle was that of Apollo at Delphi, who was worshipped under the name of the Pythian, a name derived from the serpent Python. It was said that from a cavity on the top of Mount Parnassus there issued an exhalation which intoxicated the brain of the goats which came near it, and caused them to skip and dance. A shepherd approaching it, being similarly affected and caused to utter words of doubtful meaning, others made the experiment, and soon it was not approached without reverence—the exhalation being supposed to be divine afflatus. A priestess was soon appointed to receive its effects, and was seated on a tripod placed over the aperture. Her responses became so noted that the city of Delphi arose around that locality and a magnificent temple was erected in honor of the supposed god. There the devotees were multiplied. Two priestesses mounted the tripod alternately, and a third was appointed to succeed in case of the death or disability of either of those officiating. The demands of inquirers were answered by the priestess by word of mouth, or in writing; but she could not prophesy till intoxicated by the vapor, which caused her hair to stand erect, gave her a wild and frightful look, made her foam at the mouth and tremble violently. When excited to frenzy, she uttered at intervals almost inarticulate words, which were arranged by the attendants into order and connection, and sometimes turned

into verse. The answers of the oracle were often equivocal, and might be variously interpreted; but many of them were strikingly fulfilled by subsequent events. Many frauds and impositions were there detected; but the striking agreement of some answers with things unknown to the priestess, has left it a question among Christian historians, whether the oracles should be ascribed to the operation of demons, or to the wickedness and imposture of men.

The frenzied appearance of the priestess when divining, is illustrated by Isa. 44:25, where it is said that God "frustrated the tokens of liars and maketh diviners mad;" and the dark and secret places where they divine, by Isa. 45:19, where God says, "I have not spoken in secret, in a dark place of the earth."

Such have been the results to which the wisest and most polished nations have arrived, when left to the exercise of their own imaginations. In thus attempting to improve upon the ordinances instituted by Jehovah, they have demonstrated the folly of human wisdom.

#### An Inquiry.

BRO. HIMES:—If Christ was crucified on Friday and rose on the first day of the week, "while it was yet dark," how can it be said that the sign of Jonas the prophet was fulfilled? Yours truly,  
Akron, (O.), June, 22d, 1854. J. M. H.

His rising "while it was yet dark," on Sunday, would leave it none the less the third day on which he arose; for the Jewish day began at sunset. The Jews reckoned any part of a day as a day; so that the parts of Friday and Sunday with the whole of Saturday, would make three days of their reckoning, and still place the resurrection on the third day—leaving true all the references in the Scriptures respecting the period of his death. That the crucifixion was on Friday, and the resurrection on Sunday, is a question respecting which there is no dispute among the learned. All scholars argue that that point is incontrovertably settled. It is only a want of acquaintance with the usage of the Hebrew idiom, which is translated "three days and three nights," but which the Jews used for any portions of three diurnal revolutions of the earth, which has puzzled those who have not turned their attention particularly to that branch of study.—Ed.

#### SPECIAL NOTICES.

CAMP AND GROVE MEETINGS—to be attended by Elders Himes and Osler.

Grove meeting, New Haven, Vt., to be held on the land of Charles Bisby, between the Town Hill and River Road. Commence Friday, July 14, and continue over the Sabbath. Preaching at 10 o'clock A.M., and 2 P.M. Friends in all that region are invited to attend.

Camp meeting, at Champlain, N. Y., to commence July 21, and continue to the 27th. We call attention to the following notice from Elder Taylor:

#### CAMP MEETING

The believers in the soon coming of the Lord contemplate holding a camp meeting in the town of Champlain N. Y., between the 21st and 27th of July. A general gathering of the brethren is earnestly desired having for our object the promotion of Christian unity, the promulgation of truth, and the salvation of souls. We trust if possible to secure arrangements for conveyance to and from the meeting, over the Central, Rutland, and Ogdensburg Railroads at half fare, and hope to see brethren with tents from Messina, Chataugay, Ellenburg, and other places west, from Caldwell's Manor and all convenient places in Canada, also Swanton, Fairfield, Essex, Waterbury, Bristol, Addison, and adjacent places in Vermont. We also hope that our brethren in Champlain and vicinity will erect a good number of tents so that there shall be no lack of room. Come one and all to this camp of the saints, come with warm hearts and prepared to labor. Come expecting God's blessing. Lay aside for one week your overcharging cares, sacrifice your time and money to the cause of our coming King, and let us in His strength have such a meeting as Champlain never witnessed before.

A committee has been appointed who will give in the Herald full particulars of the meeting next week. Elders Himes and Osler are expected to be present.  
D. T. TAYLOR.

Rouse's Point Village, June 23d, 1854.

ELDER HIMES will preach in Waterbury, Sunday July 9th.

THE CHAPEL.—We are now going ahead with this work, and hope, by the leave of Providence to occupy it by October next. In order to do this, we shall need the help of those who design to aid us, by taking shares. Many have assured us of help in this way, who we doubt not will send in their names and subscriptions soon.

J. V. HIMES.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## CANADA EAST AND VERMONT CONFERENCE.

(Concluded.)

**Head of the Bay.**—Isaac Blake said, There is a general state of harmony; while some are stronger on time than others, yet we want to live and let live. If a person comes to us presenting the evidence on specific time, we listen to him as we would to the news that a near friend is about to come and see us,—we hope it may be so and try to examine for ourselves. There is a large number of spiritual worshippers in this region. I have preached in the Tisus' neighborhood one quarter of the time for a year past, where we have a flourishing Sabbath school. The harvest truly is great, but the laborers are few.

**Shipton.**—Bro. Porter said, It is about twelve years since I came to a knowledge of the gospel of the kingdom of God. Though I was a professor of religion for nearly twenty-two years before, and part of the time a teacher, I confess that I did not understand the gospel of the kingdom, and what is meant by "the powers of the world to come." And I am happily astonished to hear the reports to-day from so many that are still waiting for the kingdom, for we have passed through storms that would have wrecked the best ship in the ocean, figuratively speaking. But God has been with us through storms and calms, prosperity and adversity. I moved from Waterloo to Shipton about three years ago, where I found a company of believers raised up under the labors of Elder Shipman and others. The church now numbers about thirty-five members, and others are waiting for baptism. We are a well united people and stand upon the foundation of prophets and apostles, calling no man master,—a people that love the appearing of Christ. We are a poor people as to this world, yet with the help of other churches, we have erected a house of worship, 32 feet by 40, and finished it, which is the first Advent chapel erected in Eastern Canada. The church in S— is careful to keep up the character of its pastor, for when a church wishes to break up itself, only let it circulate whispers about its pastor, and then the work is done. There is a prospect of an in-gathering of souls among us, and we are not troubled with any distracting influences.

Bro. Bangs said, It requires no great effort among us to keep up the character of our pastor, for he does that himself. The members of the church are so scattered that we have no Sabbath school.

**Outlet.**—Bro. Orrock said, Since our last conference I have visited various places in the U. States and Canada, but have spent the greater part of my time in *Stanstead, Outlet, Waterloo and Melbourne*. I am not able to speak very encouragingly respecting the state of the cause at the *Outlet*. We organized some time ago, but the church is small. There are some who do not put down their names with us, who still claim to be Adventists. I preach there monthly and they have meetings every Sabbath, with or without preaching. We have also a Sabbath school. In *Melbourne* a meeting house has been erected within a year, but it is not finished; yet it is in such a state that meetings have been held in it for some months past. The brethren have no stated preaching, but hold meetings every Sabbath. They have no Sabbath school. Though the church is not in a very flourishing condition, yet it has a "a little strength." And we hope a people will be found there, in the day of Christ's revelation, prepared to give him a royal salutation.

**Eaton.**—Bro. Labaree said, We are but few in number and doing but little. We should be glad of more preaching.

Bro. Sornberger remarked that he had preached some in *Eaton*, and that there are still a few who are looking and waiting for the Son of God from heaven.

At the close of the reports from the different churches, Bro. Himes said he wished to make a few remarks about tracts, before the congregation was dismissed. He said, Tracts and books have always been a profitable operation for the Advent cause. Without them we should lack many efficient agencies. They always make us feel bolder

in the advancement of truth. I was not long since forcibly struck with a fact that occurred in China. A young man came to the Missionaries and solicited a tract. Shortly afterwards he returned with a desire to be baptized. But he had made such advancement in the knowledge of the truth, and related his experience so scientifically (if I may be allowed the expression), that they thought him a deceiver and refused to baptize him. That man is now at the head of the great reformation movement in China! We do not know how much good we are doing when we scatter tracts and books. I have been much interested in the tracts of Bro. Orrock and Hutchinson, and have distributed them myself in the States. As far as the distribution of tracts is concerned, I hope the brethren will take hold of the matter in earnest.

Some interesting remarks were also made respecting the works of Elliott, Cumming, and Bonar, and their circulation in this country, after which the services of the afternoon ended.

In the evening Elder J. V. Himes gave an instructive discourse founded on Heb. 4:9—"There remaineth therefore a rest to the people of God."

## THIRD DAY—SATURDAY.

**MORNING.**—At 9 o'clock A.M., after singing and prayer, Bro. Hutchinson introduced the following resolutions:

*Whereas*, Elder S. W. Thurber, of Cabot, Vt., has arranged to remove to this province, therefore,

*Resolved*, That we are highly gratified with this arrangement, and cordially welcome him to the churches in this field of labor. We commend him as an evangelist, to travel among our churches and hold protracted meetings. Also to visit new places that may be opened, for the introduction of the Advent faith. We also recommend that the friends of the cause should see that he is liberally sustained in this good work.

This resolution passed, after which brother Orrock read the following article on **CHURCH ORDER**:

We are glad to see the interest manifested on the subject of Church Order, among the congregations within the bounds of this Conference, and hope the time will not be long before "the things that are wanting" in every congregation will be "set in order," in accordance with the New Testament.

Brother Thurber said he was in favor of Gospel order. Some are so afraid of going to Babylon that they go to the North Pole. He did not believe in disorder, nor monarchy. He was willing to call any Christian his brother, and would, if necessary, write down his name with him on the plastering of his house, or on a guide-board, or anywhere, for he was not ashamed to have his name associated with those of like precious faith.

Brother Thurber was followed by remarks from brethren Hurd, Himes, and Porter, after which the article was adopted.

The following resolution respecting the *Advent Herald*, was introduced.

*Resolved*, That we still commend the *Advent Herald* as worthy of the support of the churches. Also the *Youth's Guide*, and earnestly hope that ministers and brethren will make efforts to cause their circulation among us.

Brother Thurber said he had formerly taken other papers beside the *Herald*, but for some time past had taken only those named in the resolution. Some articles in the *Herald* he liked much, and others he did not like. He felt persuaded that if we should have a paper to suit every one, then each one would have to be his own editor.

Brother Himes remarked, I hope the brethren, ministry, and laity, will write and make the paper as interesting as they can. I have no object in view, but to feed the flock. There is in the press a great power for evil or good. No farmer can sow cockle and thistles in his field, and reap good things from them. Should you hire a man to sow your field for you, and he should sow both good and bad seed in it, the fault would not be that he did not sow enough, but that he did not sow all good. And if I should publish every thing that comes along, it would cause distraction. In regard to the present movements in the East, I publish everything that is reliable, but will not publish things for excitement that are not true and good. A man that lives in excitement, must have it every day,—earthquakes and revolutions all the time,—or he cannot live. But we need good, sound, sober, edifying reading. I might publish many exciting and unwholesome things, but will not. I wish to live and die an honest man.

Remarks were also made by brethren Hurd and Orrock and the resolution adopted.

At half-past 10 A.M. Elder B. Webb preached from Ps. 126:6—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

After sermon, in accordance with a resolution passed the day before, a collection was made for the distribution of tracts in destitute places,

of number one—"The Hope of the Church"—remained unsold, they were given to those who desired to receive them, to be scattered in various places as opportunities might present themselves. By the aid thus received, the committee on tracts was placed out of debt, as far as the first three numbers of our Series of Tracts are concerned, amounting to \$12 32. As several hundred copies and nearly all of 7000 copies have been scattered by us. Number four—"The Return of the Jews"—is now being sold.

**AFTERNOON.**—In view of the ordination of Bro. A. B. Hopkins, Elder Himes delivered an appropriate and impressive discourse founded on Ezek. 33:7-10, a mere outline of which cannot be given, and yet do justice to the subject. At the close of the discourse the "Faithful Sentinel" was sung by the choir. Prayer was offered Elder J. Warren; the right hand of fellowship given by Elder Thurber, the charge by Elder J. Porter, and thus Augustine B. Hopkins, of Cabot, Vt., was set apart to the work of the Gospel ministry. We hope that he will, in his youthful days, study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and that God will give him many souls as the seal of his ministry.

**EVENING.**—Meeting commenced about 5 P.M., when brother Orrock read the following article respecting **OUR POSITION ON THE TIME**.

We are more than ever convinced of the nearness of the Lord's advent. The evidences on which we predicate our faith are numerous. We have the historical prophecies, among which is Dan. 2, all of which we believe has been fulfilled, except the action of "the stone" in smiting the image, which is to introduce the kingdom of God.—v. 44. Also, the seven trumpets, six of which we understand have been sounded, consequently "the second woe" is now past, and "the third woe cometh quickly."—Rev. 11:14. Signs in the sun, moon, and stars, have appeared, whereby we know that the kingdom of God is at hand, even at the doors. The signs of the times also as exhibited in the religious and moral condition of the world indicate that we live in the time of real expectancy, when we may look with confidence for the coming of the Son of man, who says—"Nevertheless when the Son of man cometh, shall he find faith on the earth?" "Behold I come as a thief, blessed is he that watcheth and keepeth his garments."

The political state of society, with wars and tumults among the nations, is ominous of the approaching crisis, which will terminate in the ascension of Prince Immanuel to the throne of David. The next event before us being the advent of our Saviour to reign forever over the nations of the redeemed on the regenerated earth, the Church should be in an attitude of constant watchfulness and readiness, that when the King of kings comes, we may be accounted worthy to exchange the night of weeping, for the morning of joy; and a state of trial and perplexity, for a quiet home in the land promised to Abraham and his seed forever.

Brother Porter said, I have one objection to this article, that is, that all professors of religion do not see the truth of it. I thank God that so many are upon the foundation to-day. Had the Lord come fifteen years ago, how few would have been prepared for him! Now I believe there is a company prepared to give the King the royal salutation—ready to receive him—saying, "O King, live for ever!" who are glad that he did not come before, for they were not then ready for him. I am glad the Advent people do not lose sight of the nearness of the Advent. If they do, I am afraid God will lose sight of them. Had it not been for prophecy I should now have been asleep, or an infidel. May God help us that we may be full of faith and of the Holy Ghost, and ready for the revelation of the Son of God. Our hope was the hope of the Church in its purest and happiest state. When the kingdom of God comes, embracing a King, (as all kingdoms do,) a territory, a capitol and subjects, all the saints will be satisfied with it. The cause of the everlasting Gospel of the kingdom will last till the kingdom comes.

Brother Himes said, There are two positions with regard to the future. First, an absolute certainty. Second, a constitutional hope.

I am glad that God has placed the hope of the near coming of the kingdom of God on a certainty. "When ye see all these things come to pass," said Christ, "then know that the kingdom of God is nigh, even at the doors." There can be but two views of the text which I have just quoted. One is that it refers to the destruction of Jerusalem, but this cannot be correct; and the other that it refers to the future. The chronological prophecies, the signs in heaven above and on the earth beneath, show that the great day is at hand. If in this time—denoted by the Revelator as a time when Christ will come "quickly"—we fix on some

particular point of time in that season of *quickly*, we may be mistaken. A calculation on definite time cannot give us the evidence and assurance that we can have in the words of our Saviour, that the time is "nigh, even at the doors." We can all agree on the nearness of the advent, but not on a definite point of time. That the event is *near* is the great practical question. If a man says that he cannot live without time, that is a sorry confession. But again, it is not evidence of the truth of a theory of time that it gives happy feelings, or produces an excitement, for this has been done when the views of time were not true. The Advent cause should, and does, rest on something that is sure—something that we know.

We are not alone in these times. What say the whole Church? Why, that the prophecies are at their close, and that the millennium is right here. There is no difference between us and the rest of the church as to time. The difference is in the thing. We have got the time then with their sanction and our own. I have no fears about the time, all I am anxious about is to do quickly what I have to do. It was for this I left a sick room to come here. We have no time to waste in useless discussion. May God help us to work while time remains.

Brother Hutchinson said, I feel great pleasure in giving my voice in favor of the sentiment expressed in the article which has been read. While looking over the congregation, and seeing so many who are waiting for the kingdom of God, I cannot but exclaim, "What hath God wrought?" The cause has passed through very fiery trials. There are many here who have been with us from the beginning, and when I see others joining in the proclamation of the Lord at hand, I rejoice, yea, and will rejoice. For several years I have not been permitted to labor much in this work, but I have sympathized with the cause in its trials and triumphs. May God bless his servants with a double portion of his spirit, and enable them to go forward in the proclamation of the coming Saviour until he comes. The Lord may come to-day, he will come soon.

Brother Thurber said, There has not been a year since the notable year 1843, in which I have not seen additional evidence of the near coming of Christ. I would not promise any one another day for the world. We may have it, but the Saviour says of the present time, emphatically, "Behold, I come quickly."

Brother Warren said, I rejoice that the Lord is near, and feel like saying of those advocating this view, This people shall be my people. I mean to go forth and work for God as though I never had done anything, for we have but little time to work.

Bro. Sornberger said, I have sometimes thought we were losing sight of the nearness of the advent, and preaching other things too much. The kingdom of God has been our text for twelve years. I believe God has designed this truth for the present generation, in order to make ready a people prepared for the Lord. When we work hard, we not only require strong meat, but we sometimes use a girdle to strengthen us. In course of time it will become slack, then we need to draw it tighter. Therefore, brethren, "gird up the loins of your mind, be sober, and hope to the end for the grace which shall be brought unto you at the revelation of Jesus Christ."

Remarks were also made by others, and the article unanimously received.

The following preamble and resolutions being read and remarks made upon them by J. V. Himes and R. Hutchinson, a vote was given in favor of the objects expressed in the article.

## THE AMERICAN SECOND ADVENT MISSIONARY SOCIETY.

*Whereas*, a general Missionary Society has been formed by the Adventists attending the late General Conference at Providence, R. I., May 18th, the object of which is to extend and diffuse the faith of the Lord's near coming and kingdom, with its kindred doctrines, so far as practicable throughout the world. Therefore,

*Resolved*, 1st. That we fully approve the objects of the society, and will give it our cordial support.

*Resolved*, 2d. That we recommend that both pastors and churches, should take an active interest in its support, by becoming members, and aiding in raising funds to sustain one or more efficient missionaries, to be placed in the field as soon as practicable.

The following resolution was received.

*Resolved*, That we recognize the ordination of brother Benjamin Webb, who was set apart to the work of the gospel ministry in Champlain, N. Y., Sept. 17th, 1851, by the laying on of the hands of the Presbytery.

The next General Conference was appointed to be holden if the Lord will, in Hatley, C. E., to commence on the second Wednesday in June 1855. Conference adjourned.

Thus closed our fifth annual Conference. The attendance was good throughout. A spirit of love and unity prevailed. God was with us of a truth,



cheer and strengthen the hearts of his children. And no doubt our ministering brethren returned to their various fields of labor with renewed energy and determination to work while there is an opportunity. We may have oftentimes to labor alone, but if we have the presence of the great Head of the Church, then all is well.

On Sunday (11th inst.), brother Himes gave two interesting discourses to large and attentive audiences, and brother A. Merrill preached in the evening. Many hearts felt a sweet foretaste of that rest which remaineth for the people of God, and were enabled to look forward to that happy land.

"Where congregations ne'er break up,  
And Sabbaths never end."

May the Lord hasten it in his time, and gather us into the bundle of life in the day of his appearing.

ADDISON MERRILL, } Secretaries.  
J. M. ORROCK, }

The following ministering brethren attended the Conference.

J. V. Himes, Boston, Mass.; B. S. Reynolds, North Danville, Vt.; S. W. Thurber, Cabot, Vt.; Addison Merrill, Montgomery, Vt.; P. V. West, Sutton, C. E.; D. W. Sornberger, Fitch Bay, Stanstead, C. E.; Dr. R. Hutchinson, Waterloo, C. E.; J. M. Orrock, Magog, C. E.; Isaac Blake, Derby, Vt.; John Porter, Shipton, C. E.; A. B. Hopkins, Cabot, Vt.; Benjamin Webb, Clarenceville, C. E.; N. Stevens, Compton, C. E.; D. H. Merrill, Stanstead, C. E.; J. Warren, Hatley, C. E.

#### Letter from A. Penfield.

BRO. HIMES:—On reading the account of the anniversary proceedings at Providence, the thought arises, what new division is to come from among the "peeled" Adventists? Some churches live in peace and harmony, to the praise of divine grace.

The proceedings relative to the fugitive slave, Burns, are intensely interesting. A slave pen in Boston, beside Faneuil Hall! Slavery is the badge of war; its first and last fruits, its living, enduring monument. Look back to by gone days when victory was on the side of the aggressive and assailing party in Africa. The consequence is an array of swords, muskets and cannon, to march the slave through the streets of Boston, to a government-armed vessel, waiting to convey him to a second bondage. Was it resistance to tyranny—was it heroism, that threw overboard a few chests of tea in the same harbor? Is the dark pall of tyrannous and despotic government being transferred and extended from Africa to America? What a retrograde of Christianity and civilization.

How cheering and delightful to turn from beholding such a picture, such a sad moving panorama of earth's woes, and listen to the prophetic exclamation, "Behold, a king shall reign in righteousness"—that this "coming one" is to be a "Prince of peace." The government, the entire government is to be upon his shoulders, and of the increase, Oh think of it, and let the mind dwell upon that striking feature—the "increase" of that government is to have no end.

In the memorable and interesting discussion between Pilate and Jesus touching kingship, the one had his views bounded by the small circle of a few years; the other extended his far down the vista of the future. "My kingdom is not of this age." Look at the long file of warrior-kings, both contemporaneous and succeeding, from Nebuchadnezzar down. What an army roll. Now look upon Him who is to confront and take the sceptre and the place of them all. To Gabriel how rapturous the contrast. The inaugural of Daniel's "Great Prince." Oh how glorious!

May the Herald continue to herald the "things hoped for," and which are sure and nigh to come; the long, long dispensation of faith then having run its course. Yours in hope.

A. PENFIELD.

Cleveland, June 20th, 1854.

#### Self-Application—The Duty of Number One.

John 21:22—"What is that to thee, follow thou me." Song 1:6—"But mine own vineyard have I not kept."

My neighbor A. must watch and pray,  
Or he by pride will be undone;  
But ah! would I be saved, then I,  
Must watch and pray for number one.

The word applied to B. I knew,  
But he alas the truth will shun;  
But he must hear for number two,  
And I must hear for number one.

Self-righteous C. will grace refuse,  
And trust in works his hands have done;  
But I the cross alone would choose,  
And trust in Christ for number one.

And what though D. devoid of care,  
In ease and indolence sit down;

Still I must work, with trembling fear,  
And all to save, poor number one.

My kind Redeemer, friend in need,  
Fair Zion's King, and David's son,  
Still may I boast, that thou, indeed,  
Art all in all to number one.

When o'er the earth, from south to north,  
The trumpet-summons stern shall run,  
And gathering angels shall go forth,  
Oh, bid them gather number one.

Haverhill. B. D. HASKELL.

#### No Other God but Me!

"Thou shalt have no other gods before me."

No other God but me!—So said the Lord,  
In the commandments given in his word—  
No other idol shall thy spirit raise,  
No other power shall receive thy praise.  
I am the Lord thy God, and cursed is he  
Who dares to worship any other God but me.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Woodstock, Me., June 19th, 1854, bro. JONATHAN PICKETT, aged 54 years. Brother Pickett has been one that has for many years lived an upright, pious life, so that no one had reason to speak reproachfully of the religion he professed. He was a firm believer in the Advent near. He was loved by the brethren and will be greatly missed. He has left a wife to mourn the loss of a kind husband, and two children to mourn for a tender father. His death was peaceful, and he sleeps in Jesus, and will soon come forth to eternal life.

ALEXANDER BRYANT.

DIED, in this city the 13th inst., of the croup, ELIZABETH ELLEN, daughter of Isaac and Mary Winchester, aged 4 years and 9 months. Thus another bud of promise has been nipped by death's relentless blast; but it has withered to bloom again in fadeless, and incorruptible beauty.

Salem, June 26th, 1854. L. OSLER.

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"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer: "At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

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For sale by all booksellers.

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## ADVENT HERALD.

BOSTON, JULY 8, 1854.

## THE A. S. A. MISSION SOCIETY.

Rec'd. and Cr. to A. Pearce, Treasurer,	
S. H. Withington.....	\$1 00.
D. M. Helm.....	\$1 00.
P. B. Morgan.....	\$1 00.
Total.....	\$3 00.

## OFFICIAL NOTICE

CHAMPLAIN CAMP MEETING will be held in a grove a few rods south of the Perry Depot on the Ogdensburg Railroad about seven miles west of Rouses Point, and about half a mile south of Perry's Mills village, on land owned by Lucas Perry, Esq., who very kindly offers us the use of the ground. Arrangements have been made with the superintendent of the Ogdensburg Railroad to carry the friends to and from the meeting for half fare. Arrangements have also been made with the proprietors of the and to erect as many board tents as may be wanted for the low rent of one dollar and fifty cents each tent. If any one should prefer to build their own tents they can have the privilege. Pasture for horses can be had adjoining the grove.

We expect that those who are loving and waiting for the appearing of Jesus Christ will not require an earnest appeal to induce them to attend, but will be on the ground at an early hour; but we do earnestly solicit those who have not fully examined the reason of our hope, to attend and listen to those reasons.

The meeting will commence Friday, July 21st, and continue as long as may be judged best. Brethren Himes and Osler will attend.

In behalf of the Committee, E. S. LOOMIS.

On our return home, we shall hold meetings in Merideth Neck, N. H., Saturday and Sunday, July 29, 30. General invitation is extended to all in that region.

J. V. HIMES.

L. OSLER.

My health is quite recovered. I go to Waterbury, Vt., to-day, July 5th.

J. V. H.

BILLS.—We sent bills last week to those who are indebted for the *Herald*. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel the indebtedness thus indicated.

## Book Notice.

NEW TRACTS.—Prophetic view of the condition of the nations which is immediately to precede the Second Advent. By N. N. Whitney. This tract will be issued now in a few days from this office. 32 pages, without covers. Price \$2.50 per 100. 4 cents single copy.

"THE CHURCH NOT IN DARKNESS, OR THE DUTIES OF THE TIMES: By H. L. Hastings." For sale at this office. 25 pages, in paper covers. Price 6 cts.

"A REVIEW OF THE ARGUMENT ADDUCED TO PROVE THAT 'THE 1260, 1290 AND 1335 DAYS, IS GIVEN BY DANIEL AND JOHN,' began in A.D. 519. By T. M. Preble. Boston: No. 8 Chardon-street. 1854." Price \$2.50 per 100, 4 cts. single.

This is a very clear argumentative *expose* of the means by which the events of history are so placed and interpreted as incorrectly to appear to give authority for making 519 an epoch from which to date the prophetic periods.

This is an important work for all those who wish to see both sides of the argument. Prove all things and hold fast that which is good.

## English Maps of the Seat of War.

WE have just received from London a series of New Pocket Maps, illustrative of the localities now of interest as the seat of war in the East. They are far superior to anything that has as yet been produced in this country, viz:

1. "Collins' New Map of the Baltic Sea, showing all the Fortifications, &c., on an extended scale." Price, 38 cents.
2. "Collins' New Map of the Black Sea, showing all the Fortifications, &c." Price, 38 cents.
3. "Collins' New Map of the Danube; five feet

long, or six miles to an inch." Price, 38 cents.

4. "Collins' complete Map of Russia and Turkey, showing the Baltic, North, Black and Mediterranean Seas." Price, 38 cents.

5. "Rutledge's Map of Russia and Turkey." Price, 38 cents.

9. "Lambert's Map of Europe, showing the Baltic, and the Seat of War on the Danube and in Asia." Price, 75 cents.

To any who wish, we will send either one or all of the above maps by mail without any additional charge for postage.

## MONTHLY REPORT OF NEW SUBSCRIBERS.

New subscribers in June.....	33
Stoppages.....	50
Net loss.....	17
Total new subscribers since Jan. 1st.....	308
Total stoppages.....	295
Total net gain.....	13

Of the fifty stops the last month, twenty of them were stopped at the close of the volume, in accordance with orders that had been given during the preceding six months. A large number of the stops during the present year have been caused by disaffection growing out of the time movement because the *Herald* would not advocate as certain, what its conductors believed to be entirely unsustained by evidence or argument; and we suppose the number of these will be much increased. We therefore hope the friends of the *Herald* will make corresponding exertions to add to our numbers new subscribers, so that at the close of the present month, we may recover what we have lost the last.

## Madame Guyon.

BRO. HIMES:—I have read and re-read, with great interest and profit the memoir of this remarkable Christian and highly gifted authoress, and remember the passage, quoted in a late *Herald*, which, it seems, was understood as disparaging the doctrine of the personal coming of Christ. But I never so understood it, and I think when it is remembered that she lived two hundred years ago; that all her labors were among Roman Catholics, who knew only an historical Christ without having any faith in his dwelling spiritually in their hearts; and that she sought to have them cease regarding so much the crosses at the road-side, and the crucifixes on their bosoms, and have the cross and Christ spiritually within them; not forgetting however that he would at some time be manifest personally in the clouds of heaven;—when these things, I say are considered, the language of the extract referred to, should, I think, be understood as a qualification in favor of the glorious doctrine of the last advent of the Saviour rather than against it.

I should regret to have any one disinclined to the reading of the biography of this eminent saint and reformer which has been within a few years rewritten and published in this country, and circulated to some extent among Adventists, and is replete with the most interesting and useful lessons of piety and reform. Yours in "that Blessed Hope."

ADDISON MERRILL.

Montgomery, Vt.

## FOREIGN NEWS.



THE great interest of the war centres upon the siege of Silistria, which, as has been stated, holds out right stoutly. The report that its commander, Moussa Pasha, had been killed, was false. All accounts concur that the Russians, in the sallies of the besieged, and in the blowing up of the mines of the besiegers, have suffered severely. We have no formal accounts of these bloody encounters, but the losses are computed by thousands. We copy from an English paper:

"The following is a summary of what has occurred during the last three weeks at Silistria: Up to the 16th of May nothing of any importance had taken place; but in the morning of that day the Russians had completed their bridge across to the smaller Danubian island, and before night set in, the two banks of the river were connected. On the 17th, some 18,000 Russians crossed to the right bank of the river, and a battering train followed. From the 19th up to the 21st, the fire of the Russian artillery was directed against the outworks of Arab-Tabiassi, and it is supposed that the Turkish mine, of which Mussa Pasha speaks in the bulletin forwarded the day before yesterday, had been formed near that spot. On the 21st and 24th, three attempts were made to take the outworks on the north-east side of the fortress by

storm. On the 28th and 30th May, six attacks were made, but in spite of the eloquence of Prince Paskiewitch, who continually reminded the men of the high reputation which the Russian army had always maintained, the unfortunate victims of ambition were each time repulsed with prodigious loss. There was a most fearful carnage on the nights of 28th and 30th, when the garrison made sallies on their already discouraged enemies. The fortress is now also invested on the south side (Shumla) and west side (Turkutai). The operations of the Russians are principally directed against the fort Abdul Medjid, which is behind, that is, to the south of the town and fortress. The trenches are opened in the usual way, but the men are assisted in their labors by the effects of those small mines, called by the French *fougasse*, whose chambers are but six or eight feet below the surface of the earth.

"Omar Pasha's army, which has recently been reinforced by 26,000 regular troops from Widdin, is now estimated at 106,000 infantry, 14,000 cavalry, and 140 guns. It is satisfactory to learn that the Turkish commander at present has no intention of descending into the plain to give the Russians battle. The guns of Silistria and the pestilential exhalations from the low lands near the Danube, may be safely left to do the work of death for some time to come.

"By the last accounts the Anglo-French troops were rapidly concentrating in Bulgaria. A Turkish force was advancing on the left of the Danube, from Kalafat, into Wallachia; but the Russians were believed to be retreating towards the Pruth, the Commander-in-Chief, Prince Paskiewitch having been wounded by a Turkish bullet in the side or leg, and removed to Jassy, which had become the head-quarters of his army. Prince Gortschakoff had taken temporary command of all the forces.

"Private letters from Kalarasch disclose, in a guarded manner, the demoralization which the retreat from Little Wallachia, the want of success not only before Silistria, but generally in engagements with the Turks, the full hospitals, and the losses in actual warfare, have produced in the Russian army, and among the officers as well as men. The religious stimulus is resorted to more than ever. Holy Sergius is carried about incessantly, and the priests promise eternal bliss to every man who falls in fight with the pagans.

Extreme importance is attached to the removal of the Russian head-quarters to Jassy, it being looked on as a convincing proof that Prince Paskiewitch considers it necessary to keep a watchful eye on the movements of the army in Transylvania. From the moment that the Russian Cabinet had reason to fear that Austria 'could by any possibility actively interfere in the Oriental question,' it became necessary either to evacuate the Principalities or to place a powerful army in Moldavia. The first step to a retrograde movement, and the prevalent opinion is, that the attention of the world will soon be called from the line of the Danube further north. The Austrian *Lloyd* says: 'The removal of the Russian head-quarters admits of but two explanations—the one, the approaching evacuation of the Principalities; the other, the defence of Moldavia against any Austrian army which the force of circumstances may induce to enter that province.'

"The *London Times* says: 'The next movements of the Russian army on the Danube and the fate of Silistria, upon the arrival of the allied troops at Varna, will determine whether Prince Gortschakoff or Marshal St. Arnaud is to assume the offensive. If the Russians are actually prepared to advance upon Bulgaria, which does not appear to be the case, the primary object of the campaign is the destruction of the army of invasion; but if, as last accounts would lead us to believe, the demonstration of Austria is already compelling Prince Paskiewitch to fall back on the Sereth and the Pruth, then the most effectual blow that can be aimed at Russia, and the most powerful diversion in favor of our several allies, is that which should crown the present campaign by the fall of Sebastopol, and we trust that no time will be lost in undertaking an expedition which would be so useful to our policy and so glorious to our arms.'

A letter from Constantinople of June 5th says: "Admiral Lyons and the combined fleets were at Baltschik will in a position to give effectual aid to any operation which may be undertaken; and there will probably be little difficulty in supplying temporary garrison of marines for Varna, should it be thought desirable to move all the available Ottoman forces into the interior. The two armies will soon be complete, and, it is said will turn the flank of the Russians by the Danube, supported by the fleets. The fleets are near Varna. The division that was to have sailed for Anapa has

not left. Schamyl has joined the Circassians in the plains."

## Appointments, &amp;c.

Providing permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as bro. French may appoint, the 14th; Waterbury, Sabbath, 16th; Odletown, C. E., Thursday, 20th, and remain over the following Sabbath—will bro. Scutt call for me at the depot at Rouse's Point, on the arrival of the morning train from Waterbury, as above appointed? at Addison, Vt., Thursday, 27th and remain over the following Sabbath—will bro. Daniel Smith call for me at the depot in Vergennes, on the arrival of the second train from Burlington, as above appointed? at Bristol, August the 3d, and remain over the following Sabbath.

Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best. N. BILLINGS.

B. S. REYNOLDS, and J. M. ORROCK, will hold a meeting in North Troy, Vt., to commence Thursday, July 6th, at 5 o'clock P.M., and hold over the following Sabbath. J. M. O.

T. M. PREBLE will preach at the School House near the West Meeting House, in Hill, N. H., Sunday, July 23d.

I. H. SHIPMAN will preach at North Springfield, Vt., Sabbath, July 9th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. M. Wooten—We Cr'd you \$2. in April, to No. 711.  
R. Jackson—They were Cr'd in the last *Herald*.  
J. P. Cowles—It was detained in the office at Albany. It is now sent as you direct, to W. Shandaken.  
J. E. Hurd—Sent you Books care of S. Foster, by Cheney & Co., 29th

## MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with *fits* and *St. Vitus' dance*, *consumptive complaints*, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of *neurotic complaints* generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals. J. LITCH.  
Philadelphia, May 5th, 1854.

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON STREET, BOSTON  
(Nearly opposite the Revere House.)  
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.  
\$1.13 do. or \$2.25 per year, at its close.  
\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.  
Single copy, 5 cts.  
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. Or, sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

H. J. Pierce, 701; A. Keyes, 650; J. Holden, 711; O. A. Scott, 703; L. Huse, 711; W. Preston, 685; T. D. Bailey, 685; S. H. Withington, 711; N. T. Withington, 720; W. W. Conner, 742; M. Hare, 716; J. Wheaton, 685; J. Hythe, 690; B. F. Brownell, 722, and \$1. for 2 G's to 108; J. P. Bean, 711; L. Campbell, 737; A. D. Whittemore, 685; J. A. Trowbridge, 711; A. Larned, 684; J. B. Morgan, 697; E. Dow, 711; T. Roberts, 703; E. More, 716; D. C. Hanson, from 699 to 725; J. Barnes, 716; C. H. V. Davis, 685; J. Austin, 715 and G; J. Locke, 685; J. Drew, 711; J. Morrill (Pittsfield), 716; S. D. Morse, 711; L. Conkey, 722; Mrs. P. M. Perkins, 711—O. Smith, 685; D. Pinckham, 685—each \$1.  
E. Hoyt, 737; J. Spaulding, 711; W. O. Parsons, 685; S. French, 716; J. S. Davis, (N. S. 2); W. M. Palmer, 716; J. Danforth, 716 and G; S. I. Hamlen, 711; F. A. Collier, 685; S. K. Baldwin, 716; D. Jennings, 737—it was Cr. to you; G. W. Chismun, 790; W. Baird, 685; L. Clark, 711; M. M. Barrett, 737; R. B. Hill, 737; J. Morse, 711; M. A. Wilkins, 763; J. Clifford, 690; J. H. Osgood, 638—\$1 81 due; M. B. Corbey, 711; M. P. Pattee 716; Jos. Howland, 711; J. Lamb, 711—each \$2.  
J. Learned, 738 and G; J. A. M'Chure, 772—each \$3.  
G. Locke, (8 copies) 700—\$4.  
M. M. George, on acct—\$1 25; J. C. Downing, for tracts and G.—\$1 75.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 687.

BOSTON, SATURDAY JULY 16, 1854.

VOLUME XIV. NO. 2

## SOON AND FOREVER.

Soon and forever  
The breaking of day  
Shall drive all the night-clouds  
Of sorrow away.  
Soon and forever  
We'll see as we're seen,  
And learn the deep meaning  
Of things that have been;  
When fightings without us  
And fears from within  
Shall weary no more  
In the warfare of sin.  
Where tears and where fears  
And where death shall be—never,  
Christians with Christ shall be,  
Soon and forever.

## The Signs of the Second Advent.

BY THE REV. JOHN CUMMING, D. D., KNO.

Let me notice, however, some of the clear signs which indicate the approach of that period. I described, in the course of a recent lecture, the unclean spirits that go out to deceive the nations of the earth under the sixth vial; and I showed you by incontestable proofs, that those unclean spirits are at work in the midst of our people. The first, I showed you was Infidelity—the spirit of the dragon. I told you that it consisted not simply in antagonism to Christianity, but that it consisted, likewise, in the absence of Christianity. I believe that one half of the professors of the gospel are nothing better than practical infidels. My dear friends, if our hearts had God's light and love in them, the very statement of the gospel would persuade us to embrace it. I need no evidence of the corruption, the desperate corruption of man's nature, but just this, that he can hear truths that electrify the redeemed in glory, for one sound of which the lost in hell would give a thousand worlds; and he has no sooner heard them, than he goes forth, one to his farm, and another to his field, and another to his merchandise, and lives retaining all his responsibility—for of that he cannot divest himself—but without one portion of holiness, or loyalty, or prospect of peace. We are told that the last age will be characterized by selfishness; and this is a predominant characteristic of the present state of our world. Let any man take his station on any of our great thoroughfares, as, for instance, near St. Paul's, and let him look along the living mass that pours down Cheapside; it seems as if every man was so absorbed in himself, that if the man who runs before him were to fall, he would just make him a stepping-stone from which he would take a greater leap that he might the sooner reach the Exchange. So truly selfish does human nature show itself—so selfish has human nature become! What do you do for the cause of Christ? What do you give? You give, perhaps £10 a year for wine and spirits, both probably useless. You give for other luxuries and gratifications of sense other £10 a year. How much do you give to the cause of Christ?—a guinea a year, and you think you have thus acquitted yourself of all responsibility before God. What a contrast are we to those in that day "who rejoiced that they were counted worthy to suffer for his name's sake," and gave up riches and home, and all that they had, as the choicest gifts they could lay upon the altar of their Lord. Hear what men shall be, and let the people of London sit for the contrast. Hear the inspired sketch, look to the living men, and see if there be not a perfect coincidence. In the last days men shall be, first, "lovers of their own selves;" secondly, "covetous;" thirdly, "boasters;" fourthly, "proud;" fifthly, "blasphemers;" sixthly, "disobedient to parents;" that beautiful, that musical sound, father, is being banished from England's homes, and that horrible importation from France, "our governor," is being substituted in its place. Men shall be "unthankful;" what evidence of this in our churches, in our Exchange,

in the streets of our city! "unholy, without natural affection."

An awful and terrible characteristic of those days is the increase and spread of Popery. If I look around me, I see on every side Popery pluming its wings, and that great religious maniac, for that is his true name, who has reigned at Rome for eighteen centuries, whose lunacy and madness the Apostle foresaw when he says, "the mystery of iniquity doth already work," putting forth new and too successful efforts. His madness once rose to such a height that the kings and sovereigns of the earth conspired together to drag him from his throne for the sake of their own safety. England had felt him to be so intolerable a curse, that she raised walls high and thick between herself and all contact and communion with him. This maniac has now made honest Englishmen believe that he is a liberal pontiff; that he is anxious for liberty and freedom, and all good things; but you may depend upon it, it is but the cunning of the maniac, seeking to find scope for the development of his terrible passions. See whether I am a prophet of truth or a prophet of error when I state that that power, so unsuspected by the generous, and open, and unsuspecting hearts of Britons, will yet obtain a grasp of our country, if we court him, so terrible, that the throne and the altar will rock and reel beneath it; and you will mourn the day when you despised the predictions of the prophet, and trusted to the conclusions of the "march of intellect," or the philosophers and savans of the day.

I need not give you proofs of the spread of that terrible system. I can only say that its basilisk eye is riveted on all that is dear and precious to us. Tractarianism is just the smoke that arises from it, and conceals from the eyes of the masses the unclean locusts of the spiritual Egypt. I believe that these Tractarians are just back-woodsmen of Popery—its pioneers making room for it—caterers to the Pope; some of them his acknowledged servants. And there is no class or description of his janissaries on whom Pope Pius IX. looks with more consummate complacency than on those who sign nobly Protestant articles, and at the same time preach thoroughly Popish doctrine; who take bread left for Protestant ends, and eat it, while they propagate the very errors against which they have sworn solemnly to protest.

I see, then, in the spread of Popery, and in the spread of that which I have called Popery without a Pope, the evidence that we are at the close of the sixth vial, or passing from under it to the seventh, and that the Lord is at hand. I may mention another characteristic of these latter times here—and I wish to state it without expressing any particle of political preference: it is the utter dislocation of parties; there is no such thing as party now. The old names that used to be the watchwords of the different parties in the state are no more. It seems as if some explosive force had entered the hearts of all political parties and split them into a thousand splinters. What does this indicate? It is a law in nature, that, when a disintegration of particles has taken place, it is always preparatory to new combinations. The same law holds good in morals and in politics; it seems as if when all parties are thus dislocated and disintegrated and broken up, it were the preparation for that tremendous conspiracy against God and against man which is the perfect and full development of Antichrist, on whom the judgments of God shall descend, and who shall be cast, with all that bear his mark, into the lake that burneth for ever and ever. There is just one thing on which almost all statesmen of the present day are agreed—they differ on almost every topic but this, viz., that the chains wound around the Romish priesthood shall be taken off. I am not in favor of penalties in these matters, if it be possible to dispense with them; but it is not fair, when great statesmen are convinced that the time is come for removing from the statute-book all restrictions from the Church of Rome, that we should ask for, at least, a recognition of our generosity by request-

ing the Pope to remove all pains, and curses, and penalties against us from his statute-book? In vain we ask him to do so? Pius IX. boasts of his liberality, and calls upon us to remove all pains and penalties that were directed against him for our defence; but he tells you he would as soon remove the Vatican itself as to remove from his statute-book one exterminating bull, or expunge one decree that consigns us, from our noble queen upon her throne to the meanest of her subjects, to destruction of soul and body in time and in eternity, because of our opposition to him, and our refusal to submit to his authority: and yet strange is it that we should expect any other treatment from this quarter!

Another sign of the last times, besides the increase of Popery and infidelity, and this dislocation and disintegration of parties, is the increased interest, as I have told you, which is felt in the Jews. This is one of the startling phenomena of the age, one of the premonitory signs of closing cycles, and of a coming Lord. As I told you in the morning, there is not a nation on the continent of Europe that is not more or less agitated about the state and position of the Jew. This excitement is the more strange, inasmuch as those Jews are not troublesome political disturbers; their power as a party is nothing, and, as for themselves, give them twenty per cent. and they will feel contempt for all the political privileges which you can bestow upon them; yet, is it not a fact that every state seems afraid lest it should be suspected for a moment that it withholds one political privilege from the Jew? Poor, weary-footed wanderer! give him, for a little, a home in your land—let him, for a few days have the possibility of it in the midst of you; I will promise he will not trouble you long; he is the denizen of a nobler clime—his heart leans toward Jerusalem, as the needle to the pole. Amid the debris of every dynasty, his eye rests upon Salem, and his heart beats and pants for the coming of the great Messiah—the true Solomon—the hope of Israel. When I look upon a Jew, he reminds me of some discredited monarch, swept from his throne for some great offence, cast into the midst of a strange land: his very looks indicate a consciousness of some dread crime, by which he is haunted everywhere. The Jews are a national phenomenon, which nothing can explain but the gospel—a phenomenon that shall play a part in the history of Europe the grandest and the most momentous in all the records of the past.

I may notice, also, as a prelude to our Lord's advent, the great efforts that are made in every portion of the globe at self-perfection, or rather, as it has been called, self-regeneration. Do I not see throughout the length and breadth of society the most strenuous, and in their place the most commendable, efforts to add to the perfection of our nature, to expedite the full development of all we are capable of—in short, if possible, to bring on a millennium of happiness without Christ, in the midst of our earth. For instance, our sanitary improvements, the most proper and the most laudable, are pointed to by some as if they could bid defiance to the judgments of God, and even to death itself; and hydropathy, and homœopathy, and successive pathies, concocted by the talent of man, are set forth, one after another, as the true elixir of human life. Men seem to feel that they ought to live for ever; and, recollecting their original glory, they seek to grasp anything which will promise to enable them to do so.

Chemistry writes its books and pursues its brilliant discoveries, as if persuaded that a world that groans beneath the curse has in it the germ or secret of millennial blessedness.

Education is the great demand of the day. Men are not agreed in what they should be educated. Some say they must be educated in the absence of all religion, which is just as absurd as that it is enough to cultivate the intellect, and dwarf the heart—to teach the young the knowledge of the creature, but not of the Creator. But if men are not agreed what must be taught, they are all perfectly agreed that men must be taught; and science, and geology, and

astronomy, are constantly toiling and boasting of their discoveries, and some of them are brilliant; and scientific institutions, and mechanics' institutions and athenæums are growing up on all sides of us: all this is knowledge running to and fro, and increased; and what will be the result of it all? After the most successful efforts have been made in cultivating the earth, till it is almost overspread with millennial crops—after science, geology, astronomy, have done their utmost to make man happy by making him wise and rich, man will feel that he has failed to reach the happiness of which our nature was made originally capable, and the cry will rise from the aching heart of disappointed humanity with more piercing intensity, "Come, Lord Jesus;" and he will come and make it happy for ever.

(To be Continued.)

## The Electrical Motor.

In an article three weeks since, under the head of "A New God," we made a reference to a machine that has been constructed at Lynn by the Spiritualists, which they claim to be semi-mechanical and semi-human. For the purpose of throwing more light upon the subject and to show to what an extent of blasphemy fanaticism will carry man, we subjoin the following from the *New Era* of June 28th.

"It was announced to Mrs. —, by Spiritual intelligences, several months since, that she should become a mother in some new sense—that she should be the "Mary of a New Dispensation." The announcement was given under circumstances the most impressive, and in connection with a most beautiful and instructive vision, in which was strikingly elucidated a most important spiritual lesson—namely, the true significance of the cross, as an emblem of spiritual advancement. All who were present on the occasion were deeply impressed with the superior capacities and exalted moral attainments of the intelligences communicating, as evidenced by the profound and comprehensive character of their teachings. Nevertheless, the prophecy, or announcement spoken of, though declared with marked emphasis, and directed to be put on record, was not believed to have any peculiar meaning. It was thought to refer, possibly, to the maternal feeling which she had felt towards individuals who had, through her instrumentality, been instructed in the truths of the new philosophy.—Least of all, was there the slightest hint that it had any relation whatever to the Mechanism then constructing at High Rock. No one connected with that enterprise was present, and nothing was known of this declaration by them until it was re-called by the events which subsequently transpired.

"2. Previously to this, Mrs. —, had for some time experienced certain sensations analogous to those attendant upon gestation. Subsequently, these indications gradually increased, until they at length became very marked and inexplicable, and presented some very singular characteristics. They were supposed, however, to be, at least partially indicative of disease; but were not imagined to have the remotest connection with either the Mechanism at High Rock, or with the prophecy which has been alluded to. As the crisis approached, a variety of singular events, from apparently independent causes, (which cannot be narrated here,) seemed to point to some unusual result,—though all failed to give any person cognizant of them, the slightest apprehension of the nature of that result.

"3. At length a request came, through the instrumentality of J. M. Spear, that on a certain day she should visit the tower at High Rock. None in the flesh,—herself least of all—had any conception of the object of that visit. When there, however, (suitable preparations having been carefully made by superior direction, though their purpose was incomprehensible,) she began to experience the peculiar and agonizing



sensations of parturition—differing somewhat from the ordinary experience, inasmuch as the throes were *internal* and of the *spirit*, rather than of the physical nature; but nevertheless quite as uncontrollable and not less severe than those pertaining to the latter. This extraordinary physiological phenomenon continued for about the space of two hours. Its purpose and results were wholly incomprehensible to all but herself; but her own perceptions clear and distinct, that in these agonizing throes, the most interior and refined elements of her spiritual being were imparted to, and absorbed by the appropriate portions of the mechanism—its minerals having been made peculiarly receptive by previous chemical processes.

\* \* \* \* \*

"4. The result of this phenomenon was that indications of life or pulsation became apparent in the mechanism—first, to her own keenly sensitive touch, and soon after to the eyes of all beholders. These pulsations continued to increase, under a process which she was impelled to continue for some weeks, precisely analogous to that of nursing (for which preparation had previously been made in her own organism, while she was in utter ignorance of any such design), until at times a very marked and surprising motion resulted.

"5. At every step in these singular transactions, Mrs. ——— has been attended by angelic intelligences (whose presence is perceived by her own interior senses) who have from time to time explained the *rationale* of their proceedings and of her experiences, and unfolded, in various departments of science, philosophy and morals, principles and truths of the highest practical moment to us and to mankind.

\* \* \* \* \*

"Neither Mrs. ——— nor myself can profess to have, as yet, any definite conception as to what this 'new-born child'—the so-called 'Electrical Motor'—is to be. However 'enthusiastic' or 'extravagant' may be the expectations of others, we do not know that we yet at all comprehend the ultimate designs of the intelligences engaged in it."

In the *New Era* of July 5th we find a vision had by J. Wolcott, which develops what is expected to be accomplished by this Machine. It appeared to grow in size, and "threw off from itself smaller machines after its own pattern" and those "in turn threw off a multitude of other little ones." Then he says:

"Next there appeared a movement among the machines; and the larger ones, which were now fully developed, moved away over the plain into the distance. In their path stood a great number of churches, of every size and variety, from the diminutive Methodist Chapel, up to the stately Gothic Minster, and St. Paul's Cathedral. But the machines did not turn out of their course at all,—running over and through those temples, completely demolishing them to heaps of worthless rubbish."

This done, its votaries hail the new revelation, and the new demoniacal dispensation is consummated!!

### A Remarkable Death.

THE following communication, says Mr. Packard, of Philadelphia, is from a source that entitles it to the fullest confidence:

The death scene which I want to describe, is not of a ripe Christian, but of a little boy only two years and four months old! It was such a scene of wonder and pleasure to me, that I would fain have all the Sunday-school children in the land acquainted with it.

A few nights ago, just as I was going to bed, a lady came in, and asked me to go over to a neighbor's house and see "Little Robie," who was dying. Her statement of the strange scene induced me to go. Just before I went in, he had several times called, "Come, children, come!" and I found that all the little ones in the house—who had gone to bed—had been brought into the chamber by his parents to take their last farewell. He called each one by name. One by one they kissed him. "Oh! it was a sight of great tenderness and many tears. One of his brothers was absent at a boarding-school, and him he did not call as he did the rest, but said, 'Tell Willie come.' After the children had retired to bed again, he repeated again and again the call, 'Come, children, come! come, children, come!' and whenever his parents would ask, 'Where, Robbie?' he would answer, 'To heaven.' Then he would say as he lay on his back, with his eyes fixed on the ceiling, 'Please, God, take Robbie; God, please take Robbie.' The expressions were continually interspersed with, 'Pa, come—ma, come to heaven. Come, children, come to heaven.'"

For three or four hours he lay thus gazing intently upward, as though he was looking into heaven; and almost incessantly, during that

time, uttering these expressions in an audible and almost ringing tone.

Once he asked for a white rose. "Please, ma, get Robbie a white rose." A red one being the only one convenient, it was brought. When it was offered, he rejected it, saying, "No, ma, Robbie don't want that." After awhile he asked again for a white rose. When it was brought, he said, "let me smell it. That will do; put it away now." There was but little intermission, during the last few hours of his life, of the above remarkable expressions, so that he must have uttered them scores, perhaps hundreds of times. At one time, as I stood over him, gazing with wonder, repeating the hymn,

"There is a happy land,"

he ceased to talk while I spoke, showing that the subject agreed with and filled up his thoughts; but as soon as I had done, he began again, "Please, God, take Robbie," &c. Again he was silent during most of the time that prayer was offered at his bedside. The last words he spoke were almost inaudible, a mere whisper—"Come, children, come;" he had not breath to utter the last word, and the fluttering spark of life went out.

Many may inquire, "What was this child's character in life?" Without being a very precocious child, he was thoughtful and observing. He seemed to have an intense love of flowers, and music. He was a pattern of neatness and cleanliness. For some weeks before he became sick, he showed a remarkable unselfish disposition. A spirit of gentleness, meekness and kindness showed itself continually. Some one teased him just before his last sickness about his fondness for tin trumpets, of which he had several. "Never mind," said he, "God will give Robbie wings pretty soon, and me fly to heaven to blow my music there." Perhaps we may infer from this that his heart was being prepared for what he saw and heard on his death-bed. It did seem to us as if the spirit of God had somehow fitted him for heaven, and opened his spiritual sight to behold the bliss and glory to which he was approaching.

The chamber where Robbie died seemed now a hallowed spot. One of the little children well expressed this a while after his death: "Ma," said she, "I was always afraid of a dead person; but there seemed to be a glory about him." The whole scene is indelibly impressed on the memories of all present—a scene that should startle the sinner, confound the infidel, and delight the Christian.

Presbyterian Herald.

### The Prodigal's Reception.

Will he be received at all? Or if received will it be merely with a cold toleration? Or will he be met with keen reproaches? Whatever may have been the anxious questionings and misgivings of the penitent beggar as he neared his "father's house," he was not long in suspense concerning the matter. He had not reached the house before his father saw him. "He was a great way off," yet his "father saw him." How touching the living picture at this period. All the paternal feelings are stirred within the father's heart. "He had compassion, and ran and fell on his neck, and kissed him." He does not wait to hear his son's confessions, nor say, "It will be time enough for me to forgive when I see he is truly sorry for his conduct." He does not wait until the beggar's raiment is removed, and "the best robe is put on him," but he "fell on his neck and kissed him," just as he was. And when the son begins his confession, as we see by comparing the twenty-first verse with the eighteenth and nineteenth verses, the father interrupts him, and does not allow him to finish all that he intended to say. And what an interruption it was in the circumstances! He is treated and welcomed with every mark of affection in the father's power, in view of a reason which will certainly touch every parental heart: "for this my son was dead and is alive again; he was lost and is found."

In this illustration our Saviour unfolds the truly amazing thought, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Our blessed Lord had shown this in the parables of the lost sheep, and the ten pieces of silver; but as if to make it stand out prominently in all its fullness and glory he repeats this parable of the prodigal son. God is the Being represented by "the father," and that Saviour teaches that the joy excited by the repentance of one sinner, is not confined to the angels, but that God himself is also filled with joy on the same account. If we take council of our skeptical hearts, and look at ourselves as we are, truly evil, we might question the possibility of this fact; but if we look at the character and words, and dealings of God, we shall see that this parable in a lively manner presents a glorious doctrine. The Divine Being speaks of his grief when sinners refuse to repent. "As I live, I have no pleasure in the death of him that dieth." "How

shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together." "God so loved the world that he gave his only begotten Son, &c." Here is no sign or symptom of that vindictiveness which the wicked heart attributes to God, but contrariwise in an infinite degree, the grief of a father at the ruin of a child, and the largest means to avert the final catastrophe. "What more can I do to my vinyard that I have not done unto it?" His "well beloved Son" is sanctified, set apart to open a way by which the question may be answered, "how can man—a sinner—be just with God?" And oh what a sacrifice this was, to "give his Son's back to the smiters!" Bethlehem, Gethsemane, Calvary, and Olivet, each speaks the divine willingness to save sinners when they arise and go to their Father! Nay, it is more than willingness; it is the infinite joy of an Infinite Father over children that were dead but are alive again, who were lost but are found. Well may a sinner thus joyfully welcomed exclaim, "Oh magnify the Lord with me, and let us exalt his name together. Is ought the Lord and he heard me and delivered me from all my fears. \* \* \* Oh taste and see that the Lord is good: blessed is the man that trusteth in him." Oh fellow sinners, what words these are to fall on our ears; "And while he was yet a great way off the father saw him, and had compassion on him, and ran and fell on his neck and kissed him!"

New York Observer.

### Power of Prayer.

THE Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebekah appears. Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amelek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born. David prays—Ahitophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory. Jehoshaphat prays—God turns away his anger, and smiles.

Elijah prays—the little cloud appears—the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the door opens, every man's bands are loosed.

American Messenger.

(For the Herald.)

### A Scottish Hymn.

In looking over a Scotch edition of the Bible which I recently purchased, I find among the Hymns printed at its close, the following one, which will, I presume, be new to most of the readers of the *Herald*. It is one of no ordinary merit.

N. N. W.

2 PET. 3:3-14.

Lo! in the last of days behold

A faithless race arise;

Their lawless lust their only rule;

And thus the scoffer cries:

"Where is the promise deem'd so true

That spoke the Saviour near?

E'er since our fathers slept in dust

No change hath reach'd our ear.

Years roll'd on years successive glide,

Since first the world began

And on the tide of time still floats

Secure the bark of man."

Thus speaks the scoffer; but his words

Conceal the truth he knows,

That from the water's dark abyss

The earth at first arose.

But when the sons of men began

With one consent to stray,

At Heaven's command a deluge swept

The godless race away.

A different fate is now prepared

For Nature's trembling frame;

Soon shall her orbs be all enwrap

In one devouring flame.

Reserved are sinners for the hour

When to the gulf below,

Arm'd with the hand of sovereign power,

The judge condemns his foe.

Though now, ye just! the time appears

Protracted, dark, unknown,

An hour, a day, a thousand years,

To heaven's great Lord are one.

Still all may share his sovereign grace

In every change secure;

The needy, the suppliant and contrite race,

Shall find his mercy sure.

The contrite race he counts his friends,

Forbids the suppliant's fall;

Condemns reluctant, but extends

The hope of grace to all.

Yet as the night-wrap'd thief, who lurks

To seize the expected prize,

Thus steals the hour when Christ shall come,

And thunder rend the skies.

Then at the loud, the solemn peal,

The heavens shall burst away;

The elements shall melt in flame

At Nature's final day.

Since all this frame of things must end,

As heaven hath so decreed,

How wise our inmost thoughts to guard,

And watch o'er every deed.

Expecting calm th' appointed hour,

When Nature's conflict o'er,

A new and better world shall rise,

Where sin is known no more.

### Accident on the Susquehanna Railroad.

In the *Philadelphia Register* we find the following account of the circumstances attending the horrible accident on the Susquehanna railroad on Tuesday, the 4th of July:

"The regular train for York left Calvert station, consisting of four passenger cars and a baggage car, all with the exception of the last well filled with passengers. On arriving at the Relay House, the York train, according to orders, proceeded to lay off on the Green Spring switch, where the instructions were that it should wait until the excursion train or trains passed. The express train from York had been thrown out of time and was waiting at the relay, and after it had passed down the excursion train of about sixteen cars, crowded to excess passed down without giving information to the conductor that two other trains were coming, which unfortunately proved to be the case. The road being now supposed to be clear, the York train took the main track and proceeded on, and had scarcely got tully under weigh, when about three quarters of a mile from the relay a terrible crash accompanied by a rush of steam brought all who were uninjured to their feet, and on escaping from the wrecked cars a most heart-rending scene presented itself, but it were impossible to describe it in all its forms.

Immediately in advance was a train consisting of two passenger cars and ten burthen cars, which had been fitted up to carry passengers all of which were filled to overflowing. This train was backing down toward Baltimore, the locomotive being at the rear and the two passenger cars at the head of the train. The locomotive on the York train was going ahead in its usual position, and although neither train was going at extra speed, the two passenger cars at the head of the excursion train offered little resistance, and were completely crushed together. The rear car passing entirely through the foremost one, and they both being filled with passengers the destruction of life and limb was almost unprecedented. The centre foremost car was filled with the dead and dying and wounded, together in one mass with the fragments of the car and the seats so compact that it required a half hour's time and the use of axes to rescue the wounded. A number of females and children were taken out from among the dead scarcely injured, whilst through the floor of the car could be seen the protruding limbs of some who had been instantly struck dead.

Among the dead was Mrs. Robertson, a young and beautiful woman, and Henry Clay Jeffers, a bright and beautiful boy, the bodies of whom were so wedged among the fragments of the two cars which had been run through each other like a telescope, that it was impossible to extricate them without hauling off the fragments of the upper car by the locomotive, which was also necessary to release the large number of unfortunate creatures who still remained wedged between the forward cars, some still alive and others dead. In removing the cars, Mrs. Robertson's body was literally torn to pieces, but in the effort to recover those in whom life still remained, it became necessary to disregard the dead. On the platform at the head of the excursion train, four



men were caught by the fore part of the engine, two of whom were instantly killed, and the others were held fast by their limbs, suffering the most excruciating agony, and almost roasted by the smoke pipe of the locomotive; both fainted from exhaustion; one of them subsequently died. Two or three were instantly killed also on the front platform of the York train, one of whom was Benjamin Merryman, the baggage master. The accident occurred at twenty minutes past five o'clock, and it was half past seven o'clock before the last body was taken from the wreck. Twenty-four were killed and thirty-three wounded.

### A Storm in India.

In the *Calcutta Englishman* a correspondent gives the following account of an awful phenomenon, which will be read with astonishment. The *Englishman* vouches for the reliability of its correspondent:

"At 3 P.M. of the 10th of April, while we were measuring the circumference of large hail-stones that fell lightly about us, a terrific storm passed to the south-west of the station, about seven miles off. The accounts brought by natives next morning were so strange that I did not believe them, but, after some gentlemen had visited the spot and confirmed all, I, too, went to see the wreck left by the hurricane. As some days had elapsed since the occurrence, I found it impossible to approach the chaos from the putrefaction of numbers of dead bodies. An eye witness told me that, while it was blowing pretty stiff from the southwest, a jet black mass of cloud, towering high aloft, and almost touching the ground, was seen to approach; another similar mass advancing rapidly from the opposite direction. They whirled around each other, the heat became intense, and, enveloped in the greatest darkness, houses, bamboos, trees, men, women and cattle were hurled in the whirlwind, dashed in all directions against trees, impaled on bamboos, or buried in the ruins.

On the sides of the track of the storm huge hail-stones fell of the size of bricks. The track was about 800 yards broad; its length is not known, nor the extent of the devastation ascertained; 60 dead bodies were counted by gentlemen who went there; 15 person with limbs torn and mangled, with broken arms and legs, are in hospital. Report says that 300 have been killed, besides no end of cattle. I think it very probable. As the natives build their houses, each family in little separate farms hid in clumps of bamboos with intermediate fields, the scene presented is that of numbers of undistinguishable masses of clumps of bamboos and trees torn up, crossing each other in every direction, and blocked up with earth and materials that had formed houses, so entirely broken up that nothing could be recognized as having formed roof or sides. In fact, boxes, beds and things made of planks were so broken into pieces of a foot or two and thrown about, that it was not always easy to imagine what they had belonged to. From under the masses of rubbish, jackalls and vultures were pulling out the remains of human beings and cattle: in small puddles dogs, goats, &c., were drowned and rotting. The fields were covered with the skeletons of human beings, while the short, thick branches of trees that stood leafless and barkless supported numbers of vultures. Vultures covered the plain, too gorged to fly at our approach, and hundreds were soaring in circles high overhead in the clear sky, marking in the heavens the course of the storm. One poor, famished, distracted being, with head bandaged and body scratched all over, bruised and cut, limped up to me; he had lost all his relations—father, mother, wife and children—all had been destroyed, and he could not find where they had been carried away. It would require hundreds of men to remove the piles of uprooted bamboos, &c., that mark the homesteads of the missing; under them will probably be found those that were killed, while some, probably had a living grave, hoping—alas! in vain—that rescue would come at last, or imagining, possibly, that the whole world had been destroyed. A bungalow of a zemindar, at Dumduma, on the river Ghogut, was blown in smiths across the river—200 yards; in the roof two men found a flying passage, and, strange to say, survived."

(For the Herald.)

### Biography of Elder Frederick Plummer.

As the labor of writing the biography of this distinguished minister of the gospel of Christ (whose name has been familiar to the Christian Church for almost half a century) has been committed by him to my hands, I take this public method of requesting all persons who may have letters from him in their possession containing his views of importance to the Christians as a people and the world at large; who may have recollections of his labors in different parts of our country; knowledge of any interesting inci-

dents connected with his history; or reminiscences of conversations, which would serve to give freshness, vigor and life to such a work, to forward the same to me as soon as may be convenient. By so doing you will not only oblige me but render a good service to mankind.

Address Charles Henry Plummer, Taunton, Bristol County, Massachusetts.

Editors of the secular and religious papers will confer a favor by copying the above.

OUR NEAREST NEIGHBOR.—The nearest fixed star has been discovered very recently to be Alpha in the constellation of the Centaur. The sun is ninety-five millions of miles from the earth, and this star, which we feel a certain degree of friendship for because it is our nearest neighbor, is two hundred and six thousand times the distance of the sun from the earth. Light, which travels one hundred and ninety-two thousand miles a second, would require more than three years to reach us from that star.

### Foreign News.

THE arrival of the steamship *Washington*, at New York on the 5th instant, and the *America* at Boston on the 7th, brought news from Liverpool to the 24th of June. The intelligence by these arrivals is of thrilling interest, as announcing the retreat of the Russian army. The Turks have defeated them without the aid of their allies, and have fully maintained their ancient character for bravery. The future course of Russia will be looked for with much interest.

THE WAR.—The siege of Silistria has been raised. The Russians were defeated by the Turks and driven across the Danube. The order of events is as follows:—Siege operations were begun on the 17th of May, and from then to June 15th the attack and defence were carried on incessantly and with equal bravery on both sides; repeated storming parties were directed against the intrenchments; mines and counter mines were exploded, causing immense slaughter to the besiegers and besieged. Mussa Pasha, the brave Turkish commander, was killed by a shell, after which Prince Paskiewitch, the Russian commander, was struck and disabled by a spent ball, and will probably die. On the 13th of June, a tremendous attack was ordered under Generals Gortschakoff and Schilders, but after severe fighting the Russians were repulsed, and a Turkish brigade, sent from Shumla by Omar Pasha, succeeded in entering the fortress.

Thus reinforced, the garrison on the 15th made a sortie, and a desperate hand to hand contest ensued, and ended in the complete discomfiture of the Russians. Prince Gortschakoff was severely wounded. Gen. Schilders had his leg shot off, and two other general officers were killed. The carnage among the Russian troops was dreadful, and they retreated fighting across the river; the Turks, pursuing their advantage, crossed an arm of the river, seized the Isle of Hopa, and blew up the Russian siege works thereon. The Turks then brought out their guns and erected temporary batteries on the Bulgarian bank of the river, before the north face of the fortress. Russian battalions east and west of Silistria immediately retreated in good order across the river and destroyed their bridges behind them.

This victory was gained entirely by the Turks, the French and English not having then made their appearance.

The Russians are now in the vicinity of Kalarech, awaiting reinforcements and orders. Gen. Liprandi's division and several detached corps are marching in haste from Slatina, to join them.

The siege of Silistria being raised must alter the whole Russian plan of operation in Bulgaria, and consequently must change the plans of the allies. It is rumored that Paskiewitch will order the whole force to fall back on Jassy. Ere this the Russians have probably relinquished all their positions on the left bank of the Danube, excepting the forts of Hirsowa, Matschirin and Isacktehn, and apprehensions of their advance on the Balkan are at an end for the present.

Russian accounts via Bucharest, admit that operations against Silistria are suspended, but say that the siege is not finally raised.

The Russians have evacuated Moquielli and Sinnebea. Five thousand Turks have occupied Turkutai and it was reported doubtfully, that the Turkish garrison of Rutschuk crossed to Giurgevo, killed 400 Russians and took nine guns.

The Russian loan is negotiating at Hamburg, 16,000,000 roubles five per cent. at 87.

Reports are again current that Russia makes peace overtures through Austria, but the terms are said to be the immediate retirement of the allies from Turkey. It can scarcely be regarded as true.

Rumor is again afloat in English papers that the Czar will abdicate, but no dependence can be placed on the report. He is also said to be sick, and for that alleged reason did not meet the King of Prussia; he has, however, ordered

Prince Dolgroaki, minister of war, to proceed immediately to the Danubian principalities and draw up an accurate report of the position of affairs in a military point of view. This unusual mission is said to have caused profound sensation at St. Petersburg.

It is officially announced that the convention between Austria and the Porte, with regard to the Austrian occupation of the Moldavian and Wallachian principalities, was signed on the 14th of June.

At a cabinet council held at Vienna June 19th, the Emperor presiding, it was resolved "that if an evasive answer come from Russia, Austria will forward a final ultimatum, demanding a categorical reply within eight days."

It is stated that the Emperor Napoleon has intimated to the Austrian government that the French will interfere to suppress any revolutionary movement in Hungary or Italy while Austrian troops are engaged against the Russians. A similar declaration is expected from England.

FROM THE BLACK SEA.—Admirals Dundas and Hamelin issued a circular on the 7th, announcing a close blockade of the mouth of the Danube. Most of the fleet was cruising off Sebastopol. Six or eight ships were at Varna, assisting the embarkation of troops.

Transports with heavy guns having arrived it was likely that Sebastopol would soon be attacked.

FROM THE BALTIC.—There has been no news of importance. Two English steamers destroyed the wharf and some gun boats at Kemi, Gulf of Bothnia.

The English ships *Odin* and *Vulture* landed 150 men at Gamba Karlehy, but they were attacked by the Russians and driven back to the ships, with a loss of three officers and three seamen killed, two officers and fourteen seamen wounded, and twenty-nine taken prisoners. Sir Charles Napier has sent four ships against the place. All the Russian pilots are sent into the interior.

The British, under Admiral Plumridge, have taken possession of Tornea without opposition; it will be fortified as a station for English troops.

Activity continues in fortifying Swedish ports.

A letter from the Baltic fleet says:

"To obtain a clue to the real nature of any intended hostile operations of the Anglo-French fleet is a matter of difficulty. Those supposed to be well informed on the subject anticipate that the present campaign will terminate, without the occurrence of any startling events, and that ulterior proceedings will be deferred until the next season—a strict blockade of the enemy's ports being enforced in the interim.

"The captains and other commanding officers of the various ships have recently received instructions to the effect that vessels bound to neutral ports, being freighted with coal, are not to be deemed having on board articles contraband of war, if it can be proved that their cargoes are solely for the purpose of commerce. In the event, however, of the cargoes being intended for warlike purposes, they will not be allowed to proceed to their destinations.

"The captains, commanders, and other commanding officers of the various ships in the fleet, on falling in with and boarding any vessel thus freighted and bound to any of the enemy's ports, are to use their discretion in such cases. If they should be of opinion, after due consideration, that the cargo of coal is to be applied solely to manufacture or commerce, such vessel is to be allowed to proceed on her voyage. On the other hand, if the coal be intended for the use of the enemy's steamers of war, such vessel is to be taken possession of and sent to England for adjudication.

"These instructions have reference principally to neutral and British vessels bound to the enemy's ports not blockaded; but Russian vessels, however laden, will be captured, under all circumstances, until protected by an order in Council. Should a British or neutral vessel endeavor to break, or have actually broken, during the same voyage, an effective blockade, of which she had received previous notice, such vessel, no matter what may be her cargo, will be seized."

The Vienna papers announced on the 17th ult. that Prince Paskiewitch had received orders from St. Petersburg to retire beyond the Pruth, and thus to surrender to the Sultan that "material guarantee," so arrogantly claimed, so insolently seized, so feebly, so unskillfully and pusillanimously defended.

Whether it be that the Russian Generals found their positions untenable from the vicinity of the Austrian army, whether the presence of the allies at Varna has suddenly impressed them with the hopelessness of their position, with a broad river in their rear, pestilence in their ranks, and an overpowering enemy in front, or whether the series of bloody repulses encountered before the walls of Silistria, or whether a combination of all these circumstances have produced the results cannot exactly be known, but the *Times* affirm, that in a short time there will not be one Rus-

sian soldier on the western side of the river Pruth.

The following important statement was made in a debate in the House of Lords:

"The Earl of Clarendon, after some complaint of the irregularity of the discussion, stated that Austria was now cordially acting with England and France, and would have a force of 300,000 men in operation against Russia. With regard to the terms upon which peace should be made, he could give no pledge whatever at present. The object of Europe however, must be to cripple the power and to check the policy of Russia, and the means for it were so great that if the opportunity was not taken it might never occur again. Repression was the only means of avoiding the danger which would otherwise exist."

ASIA.—Sifer Pasha is appointed governor of Circassia and Abasia. The Circassians are commanded by Emir Magmot, Schamyl's lieutenant, and are reported to have defeated the Russians at "Darial Sear Karesch," with great loss to the enemy. Schamyl was in full march upon Tiflis, no date given.

FRANCE.—A conspiracy to assassinate the Emperor during his promised visit to the bath of Pyren has been discovered. In the departments of the Seine and Caronne 150 arrests were made. The prefect has been dismissed, and is succeeded by M. Ledetseur the friend of Lafayette.

Of the plans of the allies, the *Liverpool Times* remarks:

"Whether Austria will enter the Danubian Principalities to commence hostilities immediately against Russia in the event of the refusal to evacuate, or to serve as a sort of mediator between her and the allies in the event (not considered improbable) of a speedy evacuation, it is believed certain that it will be the signal for the allied armies to enter on the plan of campaign which it is believed has already been adopted. The Anglo-French forces will, it appears, leave the right bank of the Danube and direct themselves towards the Crimea, where it is thought a combined attack will be made by sea and land, in conjunction with the Circassians. Immense siege preparations are going on and guns of great power have already been sent to the Black Sea, and the troop in Turkey are frequently exercised in embarking and landing. We may expect, therefore, to hear before long of serious operations in the Black Sea."

The *Moniteur* announces that according to a telegraphic despatch from Constantinople of the 15th inst., the convention between Austria and the Porte for the eventual occupation of the Danubian Principalities by an Austrian corps d'armee, was signed on the 14th inst. The principal conditions of this convention are said to be that if Russia voluntarily retires, the Austrian troops will enter the Principalities, and form a defence between Russia and Turkey. If Russia refuses to retire, Austria will take such measures as may appear necessary to insure her doing so.

The intelligence from Circassia is quite interesting. A Kars letter says that Schamyl has destroyed the Russian forts Anaure and Duschet.

On these occasions the Russians had 1400 killed, and Schamyl sent 1000 men as prisoners into the mountains. All the Caucasian tribes are moving. The Kars correspondent adds:

"Read, the Russian Commander-in-Chief, has enough to do to look after Triflis, and it is fortunate for him that the Turkish army here is in such a miserable condition. We, however, expect reinforcements, and the English must soon arrive. The good example of a British corpse would produce a far greater impression on our disorderly army than all the preaching of the Polish and Hungarian officers.

The Circassians commanded by the Emir Mehemit are said to have obtained a great victory over the Russians at Darial, gear kiresch; the latter have lost 2000 men and three pieces of cannon. Schamyl was in full march on Tiflis, with 25,000 men and 50 pieces of artillery.

The *Morning Chronicle* states that authentic accounts have been received from its own correspondent of several important successes gained by the Circassians under Schamyl. A Russian detachment, fifteen thousand strong, consisting principally of troops withdrawn from the maritime fortresses, was attacked by the mountaineers in the pass of Darial. The enemy were forced to retire with a loss of three thousand men, besides three guns and a large quantity of ammunition. Urzughetti, also a fortress near Batoum, of sufficient importance to have been garrisoned by 8000 Russians, has been evacuated and taken possession of by the Turks.

Anapa and Soujak are now the only positions between the Sea of Azof and the Asiatic boundary of the Turkish empire which still remain in the hands of the Russians. With the aid of the allied fleet the position of the Russians on the Abasian coast and in Georgia, may probably, ere long, be rendered untenable. In the meantime considerable progress has been made in the task of re-organizing the Turkish army.

The *Egyptus*, which left Constantinople on the 10th, has brought intelligence to Marseilles



that the Circassians, after a severe engagement, have made themselves masters of the pass of Mosdok, and cut off the communications of the Russian army in Georgia.

It is still reported that the Greek insurrection is suppressed, but it is also stated that the English, French, and Greek Commissioners who had been despatched to Thomball, to obtain the submission of the insurgents, had failed in their endeavors.



## The Advent Herald.

BOSTON, JULY 16, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLIII.

Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army, and the power.

They shall lie down together, they shall not rise: they are extinct, they are quenched as tow.—vs. 16, 17.

By the way in the sea, &c., reference is had to the passage of Israel across the Red Sea, (Ex. 14:22,) "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." The Psalmist also said (77:19, 20,) "Thy way is in the sea, and thy path in the great waters, and thy footsteps are known. Thou leddest thy people like a flock by the hand of Moses and Aaron."

The chariot, horse, army, &c., refer to the hosts of Egypt (Read Ex. 14:5-9; 23-30).

"They shall lie down, and not rise," is spoken, not of the Egyptians, but of the Chaldeans; and is put by substitution for their destruction. "Quenched," is a metaphor,—illustrating the termination of their existence, by the extinguishment of fire; and, by a simile, it is compared to the quenching of tow—i. e., by immersing it in the water, as the Egyptians were. Job 21:17—"How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger."

Remember ye not the former things, neither consider the things of old? Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.—vs. 18, 19.

"The former things," and "the things of old," were the bringing the children of Israel up out of Egypt. These were to be so surpassed by the new things which God would do, as, in comparison, to be no longer a subject of comment. Jer. 23:5-8—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold, the days come saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

"A new thing," is something unheard of—that which had not before transpired. Reference is made to the Lord's leading them through the wilderness of Sinai, and there giving them water. Deut. 8:15—"Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: who brought thee forth water out of the rock of flint." As this promise is "a new thing," it can be no repetition of that, but provision like that made for Israel's passage of the wilderness, must be put by substitution for the provision which God would make for the means of access to the regenerated inheritance, shown in 35:8, to be "the way of holiness,"—and the provision needed to sustain his people and conduct them safely to the better country—resulting in the new creation. For it is when the Lord shall "create new heavens and a new earth," (Isa. 65:17,) that "the former things shall not be remembered, nor

come into mind."

The beast of the field shall honor me, the dragons and the owl: Because I live waters in the wilderness, and rivers in the desert, To give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise.—vs. 20, 21.

The meaning of v. 20, seems to be, that the wilderness shall be so supplied with waters, that the occupants of such solitudes shall feel their refreshing influences, and rejoice in their abundance—to illustrate the profusion of blessings with which the Lord will sustain his Church in its wilderness state; for which the waters in the wilderness are put by substitution. Thus in 44:3, we read "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

"This people," formed for himself, are his redeemed, are in contrast with Israel and Jacob in v. 22, which are put for the nation at large. It comprises all the true seed—every one that is called by God's name. Peter evidently refers to them when he says (2 Peter 2:9), "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

By a metonymy, "praise" is put for things which will elicit praise, which will be manifested by the saints, (Mal. 1:11), "For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

But thou hast not called me, O Jacob; But thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offerings: Neither hast thou honored me with thy sacrifices: I have not caused thee to serve with an offering, Nor wearied thee with incense. Thou hast bought me no sweet cane with money, Neither hast thou filled me with the fat of thy sacrifices: But thou hast made me to serve with thy sins, Thou hast wearied me with thine iniquities.—vs. 22-24.

This apostrophe is addressed to the nation at large, to whom the service of the Lord was irksome, thus Malachi, in the connection last quoted, says (1:12, 13), "But ye have profaned it, in that ye say, the table of the Lord is polluted: and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand! saith the Lord."

The "small cattle" were the sheep and goats or, as in the margin "lambs" or "kids" in distinction from the neat cattle or oxen.

I have not caused thee to serve, &c., implies that the requirements of the law were not made burdensome to them—they were not treated as bond slaves, nor over tasked in the Lord's service.

The "sweet cane," is supposed to be same as the calamus, not unlike our sweet flag, which was used in compounding the sweet incense, daily consumed on the altar. By a metaphor, "filled" is used to express an abundance of sacrifices, which they had not offered. Instead of complying with his requirements, they had sinned against God,—their offences, by metaphors, being illustrated by the ascription of service, and weariness, to him.

Notwithstanding they had thus wearied God, he continues to extend to them offers of pardon, saying:

I, even I, am he that blot out thy transgressions For mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: Declare thou, that thou mayest be justified.—vs. 25, 26.

By a repetition of the pronoun, as in v. 11, God particularly specifies himself, as the One who forgiveth "iniquity and transgression and sin." The Jews justly enquired (Mark 2:7), "Who can forgive sins but God only?"

There is a metaphor in the use of the words "blotted out," to illustrate the cancelling of sin. It is taken from the custom of keeping accounts. When a debt is paid, or remitted, the account is balanced. Some persons erase, or blot out their entries of debt when cancelled. Thus Peter said to the scornful Jews (Acts 3:19-21), "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

God forgives sins, not for the sake of the sinner, not for any worthiness in him, or good deed that he has committed, but for his own sake. Ezk. 39:22—"Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have professed among the heathen whither ye went." Isa. 1:18-20—"Come now, and let us reason together, saith the

Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

"Remember," in this connection, is put by substitution for regarding with disfavor. When sin is forgiven, the sinner is at once justified, and held, in respect to his sin, as if he had never offended.

God calls on Israel to justify himself, if possible to urge everything he can in self-defence, and to remind God of anything in extenuation of his faults—the result of which would be, that he is justly condemned. Thus God adds:

Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, And have given Jacob to the curse, and Israel to reproaches.—vs. 27, 28.

The "first father" of Israel, and of the race, was Adam. He and all his descendants had been sinners, and therefore it would be in vain for Israel to plead self-justification. Rom. 5:12—"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

Their "Teachers"—margin, "interpreters"—were those who should have guided them in the way of righteousness, but they caused them to err. Mal. 2:7-9—"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." It was for this reason that God subjected them to punishment.

"The princes of the sanctuary," were the priests—those consecrated, or set apart to the service of religion. They are called "princes," by a metaphor, to illustrate the honor of their station and calling. To "profane," them, would be to remove their robes of office, to reduce them to a level with the common people, and to heap ignominy upon them. And to give the nation to the "curse" and to "reproaches," was to make them a proverb of execration and contempt among the nations whither they were to be scattered.

#### Lectures on Romanism.

We learn from Newburyport that Eld. J. Pearson has been giving a course of lectures on this subject which have been listened to with much interest—the large hall where the Adventist there worship being filled with an attentive audience.

The following notices of the lectures we copy from Newburyport papers:

"ROMAN CATHOLICISM ANTAGONIST TO REPUBLICANISM.—A series of lectures on the above subject are being delivered by the Rev. John Pearson at Washington Hall, the last of which will be given to-morrow afternoon. Though not agreeing altogether with his particular view of the Prophecies, we can truly say that he brings to his subject a mind filled with historical knowledge and fully acquainted with the blasphemous petitions and anti-Republican tendencies of Popery. Mr P.'s style of speaking is very clear, distinct, and interesting, and sometimes quite eloquent. During his remarks Mr. Pearson said he wished it to be distinctly understood that he was not taking advantage of the excitement now prevailing:—for ten years past it has been his subject—and therefore he has not taken it up recently." Daily Herald.

"REV. MR. PEARSON'S LECTURES.—This gentleman is giving a course of lectures in Washington Hall, on the subject of Catholicism. The last of the course, in which he promises to prove that Catholicism is Christianity paganized, will be delivered to-morrow afternoon, and we hope that all who are interested in the discussion of a question so prominently before the public, will be present to hear it. Without expressing an opinion as to his views of the Prophecies, we would say, that he not only brings to the subject extensive information in general history, but his lectures evince a most thorough knowledge of that portion embracing the Catholic Church. He has evidently studied his subject long and arduously, and he promised to make good all his assertions, to prove every fact by the words of Catholic authors." Saturday Evening Union and Weekly Family Visitor.

#### NEW WORKS.

"LECTURES ON ROMANISM, being Illustrations and Refutations of the errors of Romanism and Tractarianism, by Rev. John Cumming, D.D. Boston: Published by John P. Jewett, & Co. Cleveland, O.: Jewett, Proctor & Worthington, 1854."

This is one of the most important of Dr. Cumming's works, and is an invaluable production at the present time. It is a volume of 728 pages, and contains a vast amount of matter, from Catholic and historical writers, illustrative of the errors and pretensions of the woman that is seated on

"the scarlet colored beast." For sale at this office. Price \$1. Postage 24 cents.

The following are the contents of this volume.

The Teaching of Cardinal Wiseman.  
Cardinal Wiseman, "his Oath, and its Obligations."  
What is Popery?  
Is Tractarianism Popery?  
Romish Plausible Pretensions.  
Apostolical Succession.  
The Unity of the Church.  
The Fathers.  
The Nicene Church.  
The Bible, not Tradition.  
The Invocation of Saints.  
Transubstantiation.  
The Sacrifice of the Mass.  
Purgatory.  
The Barnet Discussion.  
Review of Dr. Newman's Lectures.  
Romish Miracles.  
Romanism not the Patron, but the Persecutor of Science.

"PASTOR'S WEDDING GIFT, by Wm. M. Thayer, author of 'Hints to the Household,' 'Spots in our Feasts of Charity,' etc. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor and Worthington. 1854."

This is a very neat little volume containing appropriate advice to the newly married couple, designed as a suitable gift-book to them from the one who unites them in marriage.

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. Published by Franklin Knight, 138 Nassau-street. 1854."

We have received the July number of this able and interesting Journal, which is an able exponent of Millenarian views. The present number contains the usual number of able articles, as will be seen from the following table of its contents:

Christ's Second Coming.  
It is to be contemporaneous with the conversion of the Gentiles, and extension of his empire over the whole world; the amplitude and certainty of the proofs that his coming is to take place at the period of these events; the reasons that the doctrine is not received by a large share of the church; inacquaintance with the proper laws of interpretation; the theory of spiritualization; unfortunate treatment of the prophetic Scriptures; false views of the aims of the Divine government; unworthy notions of the nature of Christ's visible reign; false views of the state of the world during the millennium; mistaken notions of the office of the church in the conversion of the world; fear of reproach, and distaste for exertion; Conclusion.

The Synod of Dort. By the Rev. E. Pond, D.D.  
The government of God vindicated from Dr. Beecher's Accusations.

The Embarrassments of the Orthodox in Assailing Millenarianism. By the Rev H. Carlton.  
Hugh Miller's Lectures on Genesis and Geology.  
A designation and Exposition of the Figures of Isaiah, Chapter 28th.

The Tactics of a Class of Ultra-party Anti-Millenarians.  
Literary and Critical Notices.

"THE SECOND EPISTLE OF PETER, THE EPISTLE OF JOHN AND JUDAS, AND THE REVELATION: translated from the Greek, on the basis of the common English version, with Notes. American Bible Union, N. Y."

This is a quarto volume of nearly 300 pages, which is published as a specimen of the revised version of the Bible, now in progress. In parallel columns on each page is given King James' or the common English version—there being at the bottom of each page copious notes, furnishing the authorities for the changes made. The object of issuing this specimen will be seen by the following extracts from the circular accompanying it:

"It is presented to the public with the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected. Whatever criticisms may be offered, will be placed before the final college of revisers when they shall be prepared to meet for final deliberation upon all the parts of the Scriptures placed before them."

"The reviser of the present work, in his notes, has collated numerous editions of the Scriptures, and placed before the reader, in a narrow compass, the views of the most eminent translators, revisers, commentators, and other Biblical scholars of all denominations. The book is printed on the very best of paper, in quarto form, and extends to nearly 300 pages. The price of the work varies according to the binding.

"In cloth, \$0 75 cents. In cloth, morocco back, \$1 00. In cloth, gilt, \$1 25. In cloth, gilt, morocco back, \$1 50."

To be able to give an opinion of the merits of the work, would require a critical knowledge of the Greek, extensive research, an acquaintance with the various authorities consulted, and a mature and impartial judgment. A reviewer may therefore be pardoned for omitting censure or eulogy upon it. We regard a variety of translations as a help to the understanding of the text; and a body of men like those engaged upon the new version, can hardly devote a series of years to the subject without producing profitable results.

The new translator will doubtless be more verbally accurate than the old one; but in reading it we feel less as if we were reading an inspired



book, than when reading the other. There is a tameness of expression and a lack of the charm and life which the old familiar words of Scripture have, as in the following specimens:

"2 PETER, CHAP. I.—REVISED VERSION.—3. Forasmuch as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who called us by glory and might.

"4. Whereby he hath given unto us the exceeding great and precious promises that by these ye might become partakers of the divine nature having escaped from the corruption that is in the world through lust.

"5. But for this very reason also do ye, contributing all diligence, furnish in your faith fortitude; and in fortitude, knowledge;

"6. And in knowledge, self-control; and in self-control, patience; and in patience godliness;

"7. And in godliness, brotherly kindness; and in brotherly kindness, love.

"8. For these things being yours, and increasing, render you not idle nor unfruitful as to the knowledge of our Lord Jesus Christ."

"HAVE WE A NATIONAL STANDARD OF ENGLISH LEXICOGRAPHY? or some comparison of Webster's Dictionaries and Worcester's Dictionary. Springfield, Mass.: Geo. and Chas. Merriam. 1854."

We have received several pamphlets, first and last, from the publishers of the dictionaries in question; and this from the publishers of Webster is the last one out.

Webster has for many years been our standard authority for all the purposes for which an English dictionary is desirable. With Webster's quarto at hand, we should never think of referring to the Dictionary of Worcester, or of regarding it as of authority on any point of difference with Webster. The superiority of the latter is so manifest, and it is so vastly preferable to Worcester's that we seldom think of the latter in connection, excepting when our attention is specially called to it. Dr. Webster was a man of patient perseverance, untiring industry, close application, and thorough and extensive research; and his unrivalled Quarto Dictionary is a monument to his learning, talent, and judgment, and one of the most valuable contributions ever made to English literature.

NEW TRACTS.—Prophetic view of the condition of the nations which is immediately to precede the Second Advent. By N. N. Whiting. This tract will be issued now in a few days from this office. 32 pages, without covers. Price \$2.50 per 100. 4 cents single copy.

"THE CHURCH NOT IN DARKNESS, or *The Duties of the Times*: By H. L. Hastings." For sale at this office. 26 pages, in paper covers. Price 6 cts.

"A REVIEW OF THE ARGUMENT ADDUCED TO PROVE THAT 'THE 1260, 1290 AND 1335 DAYS, IS GIVEN BY DANIEL AND JOHN,' began in A.D. 519. By T. M. Preble. Boston: No. 8 Chardon-street. 1854." Price \$2.50 per 100, 4 cts. single.

This is a very clear argumentative *expose* of the means by which the events of history are so placed and interpreted as incorrectly to appear to give authority for making 519 an epoch from which to date the prophetic periods.

This is an important work for all those who wish to see both sides of the argument. Prove all things and hold fast that which is good.

## FOREIGN NEWS.



THE WAR.—By the arrival of the *Baltic* at New York on Friday, the 7th inst., after an unparalleled short passage of nine days and seventeen hours—leaving Liverpool on the 28th ult.—we have news of great importance. It seems that the Russians have suffered a signal defeat, and are rapidly retreating from the Turkish provinces—relinquishing all the conquests they have effected since their first passage of the Pruth.

A telegraphic report from Vienna announces that the Czar has replied to the last Austrian note that as "a mark of high consideration for Austria, Russia consents to evacuate the Turkish territories." The previous accounts led us to expect this movement of the Russians, but whether the Czar owns up beat, or whether he has some new combination in view, is not known. Time alone can tell. The able London correspondent of the *N. Y. Commercial Advertiser* says:

"The news from the seat of war on the present occasion is important, and not only confirms all the accounts previously received of the rout and retreat of the Russians, but also completes the hu-

milition of the Czar by an announcement that he intends to loose his hold forthwith from the 'material guarantees' which he can no longer retain. This surrender he proclaims 'as a mark of high consideration for Austria.' Whether Austria will appreciate the high consideration of the haughty despot, who has no choice but to offer it, remains to be seen. Considering that in his conversations with Sir Hamilton Seymour, a year ago, he spoke of her as a power whose intentions there was no occasion to take into account, this turn in the political wheel is such as has been rarely paralleled. If Austria exhibits the usual gratitude of an emancipated serf she may be expected to lead her former master and her present very humble servant a hard life.

"The intimation of the intention of the Czar to evacuate the Turkish territories, arrived at Vienna as the anxiously expected reply to the categorical demand which had been addressed to him to that effect. It reached London by telegraph yesterday, and caused an upward movement of a half per cent. in the funds. This movement would probably have been more extensive, but the *Times* had published a week previously a statement of the resolution at which the Czar was asserted to have arrived, and a rise of two per cent. had consequently occurred in anticipation. As in the case some time back, however, of the withdrawal of Chevalier Bunsen, the Prussian Minister, from London, every attempt was made by the less influential papers to discredit the information which they had themselves been unable to obtain.

"It has been a remarkable feature of the existing war almost all the first accounts of the Turkish victories have fallen short of the real advantages achieved. The events of the siege of Silistria form no exception, and history furnishes no example of a more determined struggle. The extent of loss among the Russian generals is completely confirmed, and it is feared that on the Turkish side also the heroic conductor of the defence, Mussa Pasha, has been killed. The credible report is that while at prayer in a mosque at midnight, and in the act of bowing his head, a cannon ball struck him between the shoulders. Other accounts, however, assert that he is not only alive but that he commanded during the latest sortie.

"Although the submission of the Czar to the demand of Austria has created much strength in the stock market, there is as yet no belief that he is prepared to submit to the full penalty to be inflicted. The impression created by it, therefore, is not that the war may be more rapidly terminated, but simply that, from the sense of weakness he has exhibited, all possibility of his inflicting injury upon others is now at an end; and that the task of the allied powers will consequently be confined to the voluntary enforcement of as much discipline upon him as they may deem it proper administer. The difference is just that between a marauder cooped in his own tower and one who is at liberty to ravage the open plain.

"Some persons apprehend, that in consequence of his submission as regards the evacuation of the Turkish territories, Austria will be disposed to treat him mildly, and perhaps ultimately to intrigue with him. It seems scarcely probable, however, that she can blind herself to the fact she must have given offence which will never be forgotten, and that however fairly to Czar may speak her now, he will one day, if left with the power to do so, compel her to a terrible expiation. Moreover, if this consideration did not exist, the position of Hungary is a sufficient guarantee that she will take no step to offend the Western Powers; since, if she were to do so in the cause of the Czar, he could now, baffled and defeated as he is, render her no help whatever to defend her from insurrection. It appears likely, therefore, that although under existing circumstance she may not take the active part against him that would otherwise have been necessary, she will carefully abstain from committing herself to him in any way; and that although she may be ready to act as mediator and to profess a desire to get easy terms for him, she will covertly use all her efforts to insure that those terms shall sufficiently restrict his power."

We copy the following despatches from the *London Times*:

PARIS.—Advices from the Danubian principalities state that General Dannenberg has succeeded to the chief command over the Russian forces, in consequence of the wounds received by the Generals lately in command.

The complete defeat of the Russians on the 16th is confirmed, a portion of the besieging army having been driven back to Kusun, and the other having been forced to re-cross the Danube in all haste.

The Turks took several standards and a great quantity of baggage.

Five Russian Generals were either killed or wounded in this affair alone.

General Luders had his jaw carried away by a cannon ball, a fact which it was deemed necessary to conceal from the Russian troops.

We have since received from our correspondent at Vienna the following despatch:

The Russians are in full retreat to Moldavia.

The Russians in the Dobrujscha are also retreating.

A Turkish army 20,000 strong, is advancing to relieve Rassoova.

Omar Pasha is advancing with his entire force to the Danube.

VIENNA.—The night before last the Russian reply to the Austrian note reached Vienna.

It is to the effect that, as a mark of high consideration for Austria, Russia consents to evacuate the Turkish territories.

No new operations have taken place in the Baltic. The disaster to the British force which attempted to enter the harbor of Gamla-Karleby is confirmed. Fifty-four British were killed or taken prisoners. The Russians also captured a boat and one gun. An English paper says:

"Napier's operations seem to be limited to blockade, but it was reported that the British Cabinet had under consideration a proposal made by him for striking a great blow in the Baltic—at Helsingfors, perhaps."

We have no intelligence from the Black Sea fleets.

It is mentioned that the States of the Conference of Bamberg have acceded to the joint demand of Austria and Prussia. The joint note of these powers was sent off on the 16th of June, and demanded the unconditional assent of the German States to the treaty of April 20th; failing an unanimous adherence, the two powers would make separate treaties with such States as would give their adhesion.

The Austrian armaments continue. Gen. Hess is appointed Commander-in-Chief of the Army of Operation. The Archduke Albrecht will command, under his orders, in Transylvania, and General Schlick in Gallacia.

Col. Bohlen, of the United States Army, had arrived at Varna, with the view of reporting to his government the operations of war.

We read in a letter from Bucharest:

"The complete defeat of the Russians on the 16th is confirmed. The besiegers were attacked on that day both by the garrison of Silistria and the troops brought by Mehmet Pasha to the relief of the fortress. A portion of the besieging army was routed and pursued as far as Kusun, and the other was obliged to re-cross the Danube in all haste. The Turks took several standards, and the greatest part of the enemy's baggage. Five Russian Generals were either killed or wounded on that day."

The following paragraph, dated at St. Petersburg, 17th June, is from the *Monitor*:

"The damage caused by the blockade of the coasts of the Baltic and the Black seas, may be estimated pretty nearly according to the ordinary rate of the exports and imports; thus in 1852, 3800 freighted vessels entered the ports of the Baltic, and about the same number left those ports. The number of vessels which entered the Black Sea was 2600. Total, 1, 500,000 tons.

### English Maps of the Seat of War.

We have just received from London a series of New Pocket Maps, illustrative of the localities now of interest as the seat of war in the East. They are far superior to anything that has as yet been produced in this country, viz:

1. "Collins' New Map of the Baltic Sea, showing all the Fortifications, &c., on an extended scale." Price, 38 cents.
2. "Collins' New Map of the Black Sea, showing all the Fortifications, &c." Price, 38 cents.
3. "Collins' New Map of the Danube; five feet long, or six miles to an inch." Price, 38 cents.
4. "Collins' complete Map of Russia and Turkey, showing the Baltic, North, Black and Mediterranean Seas." Price, 38 cents.
5. "Rutledge's Map of Russia and Turkey." Price, 38 cents.
6. "Lambert's Map of Europe, showing the Baltic, and the Seat of War on the Danube and in Asia." Price, 75 cents.

To any who wish, we will send either one or all of the above maps by mail without any additional charge for postage.

At Manchester, N. H., on the night of the 3d, and morning of the 4th, a serious riot took place in that city, between Irish and Americans, which resulted in destruction of property and serious personal injury. About midnight of Monday, the Irish

kindled bonfires in the part of the city they most in habit, and Americans passing were attacked and insulted. At 2 a.m., the 4th, an American was knocked down with a brick and nearly killed. The Irish next proceeded to break windows in a building owned by Marshall & Cheeny. About 500 Americans then gathered, attacked the Catholic Church, and broke in all the windows before the riot ceased. Seven or eight Americans were injured in the fight, but no one fatally.

Jews in the United States.—The statement going the rounds to the effect that there are about 17,000 Israelites in the United States, and among them all not one is engaged in agriculture, is incorrect. One of the largest planters in Kentucky, Mr. Benjamin Gratz, an old friend of Henry Clay, is an Israelite, while in South Carolina, Georgia and other States there are many of that ancient faith engaged in agriculture. Mr. Benjamin of Louisiana is also extensively engaged in sugar planting, and has written a standard essay upon the culture and chemistry of that staple, published in *De Bow's Review*.

RELIGIOUS DENOMINATIONS IN BOSTON.—The number of organized societies is exactly one hundred; they are divided among seventeen distinct denominations, as follows:

Congregational Unitarian 22, Trinitarian 12, Baptist 13, Episcopal 12, Roman Catholic 10, Methodist Episcopal 8, Universalist 6, Methodist 4, Presbyterians 3, Christian 1, Freewill Baptist 1, Quaker 1, Swedenborgian 1, Jews 1, German Lutheran 1, Protestants 1, Second Advent 1. Total Churches in Boston, 100.

THE *Wilmington* (N. C.), *Herald* says:—"The other day in Charlotte, a man by the name of Hale, from 'the wooden nutmeg State,' was waited upon by some of the citizens, who had understood that he had been indulging in rather free comment upon 'the peculiar institution,' and was politely requested to leave in an hour, which he did, thereby escaping the alternative held up to his gaze, in the shape of a coat of tar and feathers."

If speaking against slavery at the south subjects northern men to such treatment there, how should acting against freedom at the north subject southerners here—they being the judges!

The Legislature of Connecticut has passed a very good law, making it a penal offence punishable by \$5000 fine and five years in the State Prison for any one to claim a free person as a slave or to assist in any way to arrest a free person under such a pretence. This does not interfere with the United States Law for the rendition of slaves; but it makes it very hazardous for a person to claim another as a slave; for if he fails to substantiate it in a manner prescribed in the same Law of Conn., he forfeits his liberty and property.

An over issue in New York and New Haven Railroad Bonds, to the amount of nineteen hundred thousand dollars was made by the President of that Company previous to his failure, amounting to nearly two millions of dollars.

On the 4th of July, at Cincinnati an Irishman made an attack upon an American who wore a Know-Nothing hat. The latter killed the Irishman on the spot with a pistol and bowie knife.

If you are afflicted with any complaint which requires a Purgative Medicine, try *Ayer's New Pills*—they are worth trying.—*Concord Mercury*, N. C.

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind some time in September next.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H. Particular notice hereafter. J. V. Himes.

N. B. Brethren in the Ministry, and membership, who are interested, can send in their names to be appended to the next notice. J. V. H.

### To Correspondents.

S. N. N.—We have just received a letter from Joshua V. Himes, jr., which has given us great consolation. He is now in Callio, and will soon sail for California, and will call on you. He wishes to be remembered to his friends.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## LETTER FROM S. CHAPMAN.

BRO. HIMES:—In great confusion I sit down once more and attempt to scribble a few thoughts for the columns of the Herald.

This is the county seat of Adair county, about one hundred miles west of the Mississippi. Came here by repeated and urgent requests of brother Peter Fry, of Hancock county, Ill., (our late "Rifle convert," he being a yoke-fellow with me.) We arrived on Thursday, the 1st inst., just in time to gather a respectable congregation that evening, since which, our commodious sanctuary has been crowded, and a deep interest awakened, so that the citizens are pressing in to see and converse with us every hour, and sometimes I had almost said by scores; for at one time more than thirty were present. This you are aware is a slave-holding state, and it is the first time I ever attempted to preach in a slave-holding community. A few of the middle aged, and more elderly slaves attend our meetings, and pay strict attention to the word. I bless God for the privilege of proclaiming to such a free salvation in the name of Jesus, and to assure them by his precious word, that he is soon to come and set at liberty the captive, and reward all that love, obey, and trust in him, whether bond or free. At the close of our second meeting one of the slaves was heard to say, "This be a good man I know, we never heard such preaching before," &c. Being invited on the Sabbath to dine at the house where this apparently pious individual served, I had occasion after dinner to step into the kitchen for a moment, and as I entered the room, she bowed very respectfully and said, "glad to see you, I like your preaching good, and believe it all; it makes me very happy," &c. Quite a number of the citizens have heartily embraced "the blessed hope," and subscribed for our paper. Several have asked for baptism at my hands. The work is going on finely. But wishing to be brief as possible, I forbear on this point, and enter upon my usual custom to speak in journal form.

After the date of my last, (Pike county Ill., March 15th,) I remained with the church at "McKee's Creek" several days. Baptized three other converts, and witnessed an accession to their number of six prominent members, among whom were brother D. Winslow and wife. Brother W. had been a licensed preacher in the Baptist connection for several years. The church having proved him, and being benefitted by the improvement of his gift, they wished him set apart for the more complete work of the ministry, by the laying on of hands; and he consenting to the same, we accordingly attended to his ordination March 22d, after which the church gave him a unanimous call to become their pastor. That infant church then numbered twenty-two members, and others were expected to unite therewith soon. While there I received a respectful call to visit Chambersburg, (six miles west of the "Creek.") I consented to spend a few days there. The Methodist chapel was opened to us, and we entered upon our work Thursday, March 22d, and continued our labors till the following Sabbath. The house was crowded, and better attention to the word I scarcely ever witnessed.

The circuit Rider being located in Perry (eight miles from us,) he was not present either to help or hinder us till our work was nearly completed; but having an appointment there for Sunday morning, I announced it at the close of our Saturday evening service, and urged that promiscuous congregation to be all present if possible, saying that I should be there myself. As the principal members of the Methodist church were confident that their minister would prefer that I should occupy the desk through the day, the house was filled at an early hour. The "Rider" entered the town at so late an hour, he came directly to the church, and finding an unusually large congregation assembled as he probably conjectured to hear the heretic to which they had recently listened exposed, (he being ignorant of the present state of feeling there,) entered directly upon his work, and after wearing the patience of all with confused remarks teaching the divinity of Christ which (by the way)

none of us denied, he commenced ridiculing the idea of Christ's second advent, and of our knowing anything about the time of his coming, "whether it be soon, or a thousand years hence," founding his remarks principally on the scoffer's text, viz., "of that day and hour knoweth no man." Claiming also that as in the days of Noah they knew not till the flood came, &c., neither could we know anything at all about the time of Christ's coming, (forgetting I suppose that Matt. 24th had three verses immediately preceding that memorable 36th verse.) "It is presumptuous therefore" he added, "for a man to set himself to be wiser than Christ himself." He then flew into a rage, throwing himself into strange postures, almost playing the somerset, and upon the top of his voice cautioned the church and community generally to beware of the *Isms*, and false teachers of the *last days*. Occupying a conspicuous slip with one of the leading brethren I looked the "Rider" directly in the eye, excepting when his head was on (or near) the floor, and in my inmost soul thanked God that it was our turn to speak in the afternoon. The hour arrived, the "Rider" himself was present. Our principal subject was Matt. 24th. Spoke with our usual rapidity full two hours; and if ever the Lord helped me to preach the gospel untrammelled, it was on that occasion. Should not wonder if the "Rider," when we dismissed that solemn and deeply interested company, understood things much better with respect to one of the "Isms," than he did in the morning, and seeing the entire congregation in taking their leave of us manifest extreme regret that we could remain there no longer, it would doubtless have relieved his mind very much to have made a little confession. The Methodist brethren treated me with great kindness and expressed deep sorrow of heart that their minister should have treated us with disrespect and trampled under foot the precious doctrines to which they had listened, and with which they then deeply sympathized. Others manifested perfect indignance at the "Rider's" course, both of which intreated me to visit them again if possible. I returned to the "Creek" that evening with brother Winslow to make arrangements for a tour further west. But before entering upon our journey, our heart was cheered with a communication from one of the principal merchants in the "Burg," saying, "Brother C. you may be assured that as the fruits of your recent labor here, more than a score of our prominent citizens have heartily embraced your views, and are rejoicing in the hope of soon seeing the Lord. All are anxious to hear more on that important subject," &c.

On the 30th of March, I left in company with brother J. Grove, for Hancock county. He having friends in Hewston (on the way) we stopped there and spent several days. Preached to respectable congregations four times. Mr. W. Riley (a relative of brother G.'s) was manifestly converted to God. He and several others in that community heartily embraced the "blessed hope." Brother R. and his wife received baptism at my hands. From Hewston, brother R. conveyed me seven miles further, to the border of H. county, where lived his brother John R., and where I preached five times. Here the enemy opposed considerably, and yet the word proved effectual in several hearts. Mr. J. R. was happily converted to God, and received baptism at my hands. He and a brother Fight will see that the doctrine is ably defended in that vicinity.

From thence I went to St. Albans, H. county, where I met the brethren in conference, April 14th, and enjoyed a refreshing season. Brother D. Winslow from Pike county, did the preaching till Sunday the 16th. He gave the "household meat in due season." On the Sabbath it fell to my lot to address the Conference. The Freewill Baptist church was kindly opened to us. It was well filled, and respectful attention was paid to the word through the day. At the close of the morning service the Lord's Supper was administered, in which a large number participated. The largest it was said ever known in that community. But as our secretary (brother M. Winslow) has reported the particulars of the Conference, I forbear to say more, only that such an interest was awakened, I consented to remain and protract that effort after the conference closed; during which I had the pleasure of baptizing three precious souls. Think on the whole, the conference resulted in signal good, and to God be all the praise. After the conference, I preached to the Bear Creek church, and on the Sabbath administered the Lord's Supper, the friends being present from St. Albans, Chili and Hewston. The season was refreshing.

We then met a pressing call from Oak Grove, near Warsaw, on the Mississippi river, where I preached nine times. House generally full, and with few exceptions good attention was paid to

the word. There was one brother, a *class-leader*, his son and a few others of kindred spirit who annoyed us considerably. After listening to a discourse one evening on the resurrection of the dead, the "class-leader" rose and remarked, "I have no objections to offer against the discourse, for all of course believe in the resurrection; but these Millerites have set so many times for burning the world, made their white robes, given away their property, erected a temple, run crazy, &c., there is no confidence to be placed in them." He then belched out in a very rough manner, saying, (apparently in much anger,) "Oh, brethren, my brethren, I warn you against these Millerites," and added, "This man (I cannot call him brother) is a wolf in sheep's clothing," &c., &c. At this time, Esq. S. rose and left the house, saying, "I can endure this no longer." Mr. S., another prominent man, then rose and remarked, "This is unsufferable," and went out. By this time the whole congregation was on the move. Brother F. then blew out the lights on the walls, and took the candles from the desk leaving the "class-leader" in a complete rage, talking to the walls. The next morning several prominent individuals talked seriously of prosecuting the "class-leader" for disturbing a religious meeting, but they having treated him with such manifest contempt the night before, we advised them to notice him no further, and so we had no further trouble from that source. Although this unprovoked abuse was designed for evil, yet it was overruled for good, as it created sympathy both for us and for the doctrines we teach; and the word proved effectual in many hearts. Several of the most influential brethren publicly confessed faith in the soon coming of the Lord, and cheerfully subscribed for our weekly periodical, the Herald.

Preached at Prairie school house, three miles from the "Grove," to still larger congregations five times, as the fruits of which several embraced the doctrine in the love of it, established family prayer, and are understandingly looking for, and expecting redemption soon.

By particular request of sister Page, of "Bear Creek," I visited a neighborhood near Plymouth, where she was teaching school, some twenty miles west of Warsaw, where (excepting on the Sabbath,) I preached to small congregations ten times. Was much complained of there by a certain class of people (called here, "Hardsides,") because I preached a free salvation to sinners, and urged the saints to do the will of God, that they might have right to the tree of life, and enter through the gates into the city, where, as they contended, none but the elect were called; and such were saved by grace alone.

On the Sabbath the house was exceedingly crowded, and quite as many were seated in front of the sanctuary; and all listened with solemn attention to the word. Much prejudice was removed. A brother Capron, his wife, and several others heartily embraced the "blessed hope," and did not hesitate to confess it openly. Brother and sister C. said to us as we were about to separate, "Say to the Advent brethren, come and see us, make our house your home, for you will be more than welcome with us," &c. Much anxiety was expressed for us to return and perform more labor in that section, but as that was quite uncertain, were glad to secure the reading of the *Advent Herald* there. And here I wish to say to the brethren of the household and the public generally, I have great confidence in that paper, and its conductors, and patronize no other; and yet I do not, neither can I subscribe to all its teachings, and this is not strange, for the best of brethren often differ on certain questions, or points of doctrine. But I am not disposed to particularize only on one point, viz., the 24th of Matt. When we consider that entire chapter as the predictions of our Lord, and notice the circumstances which prompted him to utter it, we are forbidden (as it seems to me) to spiritualize it into fog and air. Let us remember that "the disciples came to him privately, and said, tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world." He had before on their inquiry told them plainly why he spoke to the multitude in parables, and to them in plain direct language, viz., "to you it is given to know," &c. Having authority therefore, they expected a direct answer, which they readily received, and it was recorded more particularly for our instruction who were to witness the very last sign predicted, and even the coming of the Lord himself.

And now in conclusion I wish to say to the churches I have established, and the friends in every place where I have labored, that I maintain the same views on Matt. 24th that I did when with them, and if possible am more than ever confirmed in them. The best exposition I have seen

of that chapter was written by brother E. R. Pinney. In no essential point do I differ with him, excepting in "the sign of the Son of man." I believe that remains yet in the future, and its manifestation will immediately precede the coming of the Lord, and is occasioned by his approaching. If brother Pinney's pamphlet can be procured, I recommend it to all who have any confidence in their brother Chapman.

Shall discourse this evening on Dan. 11th and 12th. Shall "write the vision and make it plain on tables," as I have always done, then show the discrepancy in chronology, tarrying time, &c. Expect a crowded house. To-morrow I am to leave this deeply interested people to meet an earnest call on "East Fork," near Newberg (twelve miles south). Find quite a demand for preaching in this region. Have a pressing call from Iowa forty miles north of here, but must return and meet brother Burnham and Morgan in Hancock county next week, and remain in that section till brother Litch arrives. If possible I design to accompany him over my field of labor to Springfield. Hope you and he will arrange his appointment; for (as I informed you) it would be impossible for me to do it. The brethren in each place will notify the people and provide for him.

Love to all the dear brethren and sisters "of like precious faith," and as the effectual fervent prayer of the righteous avail much, hope they will remember me at the throne of grace. The Lord sustain you brother H. is my sincere prayer. Amen. Yours in hope. SAMUEL CHAPMAN.

Kirkville, Missouri, June 7th, 1854.

## NIGHT AND MORNING.

"WEeping may endure for a night, but joy cometh in the morning."

"Whoever quarrels with his fate does not understand it."

Night and day, grief and joy, storms and sun shine, gloom and glory,—such is the epitome of life.

"Into each heart some rain must fall,  
Some days must be dark and dreary."

Pain of body, pangs of mind, hopes crushed, affections blasted, hearts wrung and broken, friends afflicted—torn away, the loved and loving changed, joy alloyed with sorrow, love mingled with pain, tears for the past, groans for the present, sighs for the future,—such is the *night* of life.

But sins forgiven, a Father, a Saviour, a Sanctifier; friendly angels and angel friends; the joy of loving and being loved; the happiness of doing good, the glory of suffering for Christ; hopes fed, wants supplied, and the unspeakable joy and glory of an endless happy life already begun;—this is the *morning* of joy.

In time, the days and nights—the joys and sorrows—are equal. Kind compensation for the brevity of our joys—griefs are just as transient. But O, the *day* of a blest eternity! How can we contrast it with the night of time? It is the united light of every glorious sun, filling all the mighty universe, and permeating the shades of every planet—contrasted with a little cloud. 'Tis God compared with man!

"Take all the pleasures of all the spheres,  
And multiply each through endless years,  
One minute of heaven is worth them all!"

And that heaven never ends! O, how it will swallow up the brief sorrows of a former life!

What says the past to thee? *Mourn*. And what the present? *Watch and Pray*. And what the future? *Leap for Joy*! And I asked the great Palmon—the wonderful numberer of secrets—what become of the evils of life as they are merged like tear-drops in the illimitable ocean of eternity. He answered quickly—"There are no evils to the just. 'All things work together for their good.' Each rain-drop of tribulation comes around again, in the resurrection world, changed and swelled to an ocean of glory." Be jealous of your joys then, ye saints, but embrace your sorrows. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." A. M.

Montgomery, Vt., 1854.

## Extract from a Letter from Michigan.

SOME of your agents have had the kindness to procure your paper for me. Whether able fully to see both ends of all your sentiments and subscribe to the same or not, I think I can safely say I have been delighted in reading your paper, and I trust profited as well as pleased. I certainly see no place for "a good time to come," this side of "kingdom come," this side of the arrival of him that said, "Behold I come quickly."

There are some matters connected with the res



urrection and judgment quite hard to lay beside the literal mode of interpretation, and some equally hard if not with the Spiritual system.

For two years past my attention has been directed to the blessed hope, and I am led to think the badness of the fig-tree can now be seen by those who look for that object. Whether your views are fully correct I am illy prepared to judge. But with the Spirit and character of your paper, I am well blessed. It is among the first that I pick up and run over out of a half a dozen, to see what is in it, when it comes.

I subscribe myself your friend and brother in the best of causes—the cause of our Master—with a desire that the Spirit may guide the ministry of the present time—and ourselves among them—into the truth.

PASTOR BAP. CH.

Is not a belief in, and the publication of "definite time" in relation to the Second Advent, an innovation on the original Advent doctrine as held by us?

I conclude so from the fact that the doctrine as first published, did not define positively any year, but while calculations were made of the prophetic periods terminating then in the year 1843, those making these calculations, were not positive that it would come in that year; but that at least, that was "about" the period of the advent.

If the above be true, then these brethren who make "definite time" the great main feature of the Advent doctrine are incorrect in their statement, and should be corrected; while we should rally on the original ground and adhere to it—viz: The prophetic periods end, so far as we can calculate, "about 1843," or at this time—and the Lord may come now—but we know he must come soon. "He is near, even at the door." I think a brief history of the Advent movement from the beginning in reference to this, would do good—showing when definite time was first introduced—how often repeated and the sad effects of such calculations.

AN OLD ADVENTIST.

#### THE CHRISTIAN GRACES.

FAITH, Hope, and Charity—these three;  
Yet is the greatest, Charity:  
Father of Lights, these gifts impart  
To mine—to every human heart.

Faith, that in prayer can never fail;  
Hope, that one doubting must prevail;  
And Charity, whose name above  
Is God's own name—for "God is love."

The morning star is lost in light;  
Faith, vanishes at perfect sight;  
The rainbow passes with the storm,  
And Hope, with sorrow's fading form.

But Charity, serene, sublime,—  
Beyond the rage of death and time—  
Like the blue sky's all-bounding space,  
Holds heaven and earth in her embrace.

Faith, Hope, and Charity—these three;  
Yet is the greatest, Charity;  
Lord Jesus, may these graces shine  
In every heart—yet most in mine.

Stowe. J. S. STONE.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Shipton, C. E., on the morning of June 18th, 1854, ANN LORD, daughter of William and Betsey Lord, of lingering consumption. She was brought to a knowledge of the truth through the preaching of the kingdom's gospel, some five years since. Being a person of modest mien, retiring manners, and of but few words, my personal acquaintance with her was but limited, and therefore I am unable to say how far she grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. That principle, so deeply implanted by the finger of God in the bosom of all animate creation, subserving the noblest purpose,—the love of life, and the fear of the pain of death, weighed with her to some extent, until a short time previous to her dissolution, when the Lord mercifully relieved her from the gloomy thought; and to a pious sister standing by her bedside, watching the movements of the "last enemy" (soon I trust to witness his last movement in the ranks of God's saints) she whispered in feeble accents "Jesus can make a dying bed soft as downy pillows are" and shortly after told the last mournful tale of mortality. Her last hours were feebly devotional, and feeling her heart and her flesh fainting and failing she would often repeat that text, which at her mother's requests was chosen as the foundation of the funeral address "I know that my Redeemer liveth." While the great enemy of man is breaking our ranks in every quarter, annoying and disturbing the quiet of the family circle, how much ought every member of the waiting, expecting

church, to keep in view God's only sovereign remedy for death,—that day when he will send the second Adam, who by a sweeping stroke, will not only destroy death and him that had the power of death, but will deliver from the grave and mortality "those (of the children) who through fear of death were all their life-time subject to bondage." That this bereavement may not be without some beneficial effects upon the surviving family—a widowed mother, brothers and sisters in stirring all up to a preparation for the events of the great future, now about to intrude upon the quiet of a lukewarm church and a slumbering world is the earnest wish of one of the "lonely pilgrim band."

JOHN PORTER.

Danville, C. E., July 3d, 1854.

DIED, at Milesburg, June 23d, Mrs. JULIANA POWNELL, in the 27th year of her age. Sister Pownell was converted, and made a public profession of religion, seven years ago, under the labors of Elder J. D. Boyer. It has been her lot to travel in the pathway of affliction most of her life, yet she has been comforted and sustained by the "blessed hope," and has maintained her steadfastness, and met with patience and resignation the chastenings of the Father of spirits. She has left behind a husband and three children, with a large circle of relatives to mourn her loss. She has however, left them the evidence that she "sleeps in Jesus," and will come forth in the first resurrection.

J. T. L.

DIED, in Homer, N. Y., the 18th of June, MARIA TERWILLAGER, 24. Sister Terwillager was a member of the Advent Church at Homer, and one much esteemed, and in her death we feel that we have sustained a heavy loss. She was, we trust, converted to Christ and to the Advent faith and hope in the early part of the time of our holding meetings in Homer as a distinct body under the labors of brother Bates, who was providentially with us at the time of her death, and preached her funeral sermon. In her sickness she was calm and resigned, and died in the full hope of a part in the first resurrection.

J. L. CLAPP.

DIED, at Syracuse, N. Y., on the 6th of March, 1854, Mr. EDWARD ONGLEY, aged 65. It is a matter of great consolation to me and my family to know that he died the death of the righteous; he was a strong believer in the speedy coming of our blessed Redeemer. He died in full hope of a glorious resurrection.

S. ONGLEY

#### IMPORTANT PUBLICATIONS.

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Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

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[Uly 1-6m.]

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"BENEDICTION, OR, THE BLESSED LIFE."

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"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

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Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer: "At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibly a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.

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## ADVENT HERALD.

BOSTON, JULY 16, 1854.

## OFFICIAL NOTICE

CHAMPLAIN CAMP MEETING will be held in a grove a few rods south of the Perry Depot on the Ogdensburg Railroad about seven miles west of Rouses Point, and about half a mile south of Perry's Mills village, on land owned by Lucas Perry, Esq., who very kindly offers us the use of the ground. Arrangements have been made with the superintendent of the Ogdensburg Railroad to carry the friends to and from the meeting for half fare. Arrangements have also been made with the proprietors of the land to erect as many board tents as may be wanted for the low rent of one dollar and fifty cents each tent. If any one should prefer to build their own tents they can have the privilege. Pasture for horses can be had adjoining the grove.

We expect that those who are loving and waiting for the appearing of Jesus Christ will not require an earnest appeal to induce them to attend, but will be on the ground at an early hour; but we do earnestly solicit those who have not fully examined the reason of our hope, to attend and listen to those reasons.

The meeting will commence Friday, July 21st, and continue as long as may be judged best. Brethren Himes and Osler will attend.

In behalf of the Committee, E. S. LOOMIS.

On our return home, we shall hold meetings in Merideth Neck, N. H., Saturday and Sunday, July 29, 30. General invitation is extended to all in that region. J. V. HIMES.

L. OSLER.

MEETING AT MERIDETH VILLAGE.—The Meeting appointed last week, to be held at Merideth Neck, is now altered by friends, to Merideth Village. To commence Friday evening, August 28th, and continue over the Sabbath. Elders Himes and Osler, will attend. We hope to see a full attendance.

BILLS.—We sent bills in our paper of July 1st to those who are indebted for the *Herald*. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel the indebtedness thus indicated.

## SPECIAL NOTICES.

CAMP AND GROVE MEETINGS—to be attended by Elders Himes and Osler.

Grove meeting, New Haven, Vt., to be held on the land of Charles Bisby, between the Town Hill and River Road. Commence Friday, July 14, and continue over the Sabbath. Preaching at 10 o'clock A.M., and 2 P.M. Friends in all that region are invited to attend.

Camp meeting, at Champlain, N. Y., to commence July 21, and continue to the 27th. We call attention to the following notice from Elder Taylor:

## CAMP MEETING

The believers in the soon coming of the Lord contemplate holding a camp meeting in the town of Champlain N. Y., between the 21st and 27th of July. A general gathering of the brethren is earnestly desired having for our object the promotion of Christian unity, the promulgation of truth, and the salvation of souls. We trust if possible to secure arrangements for conveyance to and from the meeting, over the Central, Rutland, and Ogdensburg Railroads at half fare, and hope to see brethren with tents from Messina, Chataugay, Ellensburg, and other places west, from Caldwell's Manor and all convenient places in Canada, also Swanton, Fairfield, Essex, Waterbury, Bristol, Addison, and adjacent places in Vermont. We also hope that our brethren in Champlain and vicinity will erect a good number of tents so that there shall be no lack of room. Come one and all to this camp of the saints, come with warm hearts and prepared to labor. Come expecting God's blessing. Lay aside for one week your overcharging cares, sacrifice your time and money to the cause of our coming King, and let us in His strength have such a meeting as Champlain never witnessed before.

A committee has been appointed who will give in the *Herald* full particulars of the meeting next

week. Elders Himes and Osler are expected to be present. D. T. TAYLOR.

Rouse's Point Village, June 23d, 1854.

THE CHAPEL.—We are now going ahead with this work, and hope, by the leave of Providence to occupy it by October next. In order to do this, we shall need the help of those who design to aid us, by taking shares. Many have assured us of help in this way, who we doubt not will send in their names and subscriptions soon.

J. V. HIMES.

SUICIDE OF TWO PERSONS IN EAST ABINGTON.—A suicide, attended with circumstances of a singular character, occurred yesterday morning in East Abington, the particulars of which, we learn, are as follows: It seems that a young man named Isaac P. Nash, a native of Pembroke, but a resident of East Abington, and a young lady named Adrianna Sampson, belonging in Stoughton, had formed an attachment for each other, but from some cause or other, they were prevented from being united in the holy bonds of wedlock. The young lady was in this city Monday on a visit to an aunt, and appeared in excellent health and spirits. In the afternoon she returned to her home in Stoughton, and towards evening her lover, Mr. Nash, hired a horse and chaise in East Abington, and proceeding to Stoughton, took Miss Sampson to ride. This was the last which was seen of them alive, so far as is yet known.

About five A.M. yesterday, Mr. John Sears, who tends Reed's Mill, in East Abington, discovered a horse and chaise, (which has since proved to be the one hired by Mr. Nash) standing near the Mill, the horse being tied, and carefully covered with a buffalo robe. On the fence near the chaise, Mr. Sears also found two shawls and a bonnet, which have since been identified as belonging to Miss Sampson; and near by the same spot, he also found Mr. Nash's hat, in which was the following note:

"My name is Isaac P. Nash. In this water you will find me. I am a perfectly sane man. PS. Bury us both together as you find us."

ISAAC P. NASH.

Mr. Sears, upon discovering these things, went at once to the mill pond, and soon discovered the bodies of Mr. Nash and Miss Sampson, in about seven or eight feet of water, with their arms encircling each other's necks, and their wrists and arms firmly bound together with a stout cord. He immediately drew the bodies from the water, and Coroner Reed was called to hold an inquest thereupon. Circumstances are known which render it very probable that the act was committed after twelve o'clock Monday night.

FASHIONABLE EXTRAVAGANCE.—The Rev. E. H. Gillett recently delivered a sermon in the Harlem Presbyterian church, on topics suggested by the Schuyler frauds, in the course of which he alluded as follows to the fashionable extravagance which prevails so generally at the present time:

"Another remark which the occasion suggests is, that the conduct of men, long before their fall, may be such as to insure the triumph of the temptation when it comes. 'Pride goeth before destruction.' The pride of wealth does. There are men who are fond of a spendthrift expenditure. They love to indulge their passion and taste for display. They count their wealth their own, and lavish it in profusion. Instead of employing it in charity and mercy, they curse themselves with its wanton abuse. They build their palaces. They revel in affluence. They glut their appetite. The means that might make hundreds happy, are squandered on their lusts. It is easy to see that a reverse will be hastened by their own imprudence, and then these habits of luxury will forbid them to be honest. As they sink, they grasp at whatever may help to sustain them. In the wreck of property and business, they have recourse to fraud. But this is only the millstone about their neck. Reputation, character and earthly good, as well as heavenly, are all lost, and cankered cursed gold is all that is left.

"Surely 'wisdom crieth from the highest places of the city.' She utters a solemn warning as she walks along the palaces of wealth, where pride and luxury are hastening on the dark day, when, if they fall, they fall forever. Why is it that men will be such fools as to ape splendor, and habituate themselves to a wasteful and extravagant expenditure? We may expect other calamities like the one we now deplore, if this vice, now becoming so fashionable, does not receive a check. God gives wealth to be used—not abused. Simplicity in our mode of life is a duty to others as well as a safeguard to ourselves. If it spares us the terrible temptation, it is that we may be enabled to do good. Who would not sooner be a Lawrence than

a Robert Schuyler—an object of blessing than a mark of infamy."

APOLOGY.—A disappointment of help in the type setting department, the present week, has compelled us to defer the usual acknowledgements of receipts to the next number.

For the same cause, also, we have been unable to issue the *Youth's Guide* for the present month. Our young friends are exhorted to the exercise of patience.

Six persons died at New Orleans of sun stroke on the 29th of June. Within a week past we have seen notices of quite a number of deaths in various places from the same cause.

## THE A. S. A. MISSION SOCIETY.

Rec'd. and Cr. to A. Pearce, Treasurer,

H. Lant, Jr. \$1 00.

## ARRANGEMENT OF THE DAYS OF THE WEEK FOR THE YEAR 1854.

No. I.		A PERPETUAL CALENDAR.		No. II.	
Sun., Mon., & Jour.		OCTOBER.		1700.	
Sun. & Jour.		MAY.		1800.	
Sun. & Jour.		AUGUST.		1900.	
Sun. & Jour.		FEB. & NOV.		1800.	
Sun. & Jour.		JUNE.		1800.	
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## THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;"—"The second woe is past; and behold the third woe cometh quickly;"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

## Appointments, &amp;c.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 24th—as bro. Griffin may appoint; Head of the Bay, 25th and 26th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as bro. French may appoint, the 14th; Waterbury, Sabbath, 16th; Odelltown, C. E., Thursday, 20th, and remain over the following Sabbath—will bro. Scott call for me at the depot at Rouse's Point, on the arrival of the morning train from Waterbury, as above appointed? at Addison, Vt., Thursday, 27th and remain over the following Sabbath—will bro. Daniel Smith call for me at the depot in Vergennes, on the arrival of the second train from Burlington, as above appointed? at Bristol, August the 3d, and remain over the following Sabbath.

Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best. N. BILLINGS.

Providence permitting, there will be a Camp, and Grove meeting at Genesee Grove, Whiteside Co., Ill., commencing Wednesday, Aug. 16th, and continue one week, or longer if the interest may warrant. Ministers and members of all denominations, who desire to aid in increasing the Redeemer's cause, and persuade men to be reconciled to God, are cordially invited to meet with us. Elders Chapman, Jaynes, Healey, Mitchell, Cummings, and others are expected to be present. Committee of arrangements Ivory Colcord, William Weeks, Elder G. W. Mitchell.

NOTICE.—I expect to be in Burlington, Iowa, July 14th and over the Sabbath. After that in Hancock county, as brother Chapman may appoint. Sunday August 6th, at Cleveland, O., as brother H. B. Skinner may appoint. August 9th, Providence permitting we expect to commence at Yardleyville, Bucks county, Pa., to continue over the following Sabbath. I trust friends from N. York, Brookline, Newark, &c., will meet with us, and bring their tents. We expect a good meeting. J. LITCH.

I EXPECT to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make arrangements accordingly. A. SHERWIN.

I WILL preach in Hingham, Mass., the 4th Sabbath in July as brother Bryant Tower, may appoint. CHASE TAYLOR.

MARRIED.—In Abington, Mass., July 4th, by Elder Chase Taylor Mr. Stephen A. Blanchard, of Randolph, to Miss Rhoda Ford, daughter of Solomon Ford, of Abington.

I AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. ROSEY.

T. M. PEARLE will preach at the School House near the West Meeting House, in Hill, N. H., Sunday, July 23d.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. Norcross.—It was paid to end of last vol. so that there is nothing due on it, and we will send it as you propose.

S. Dayton, \$2.—When we send tracts as ordered, we do not consider their non receipt to be our loss, but we now Cr. you to 742—including what we deducted for them.

## DELINQUENTS.

We are informed by the P. M. of Rockville, Mass., that AMOS PALMER, has left that place. He owes for the *Herald* \$8 00.

## HERALD TO THE POOR.

S. M. Whitney ..... \$1 00.

## MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with *Hits and St. Vitus's dance, consumptive complaints, &c.*, on account of their being as a general thing, considered, so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of *neurotic complaints* generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals. J. LITCH.

Philadelphia, May 5th, 1854.

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

Terms.—\$1 per semi annual volume, or \$2 per year, in advance.

\$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts.

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J. V. HIMES, Proprietor.

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VOLUME XIV. NO. 3

## The Signs of the Second Advent.

BY THE REV. JOHN CUMMINGS, D. D., ENG.

(Continued.)

ANOTHER feature of the times that will precede the last day, will be great activity on the part of Satan. That activity shows itself now in a thousand shapes: sometimes Satan appears as an angel of light, in all the splendors of the archangel fallen; sometimes as he is. In all his efforts, however, he combines the wisdom of the archangel with the malignity of the archfiend. He seems now as if dreading the everlasting fires in which he must soon live, and suffer, and is, therefore, anxious to attain a footing in some nook or corner of the globe where he may stave off, if not for ever, at least for a longer time, the great judgment which he knows must ultimately overtake him.

We see another symbol of the last days in the rank systems of error that grow up about us. Germany and America are overrun with fanaticism of the most hideous description. Even England is not without its fanatics; and as religion becomes more earnest in the hearts of the few, fanaticism will become rampant in the hearts of the many. Men can never be without a religion. They must have a religion of some sort.

We may expect also in the last days, and immediately prior to the advent of Christ, great and awful judgments, as our Lord himself has predicted, and tribulations such as have not been even since the world began. The signs of these loom in the distant horizon. I showed you some of them in the pestilence that fell upon the vegetable world—in the crashing that sounded through the length and breadth of our commercial system within the last few years; the remains of which are now visiting the respectable tradesmen of our country, like the mists that settle first on mountain heights and then descend to the valleys that lie around them: we see it in the state of things across the Channel—all society fermenting and ill at ease. There is not a nation of Europe that does not deprecate war, but there is not a nation of Europe that does not place its hand upon its sword-hilt, and hold itself ready for war. Preparation for it is laid down as a duty. "Men's hearts failing them for fear of the things that are coming on the earth," is literally true. Hence that profound thinker, whose biography has improved so many—Dr. Arnold—made this remark, and it is striking as coming from so severe and disciplined a mind as his: "My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming; times are coming in which the devil will fight his best, and that in good earnest." He was no fanatic who said this, but a man of a calm reflective mind.

Another sign of the near approach of the advent of Christ will be the spread of knowledge. Daniel gives us this indication when he says, "Many shall run to and fro, and knowledge shall be increased." Do we not see the signs of this around us? A century ago, if a man made a discovery in science and art, it was likely to be his fortune; but now, if one makes a discovery in chemistry, in science, or in any department of knowledge, on which one would have staked a fortune in former times, he will find that a discovery made in 1848 is superseded by a more brilliant one before the year has closed. We see steam running and executing the errand of man, and carrying five hundred at once at the rate of fifty miles an hour! Man has made the greatest approach to the power, though he has not made a correspondent approach to the holiness of God, when he takes the lightnings and make: them carry his messages. How true is it that many run to and fro, and knowledge is increased! We have explored the depths of the ocean, and searched the caves of the Alps; the march of intellect is the name with which the present age has christened itself. Not that we Christians should fear. Let that chemist work in his laboratory; encourage that

astronomer, who spends the night in cataloguing groups of stars; let that mathematician pore over books, and waste the midnight oil; let that schoolmaster prosecute his work; let all men work hard, and work constantly, they are unconsciously under an impulse of which they see not the end. That impulse is a divine one; they are opening channels for the gospel; they are decking and dressing those handmaids that are to accompany the bride when she meets the Bridegroom; they are lighting new altar-candles, and polishing new gems for his temple; it is the rush of the waves of science, and literature, and knowledge, that roll onward and upward to the presence of the everlasting throne, there to reflect the glory of Him that made them, and the riches of Him who is throned upon the very riches of the universe itself; and as if it were a forecast light of this blessed result, every discovery contributing to show the truth and the harmony of the gospel with the facts of the universe. For instance, when we are told, in that very unphilosophical book, "Vestiges of Creation," that there is in a certain part of the firmament a mass of nebulous matter, and that the nebulous matter gradually forms itself into a shape, till, fully developed, it becomes a greater orb, a world in our planetary system; Lord Rosse turned his telescope to the alleged nebulous matter, which was said to be proof positive that worlds were made without a maker, and he discovered that instead of being unmade embryo worlds, it consists of clusters of stars, or worlds already made, and larger than our own. Science is one of those which will outlast the Millennium itself, as the interpreter of the book of nature. When I look up into that spangled and illuminated sky—when I look at those countless altars that burn perpetually, and when by their light I see star beyond star, and planet beyond planet, and when I have viewed by the most powerful telescope the remotest stars of our system, and when I find that those remotest stars are but the sentinels and the outposts of that mighty host that lies scattered throughout the plains of infinitude, silently hymning perpetual praise around the throne of Him that made them, and giving glory to him that lighted them up with all their splendor, I see in these the indisputable evidences of deity, and I am constrained to pity the man who can speak of a creation without a Creator, as I am constrained to pity the man who can think of such a revelation as that of the Bible without the recognition of God as its revealer.

Let me notice another evidence of the nearness of the Saviour's approach in the present day, and that is, increased missionary enterprise began to be carried out during the outpouring of the vials with augmented energy. All the great missionary Societies are the offspring of the last fifty years. The Baptist Society arose in 1792; then came in succession, like mountain peaks, catching successively the rays of sunrise, the London Missionary, the Church Missionary, the Church of Scotland schemes, and the Wesleyan Missionary societies, all of which fulfilled that Apocalyptic picture of the angel flying abroad with the everlasting gospel unto all the nations of the earth: and what does Christ himself say? "This gospel of the kingdom shall be preached unto all nations;" for what purpose? Is it said, to convert them, and then shall the end come? No: "this gospel of the kingdom shall be preached among all nations for a witness;" and what then; and "then shall the end come." Now the Bible has been translated into the tongue of every nation, and the gospel has been preached to every people. At length, China, which stood out so long, has been stormed by the soldiers of the gospel, and the Christian banner has been unfolded in the midst of it. The event that follows is the advent of Christ.

Another sign of the approach of our Lord is the apathy and unbelief that shall be felt with regard to it. One of the signs that Christ is near is the fact that even Christians will explain this nearness away. There is no one thing stated more fully or more frequently in the word of God than this, that, in these last days, men

shall say, "Where is the promise of his coming?" for since the fathers fell asleep, all things continue as they were from the beginning of creation." "When they shall say, Peace and safety; then sudden destruction cometh upon them." Is not this what men are saying now? I doubt not some will retire from this hall and say, "What folly and fanaticism we have heard! we cannot believe a word of what he has said." Well, if you like, reject all my views of Apocalyptic chronology—reject all my historical explanations; but at least do not reject this, that Christ, who died upon the cross, will come, and when ye think not, and reign, wearing his many crowns, and sit on his glorious throne. Look for him, and the same Christ will come again, the Husband to the widow, the Bridegroom to the bride.

When I think of what succeeds the time when he does come, I can scarcely realize that glorious Sabbath which will overspread the earth! that noble song which will be heard when the saints shall sing together, Holy, holy, holy, is the Lord God of hosts! What a flood of beauty, magnificence, and glory will roll over this now shattered orb, like the countless waves of an illuminated ocean; illuminated by Christ, the great central Sun, around whom all systems revolve, and from whom all beauty comes. And, my dear friends, if there be the least probability in what I have said, that Christ is at hand, is it not our duty to pause—to ponder, to search if it be so? When men heard that there was a new star somewhere to be detected in the firmament, there were some thousands of telescopes every night directed to the skies, and countless star-gazers searched, if, peradventure, they might discover it. My dear friends, a Star comes, brighter and more beautiful than any other, "the bright and morning Star," too long concealed by clouds which are about to be chased away; why should not our hearts look for him? why should not the believer, who has shared in the bitterness and in the blessings of his cross, pray and pant for him, if, peradventure, he may share in the splendors of his crown? Is not the Lord welcome as he is dear to us? Crushed and bleeding humanity, under the suffering of its thousand wrongs, cries, "Come, Lord Jesus." The earth weary with its groans and the sobs of its children, cries, "Come, Lord Jesus." The persecuted saints in Tahiti and in Madeira, in the dens and caves and solitary places of the earth, cry, "Come Lord Jesus." And, surely, many a heart in this hall, that has been warmed by his love—that has been refreshed by his peace, and sanctified by his grace, shall likewise raise the same cry, "Come, Lord Jesus;" and the sublime response will descend from heaven like a wave from the ocean of love overflowing men's hearts, "Behold, I come quickly." As in some great and populous city, the train comes thundering along uninterrupted and unobstructed to its destination, so I believe Christ will come in the chariot of the gospel; right through the traffic, and the arts, and the sciences, and the literature of the world; all things giving it an impulse, and none presenting an obstruction.

(For the Herald.)

## Letter from J. Litch.

BRO. HIMES.—I herewith forward a sketch of my Western tour:

May 25th, 1854.—Left Philadelphia at 10 P.M. The place of destination being Mansfield, Richland county, O., where I have an appointment for Sunday 28th inst. Distance from Philadelphia to Mansfield 525 miles, time 24 hours. How wonderful has the providence of God provided facilities in these last days, for "swift messengers" to "run to and fro" for the increase of knowledge! The wildest flights of fancy, a few years since, scarcely came up to what is now stern reality, and every day experience. My prayer and the most earnest desire of my heart is, that the Lord may render this journey a blessing to his cause and the means of saving souls.

May 26.—To-day will be memorable for the great eclipse of the sun. Being in the cars, and travelling at the rate of thirty miles an hour with very short stops, did not witness the phenomenon, except the gloom that overshadowed the earth. The amazing skill and accuracy of the Divine architect is wonderfully manifest in such a phenomenon, predicted so long beforehand; and we are constrained to say, "In wisdom hast thou made them all." Certainly he must have determined the times before appointed, as well as the bounds of national habitations. And when his own appointed time shall come will change and fold up the heavens as a vesture, dissolve and renew nature, and restore to the rightful heirs the kingdom.

Arrived at Mansfield 10 1-2 P.M., in safety.

May 28.—Sabbath—Emblem of the "Rest which remains for the people of God." The Baptist church in the place being without a pastor, their house was kindly opened to us both morning and afternoon, where I spoke to an intelligent and deeply attentive audience. May the word be watered by the divine hand and produce abundant fruit. Spoke in the evening in the M. E. Church to a full house on the subject of spiritual manifestations, and the character and tendency of these teachings. Have been kindly received and hospitably entertained by brother Snyder and family. The Lord reward them for their kindness.

There are several in this and adjoining towns who are waiting for the consolation of Israel. No doubt but a faithful laborer would soon find abundant work and support here. Ohio was once a promising field of labor, but by the strange course of those to whose care it was left, has become greatly desolated so far as the Advent faith is concerned. It presents another evidence of the great need of care in holding fast the plain literal word of God. Will these wastes ever be revived?

May 29.—Left Mansfield at 12 M., for Rockford, Ill., and arrived there Wednesday, P.M., found brother J. Backus and other friends, and made arrangements for a meeting on the Court House steps, Thursday P.M.

June 1.—Brother Cummings arrived to-day from Ogle county in great bodily weakness, having just risen from a sick bed attack, of intermittent fever.

According to arrangement, at 6 1-2 P.M., we went to the Court House, and commenced by reading the Hymn, "We are living, we are dwelling, in a grand and awful time." After singing and prayer, gave out and spoke from Acts 17:6, 7. "These that have turned the world upside down, have come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying, that there is ANOTHER KING, one Jesus." The people soon gathered around and we had a large concourse, who listened with deep interest to a discourse on the Royal character of the Messiah, and the territory of his kingdom. At the close some who were strangers, manifested a deep anxiety for me to stop over the Sabbath; and gave encouragement that they could obtain the use of the Baptist church for the lectures. But brother Cummings having previously arranged for Friday evening and over the Sabbath, at Kishwaukee, we could not remain; so we appointed a grove meeting for Friday P.M., in the outskirts of the city, and after closing it, went to our evening appointment, ten miles distant. The grove meeting was not largely attended, it being at an hour, when many who were most anxious to hear, could not leave their work. But the season was interesting, and we trust the seed sown among some forty hearers will not be lost.

June 6.—Tuesday.—Last evening closed our meetings at Kishwaukee, having preached six times. Several circumstances contributed to prevent as full a hearing as the friends desired. Owing to brother Cummings sickness he had not been able to make as early arrangements as he otherwise would have done, and consequently the appointment had but a limited circulation. But notwithstanding all adverse circumstances we held our meeting, and we trust good was



done, and that fruit will be gathered in the great harvest. *Sabbath*.—As our Wesleyan brethren had a standing appointment for a prayer meeting in the school house, which all denominations use as their preaching place, we had to repair to the grove about half a mile distant, where we enjoyed a season of refreshing both for the outward and inward man.

We found many traces of the labors of brother Chapman in Kishwaukee; but as it has always been, so it is now, the enemy comes soon to sow his tares, or otherwise hinder the growth of the good seed. But the encouragement our Saviour gave his disciples, that a portion at least of the "Word of the kingdom," will bring forth mature and full fruit, is verified. We therefore have encouragement to sow our seed in the morning and in the evening not to withhold our hand; for we do not know which shall prosper, whether this or that; or whether both shall be alike good. Brother Cummings intends to take the place into his field of labor, and have regular appointments, and thus strengthen the things which remain.

(For the Herald.)

## Short Sermons on Short Texts.

NO. 1.

"Take heed what ye hear."—Matt. 4:24.

We read of an increase of two things in the latter days, namely, *knowledge* and *wickedness*. The prophet Daniel, when describing "the time of the end," says, "Many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. And Paul, speaking of the last days, declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3:1, 13. One thing which renders the last days so extremely perilous is that men "steal the livery of heaven to serve the devil in," having a form of godliness, but denying the power thereof. In these times there are many speakers, various subjects, and all sorts of hearers. We have now *heaps* of man-made teachers, in accordance with the prophecy—"But after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned into fables."—2 Tim. 4:3, 4. God-made teachers, we fear, are like angel's visits, "few and far between." And if ever the words of our Saviour in the text were needed, they are so now.

## 1. Take heed that ye hear the truth.

We are sanctified through the Spirit of God and a belief of the truth, as the scriptures abundantly prove. See Psalm 119:9; John 15:3; 2 Thess. 2:13. An ounce of truth is worth a pound of error, any time. Some people think it is but little matter what a person believes, if he is only honest about it. But if a man should swallow a dose of poison, honestly supposing it to be something wholesome, I wonder if it would injure him! How strange it is that some will act so much more inconsiderately and inconsistently about food for their souls than they do about food for their bodies. Respecting bodily sustenance they have a choice. They want something that is not only palatable, but substantial and beneficial in its effect. While in relation to their spiritual food they resemble little birds that open their mouths to receive everything that is offered. A man's practice generally corresponds with his faith, hence a correct faith leads to a correct practice. The truth of God leads to justification, (Rom. 5:1; 10:17,) sanctification, (John 17:17,) liberty, (John 8:32,) and everlasting happiness, (Psalm 48:3.) Hence it is all important that we hear it. If you cannot find the truth in the church of your fathers, seek it in the church of dissenters. If you find it not in a steeple-house, seek it in a school-room. "Buy the truth, and sell it not."

## 2. Take heed that ye hear the present truth.

God has had dispensational truths. Noah, Elijah, John the Baptist, apostles, the reformers and others, had each a truth designed particularly for the age in which they lived. The truth designed for this generation is the glorious doctrine of the speedy appearing and kingdom of our Lord. I mean this doctrine in its broad features, and not contracted to the computation of times which may be either correct, or erroneous. It was with propriety declared by Luther that the great doctrine of justification by the righteousness of Christ alone is the article of a standing, or a falling church. And I venture to affirm that in these days, when the evidence of the Lord at hand has been plainly brought before a church, and by that church rejected,—in that very hour, "Ichabod" may be written on her door. The rejection of this doctrine is an evidence of a falling church, and of the departure of her glory, while the reception of it must promote purity and preparation for the event as the apostle intimates by the enquiry, "Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness?" (See 2 Peter 3d chap.) The present truth is not held to the exclusion of other

truths. Though John the Baptist announced himself the forerunner of the Messiah, he did not reject the doctrine of the flood in the days of Noah. Though Luther believed the Pope to be "the man of sin," and Rome the Babylon of the Apocalypse, he held dearer than life the doctrine of justification by faith, as taught by the apostles. And though the present truth must have a prominent place in our teachings, yet it must be connected with all past truths which have emanated from the mind of God. "Wherefore, brethren, I will not be negligent to put you always in remembrance of these things, though ye know them and are established in the present truth."—2 Peter 1:12.

Our Lord in his sermon on the mount of Olives, said, "Who then is a faithful and wise servant, whom the Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."—Matt. 24:45, 46. Now it is obvious that a servant could not feed the family, "in due season," without some knowledge of the time. Breakfast at ten o'clock, dinner at two, and supper at nine, would not be regarded by laboring men as meat in due season. And shall those who are "stewards of the mysteries of God" be left without any knowledge of the time they occupy in the world's history? No, verily, they have "the sure word of prophecy whereunto they do well to take heed," and are not in darkness that the day of the Lord should overtake them as a thief. They may know that their Lord is near, even at the doors.

Well, as I intimated before, laboring men require good, wholesome food, and at the proper time. Some pie, or pudding would be desirable, but to have all pie, or all pudding would produce a vitiated appetite. So it is in spiritual matters. The enlightened soul delights to meditate on the kingdom of God, and the events connected with its establishment. The time when the kingdom will come, is important. But to think, to talk, and write of little else than the "time," produces a distaste for truths which every Christian ought to love. I have known persons to listen with apparent dissatisfaction and dislike, to a good, practical discourse, such as they needed, and this simply through having their minds vitiated by feeding almost entirely on one doctrine. We need to be careful. While the present truth requires to be made prominent, let us remember that all past truths are connected with it. The kingdom we desire, but the way to it should also be understood. The crown we hope to wear, but the cross and the Sufferer must not be forgotten. In this age of new doctrines, new messages, great dangers and many teachers, TAKE HEED WHAT YE HEAR.

## Horace Mann's Address.

HORACE MANN'S Inaugural Address on assuming the Presidency of Antioch College, Yellow Springs, Ohio, assumes that all wrong may be redressed, all evil overcome, all iniquity exterminated, and that to teach us how to labor heartily and effectively in this cause is the great end of true Education. He says:—

"So universal and long-continued have been the violations of the physical laws, and so omnipresent is human suffering as the consequence, that the very tradition of a perfect state of health has died out from among men. We are wonted to the presence of debility and pain. Religious men teach us to accept weakness and suffering as the appointed lot of humanity. Hence the conditions of health and longevity are not merely disregarded but ignored, and men of the profoundest learning on other subjects are here ignorant of elements. University professors know how to take care of the solar system, but do not know how to take care of their own systems. I admire the rules of prosody by which Greek and Latin verse flow into harmonious numbers; but I prefer the tuneful pulse which never makes an elision, to any music of classical scanning. I once knew a Professor of Rhetoric in an American College, who choked himself to death at a dinner party, with an undivided piece of mutton. He knew to a semitone the rhetorical proportions in which breath should be sent out of the lungs, but was ignorant of the physiological quantities in which food should be taken into the stomach. Clergymen are forever exhorting us to keep our spirits clean and pure, and then, in their outer-man, they exemplify their teachings by all the defilements of tobacco. They are Boanerges for the advancement of their own sect, but disdain companionship with that sect of the Nazarites who drank no wine. Statesmen and earned doctors debate and discuss the minor questions of political economy, but forget that a blight on public health is more peculiarly disastrous than mildewed crops, and that the most adverse balance of trade are less impoverishing than the expenditures for sickness, the non-productiveness of bodily imbecility, and the costs of vice and crime.

"It has been somewhat generally conjectured that the early generations had some method of computing time very different from ours, and

hence that the patriarchs from Adam to Noah, (with one or two exceptions,) did not, according to the literal record, live to the age of between 900 and 1,000 years,—afterward gradually tapering down to between 100 and 200 years, at the time of the Egyptian vassalage. But it is a strong, if not a conclusive argument in favor of a literal version, that, if the race had not been created with ten times more vital force than it now possesses, its known violation of all the laws of health and life would, long ere this, have extinguished it altogether. So rapidly had it run down, that, at the time of David,—about half-way from Adam to the present day,—he spoke of the average of human life as only three-score years and ten. Now, ask the Bills of Mortality and the Life Insurance companies what its average is, and they will tell you that in Europe and the United States, it is but thirty years; and in great cities but twenty years.

"Awful and unspeakable violations of God's laws have done this dreadful work. It is the violation of the laws of Health and Life, I emphatically repeat, which has cut down the years of man to this contemptible brevity and harrows those years with pain; which surrounds the cradle with diseases that spring, like wolves, upon the infant at his birth, and which, instead of the olden days when no child was dead-born, brings such multitudes into the world, who, though they may not be dead-born as to breathing, are so as to intellect and heart. A joy that had wings and laughter once inhabited every joint and vital organ of man's frame. Pain has conquered this festive domain, and turns human breath into sighs.

"No other parts of the organic world with which we are acquainted has suffered this dire change. Under intelligent culture, the vegetable world is constantly outgrowing itself, in size, beauty and richness. All animal natures thrive, strengthen and surpass the progenitors of their stock, when subjected to the law of their being. Man alone, of all the earth, pales and dwarfs and sickens; begets children, the parti-colored tissue of whose existence is the woof of one disease woven into the warp of another; transmits insanity and gout and consumption and scrofula; pro-creates blindness and deaf-muteness and those human *fungi*, the brainless idiots; spawns polished imbecility through our cities, which they, by their wealth, send to college, to be converted into pillars of Church and State. And why? Solely because man will break heaven's laws. Because, for the sake of money, or for pride, disease will marry disease, and blood wed kindred blood. Because, when God commanded Adam to *work*, that is, to take some form of exercise; *in the garden*, that is, in the open air; men will not exercise, and will live in dwellings which add artificial poisons to natural ones, and then breathe the virulent compound. Popes and hierarchs send to Jordan to obtain "holy water" for the baptism of their children, that they may give their spirits a figurative cleansing, but will not keep them physically clean with the pure water at their door; and the royal sinner imports a few cubic yards of "holy earth" from Jerusalem, in which that body of his may be buried, wherein sin has rioted and wantoned through all his life; as though they thought the Omnipotent could be cajoled into forgetfulness of the difference between "holy water" or "holy earth," and the pure in heart and the obedient in life.

"But, besides defying all the laws of God in regard to pure air, cleanliness, diet, exercise, and the selection of healthful occupations and healthful sites for residences—besides these sins of omission, how numberless are the sins of commission which we commit—sins which are expelling all manly power and womanly endurance from the race. To say nothing of the stimulants taken in our common morning and evening beverages, (which are no more necessary or useful to enable healthy men or women to perform their labor than a morning dram is for the lark or the eagle, for the buffalo or the leviathan,)—to say nothing of these, the people of this nation annually madden their brains with 200,000,000 of gallons of intoxicating liquors; and not only stupefy and defile themselves, but transmit irritable nerves and contaminated blood to their children by the consumption of more than \$30,000,000 worth of tobacco. Of this immense sum, squandered for this foul and abominable weed, it is estimated by Dr. Cole—an able writer on Physiology—that the members of the Church of Jesus Christ take \$5,000,000 worth for their share. It is an indisputable fact that, taking the whole United States together, much more money is expended for the single article of cigars than for all the Common Schools in the Union. Cigars against schools; cigars against the great cause of popular education; and appetite triumphs over intellect and morals? And where these natural poisons of alcohol and tobacco are used most freely, the Church and the School house are seen most rarely. I say nothing of opium and other narcotics. And, after quenching still more the expiring embers of vitality that yet glimmer in the race, and cor-

ruption to a more malignant type, we call ourselves civilized, and—may heaven pardon the audacity—Christian. Are these the practices of civilization which honeycomb the bones and leave the muscles sodden, while they irritate the nerves and evaporate electricity from the brain? Is that Christianity which obeys the ceremonial law rather than the eternal; which asks the blessing of heaven upon its food and then gorges itself like a wolf; which offers the morning prayer, but all the day long passes unheeding by the hungry, the naked, the sick, and by the prisoner's door?"

## The Good Shepherd's Appeal.

"I WILL seek that which was lost and bring again that which was driven away."—Ezek. 34:16.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

Why, O man, hast thou left me?

Why hast thou turned from Him that loved thee?

Why hast thou again joined thyself to thy enemy?

Remember that for thy sake I became flesh.

Remember that for thy sake I became poor.

Remember that for thy sake I was persecuted. Remember that for thy sake I bore evil-speaking, reproaches, angry words, dishonor, wounds, spitting, blows, mockings, and bitter sufferings.

Remember that for thy sake I suffered a cruel death.

I was made low to exalt thee.

I was made poor to enrich thee.

I was dishonored to bring glory upon thee.

I was wounded to heal thee. I died that thou mightest have life.

Thou didst sin, and I took thy sin upon Myself.

Thou wast condemned to death, and I died for thee.

Dost thou despise my love? Instead of love, thou givest me hatred. Thou lovest sin, and not Me.

Thou laborest for thy passions, and not for Me.

Now what dost thou find in Me deserving of thy dislike?

Dost thou desire good for thyself? Every good is with Me.

Dost thou desire happiness? Every blessing is with Me.

Dost thou desire dignity? Who is more noble than the Son of God?

Dost thou seek exaltation? Who is higher than the King of heaven?

Dost thou desire wealth? I have all riches.

Dost thou desire wisdom? I am wisdom.

Dost thou desire friendship? Who is more worthy of love, and more loving, than I? for I laid down My life for all.

Dost thou seek help? Who can help except Me?

Dost thou seek consolation in grief?—Who can console except Me?

Dost thou seek rest? Come unto Me, and I will give thee rest.

Dost thou seek peace? I am the peace of the soul.

Dost thou seek light? I am the light of the world.

Dost thou seek truth? I am the truth.

Dost thou seek the way? I am the way.

Dost thou seek a guide to heaven? I am the guide.

Why dost thou not wish to come unto Me?

Dost thou not dare to come? To whom is there an easier access?

Art thou fearful of asking? Whom coming unto Me with faith have I refused? Do thy sins hinder thee? I died for sinners. Does the multitude of thy sins distress thee? In Me is abundant mercy.

Bishop Tabor.

## Kindness the Best Punishment.

A QUAKER, of most exemplary character, was disturbed one night by footsteps around his dwelling; and he rose from his bed and cautiously opened a back door to reconnoitre. Close by was an out-house, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his pork barrel from another within the cellar. The old man approached, and the man outside fled. He stepped up to the cellar window, and received the pieces of pork from the thief within, who, after a little while, asked his supposed accomplice, in a whisper, "Shall we take it all?" The owner of the pork said, softly, "Yes take it all;" and the thief industriously handed up the balance through the window, and then came up himself. Imagine his consternation, when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished, for the thief proved to be a near neighbor, of whom none would have suspected such conduct. He pleaded for mercy, begged him not to expose him, spoke of the necessities of poverty, and promised faithfully never to steal again.



"If thou hadst asked me for meat," said the old man, "it would have been given thee. I pity thy poverty, and thy weakness, and esteem thy family. Thou art forgiven."

The thief was greatly rejoiced, and was about to depart, when the old man said, "Take the pork, neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal. One-half of the pork thou must take with thee."

The thief insisted he could never eat a morsel of it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was incorrigible, and furnishing the thief with a bag, had half the pork put therein, and laying it upon his back, sent him home with it. He met his neighbor daily for many years afterwards, and their families visited together, but the matter was kept secret; and though in after years the circumstance was mentioned, the name of the delinquent was never made known. The punishment was severe and effectual. It was probably his first—it was certainly his last attempt to steal.

Had the man been arraigned before a court of justice, and imprisoned for the petty theft, how different might have been the result! His family disgraced, their peace destroyed, the man's character ruined, and his spirit broken. Revenge, not penitence, would have swayed his heart; the scorn of the world would have blackened his future, and in all probability he would have commenced a course of crime, at which, when the first offence was committed, his soul would have shuddered. And what would the owner of the pork have gained? Absolutely nothing. Kindness was the best punishment, for it saved while it punished.

### Read The Bible More.

"On that I had read other books less, and my Bible more!" were almost the last words of an aged friend, as the intense gaze of her dying eye seemed to pierce into eternity.

These were not the words of a wordling, or a thoughtless reader of fiction. She was left a widow young, and through long years of loneliness, found, in a love for reading, relief from sorrowful thought. Her mind, by constant use, retained the vigor of youth, and was richly stored with valuable information.

Old age was relieved of its solitude by the attraction which her society possessed for the young, and she could scarcely realize that her probation was near its end. Death came suddenly, and with the dread summons the veil of the future was lifted, and the acts of her past life, illumined by the light of eternity, stood out before her bewildered sight. Then that eye, which calmly beamed an hour before, spoke of agony; and that voice, usually so cheerful, changed to one of woe, as she saw and bewailed a neglected Bible.

If a mother in Israel who had daily read the word of life, and whose children were trained to follow God, could utter such a bitter reflection when suddenly called to die, what will be the feelings of those who devote all their time and energy to the things which perish with the using? Many Christian professors spend whole days of secular reading and study, while the thoughtless perusal of a chapter night and morning is grudgingly given to the Word of God.

"It is accepted according to that a man hath, and not according to that he hath not." The poor woman who snatches a few moments from sleep at the close of a toilsome day to spell out her verse and sustains her soul by divine meditation, may enjoy the favor of God, and die in peace; while the gifted scholar, who reads the Book of Life in many languages, may be left to bewail a neglected Bible.

This is an age of Bibles. Whether on land or sea, at home, or in foreign parts, the water of life is ever before our eyes, inviting the thirsty to come and drink, "without money and without price."

"We do well to examine our hearts with care, lest 'other books' engross our time, to the neglect of the 'words of eternal life.'"

"Most wondrous book! bright candle of the Lord! Star of eternity! the only star

By which the bark of man could navigate  
The sea of life, and gain the coast of bliss securely."

### Refuge For the Sorely Tried.

DEEP as your present humiliation may be, you cannot sink so low but you will find that Christ sunk yet lower, and is therefore able to bear you up. Never can Christians sink beneath the everlasting arms; they will always be under you! You may be sorely tried, deeply bereaved, fearfully tempted, painfully wounded. Saints and sinners, the Church and the world, may each contribute some bitter ingredient to your cup. Nevertheless, the heart of Jesus is a pavilion within whose sacred enclosure you may

repose until these calamities be overpast.

Your greatest extremity can never exceed his power or sympathy, because he has gone before his people, and has endured what they never can endure. Be not tempted then to believe that your case, extreme as it may be, can exceed the limit of his compassion, power, and sympathy. Behold, what glory then springs from the humiliation and sufferings of our adorable Redeemer! . . . "Come unto me," he says, "all ye that labor and are heavy laden; and I will give you rest." Yes, if rest is to be found at all, it must be given. It is upon the footing of a gift that it is offered to you. Not that you are worthy to receive the present, but that it is a present worthy of Christ's generosity to bestow. Take it; there is not a single sentence in the Bible to exclude you from this act of confidence. Be not afraid; only believe; and according to your faith will it be done unto you. You know not how ready, you know not how able, you know not how free, you know not how perfectly willing, nay, how eager and how delighted the Saviour is to receive all who "come" unto him, to listen to their complaints, to heal their disease, to supply their every want, and administer to every necessity. This is the true and faithful representation of Christ.

"O thou, who bid'st the humble flower  
To bloom in sunshine and in shower,  
And oft to stand against the storm,  
Despite its weak and fragile form;  
Much more wilt thou the ill assuage  
That lower upon our pilgrimage,  
And be the covert from the blast  
Till all its ire and storms are past."

Winslow.

**CAPTURED AT LAST.**—In 1851, we published an account of the whaleship *Ann Alexander*, Capt. Deblois of this port, being attacked and stove by a sperm whale. The whale was coming at the rate of 15 miles an hour, and the ship going about 5, at the time of the collision. The whale came with full force against the ship's bows and stove in several feet square, almost instantly sinking the vessel and barely giving those on board an opportunity to escape. The *Honolulu Friend* of May 6, states that about five months subsequent to the catastrophe, the same whale was taken by the Rebecca Sims, of this port. Two harpoons were discovered in him marked "Ann Alexander." The whale's head was found seriously injured, and contained pieces of the ship's timbers. He had lost his wildness and ferocity, being very much diseased; but upon being taken yielded seventy or eighty barrels of oil.

New Bedford Standard.

**OUR PROVERBS.**—Listen if you would learn. Be silent if you would be safe. Inquire about your neighbor before you travel. The first of wisdom is the fear of God. The world is carriage, and its followers dogs. Poverty without debt is independence. Long experience makes large wit. The sluggard becomes a stranger to God, and an acquaintance with indigence. By six qualities may a fool be known: Anger without cause, speed without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

**PERFECT PURITY IN HEAVEN.**—This announcement has little attraction for those who never saw the beauty of holiness, and never abhorred themselves, repenting in dust and ashes. But Oh, to a Christian it is worth dying for, to leave behind him the body of this death; this law in the members warring against the law of his mind; this inability to do the things that he would; this presence of evil ever with him; this liability, this proneness to sin, even in his holy things—tarnishing every duty, wounding his own peace, and vexing and grieving the Spirit of his best friend.

**SECRET PRAYER.**—Thou shouldst pray alone for thou hast sinned alone, and thou art to die alone, and be judged alone. Alone thou wilt have to appear before the judgment seat. Why not go alone to the mercy seat? In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

### Foreign News.

**NEW YORK, July 12.** The royal mail steamship *Asia*, Capt. Lott, from Liverpool July 1st, arrived about 8 o'clock this evening.

The aspect of the war has undergone an entire change and it is difficult to foresee what new complications may arise.

Austria is ready to march 200,000 troops into the principalities, thus interposing between

the combatants and preventing farther actual hostilities in that quarter.

Austria has not yet received the Czar's official reply, and cannot, probably, before July 3d, and will not act decisively until it is received. The action of Austria is in accordance with the convention between herself individually and the Porte.

The whole Anglo-French force is now at Varna, preparing, it is supposed, for an expedition under Gen. St. Arnaud in person, into the Crimea.

The whole of the Russian army of occupation is falling back in good order with all its stores on the Pruth. The garrisons of Ismail, Galatz, &c., were already on the march to the Crimea, and all the disposable force will immediately follow, as that is supposed to be the next battle field.

Nicholas is on his way to the Crimea from Kier.

Sir Charles Napier on the 27th of June had concentrated his whole force in the Baltic, 25 miles from Cronstadt, in a manner that would indicate an attack.

Four British ships had bombarded Bomarsoum.

The White Sea will be blockaded by first of August.

Both armies in Asia are motionless. Greece is quiet.

The interposition of an army of 200,000 men, by Austria, between Russia and Turkey, thus either covering the retreat of the former or the advance of the latter, together with the generally anticipated removal of the seat of war to the Crimea, has not only completely changed the aspect of the war, but the reasons actuating Austria do not appear to be understood, or, if comprehended, all information is studiously kept from the people. The latest statement made on the subject was by Lord John Russell, in his place in Parliament, on the evening of Thursday, 29th, when, in answer to a question for information, put by Lord Dudley Stuart, he made the following unsatisfactory reply:

"With regard to the first question of my noble friend—namely, 'whether any treaty or convention has been signed between Austria and the Porte with regard to the occupation of the Principalities by Austrian troops,' I may say that this government has received information that a convention has been signed between Austria and the Sublime Porte for the occupation of the Principalities by Austrian troops in either case, whether the Russians shall have voluntarily quitted the Principalities or not. [Hear, hear.]

"That is to say, that if Russia has voluntarily quitted the Principalities the Austrian troops will occupy them, and if Russia has not quitted them, the Austrians will enter the Principalities for the purpose of driving them out—(Cheers)—that is the effect of the treaty. This government has not at present received an official copy of the convention which has been signed, and I cannot, therefore, promise when it can be laid on the table. With regard to the second question of the noble lord—namely, 'whether the intelligence which has been very freely circulated, that the Emperor of Russia has accepted the ultimatum of Austria has been confirmed,—and whether the retirement of the Russian troops from the Danube, with a view to the evacuation of the principalities, was in consequence of an understanding come to between Austria and Russia' no official information of that nature has been received by us. The last time I saw the Austrian Minister, he informed me that no answer had reached Vienna, and I cannot say whether any subsequent information has been received."

In answer to a question by Sir H. Willoughby, "whether this country (Britain) is any party to the convention which the noble Lord states has been entered into between Austria and the Porte?" Lord John Russell courtly replied, "It is a convention between Austria and the Porte, and Britain is not a party to it."

In an article on the defeat of the Russians at Silistria, and the movement of Austria, the *London Times* says:

"In pursuance of the treaty signed between Austria and the Porte on the 14th inst., there is now little doubt that the Austrian forces will enter the Principalities to re-establish the legal government of the country, which was overthrown by the Russian invasion. Indeed, we are informed by the *Moniteur* that Count Coronini will at once descend the Danube to Giurgevo with his division, under the authority of the Porte, and it is probable that a similar movement will be made on the frontier of Moldavia. Should the Russian army have withdrawn altogether within its own territories, abandoning the entire line of operations in both the Principalities, the Austrians will hold temporary possession of the country for the Porte, in order to prevent a recurrence of the late disastrous invasion, and in that case, without declaring war, Austria would have succeeded in obtaining the principal and immediate object of her demands. As far as the defence of Turkey is concerned,

she would then be in a position to prevent even the possibility of a renewal of the attack in Europe, and so far the first condition of the protocols of Vienna would be attained. But it remains to be seen what are the political intentions of Russia in submitting to make these retrograde movements—whether they are designed to concentrate her powers of resistance and to prolong the war, or as a practical admission of the terms proposed before the war by the Vienna conference, in the hope of dividing the counsels of the Four Powers. Nothing is, in reality, secured or effected, until Russia withdraws her unjust demands on Turkey, and consents to a peace with that power which may deserve the confidence and approbation of Europe."

A letter from Vienna says:

"General de Hess is appointed Commander-in-Chief of the third and fourth army. He will have under his orders the Archduke Albert and Gen. Count Schlick. The cavalry is placed under the orders of General Count Clam."

"The appointment of General de Hess has an important significance. With a capacity of the first order, the general unites the most patriotic tendencies, and an absolute independence of the habits and affections which have so powerfully operated in a sense but little favorable to the present policy. General de Hess enjoys great popularity with the army. The Emperor could not manifest his personal policy more clearly than by this appointment, which will soon conciliate all the opponents of that policy."

"The total force of the active army will amount in a fortnight to 300,000 men, reaching on a line from the frontiers of Dalmatia to those of the Bukovine."

"The convention concluded on 14th of June, with the Ottoman Porte, insures and regulates the freedom of the movements of Austria for the occupation of the Principalities, but the Cabinet of Vienna will only take its final resolution upon this subject after receiving the reply of the Cabinet of St. Petersburg to its last summons."

On the 20th and 23d of June, the Turkish van guard of 25,000 men attacked the rear guard of the Russians, and drove it beyond Trajan's Wall.

**BERLIN.**—Despatches are stated to have been received from St. Petersburg, containing the Russian answer to the Austrian requisition. Well informed persons believe that they give no reason to suppose that negotiations would be further prolonged.

In the treaty between Austria and Turkey, it is added that Austria will not enter into any arrangement with Russia which shall not proceed to the assumption of the sovereign right of the Sultan and the integrity of his Empire.

Austria will evacuate the Principalities on the conclusion of peace, with the least possible delay.

**FROM THE BALTIC.**—The bombardment of Bomarsund began at 5 o'clock on the evening of the 21st; by seven o'clock masked batteries were dismounted and abandoned, and at 10 o'clock the Russian magazines were in a blaze. One account says the English lost three men. Another says 4 killed and 7 wounded.

Sir Chas. Napier's force near Cronstadt consisted of 12 screw line of battle ships, 9 frigates, 5 French ships-of-the-line, 7 French corvettes.

The *London Times* says it is probable that Admiral Napier wished to offer battle to the Russian fleet or to reconnoitre the defences of Cronstadt rather than make a regular attack on that place.

**ODESSA, June 19.** It is stated that at this date there was no blockade, and ships were getting cargoes as usual.

**LONDON.** The *Times* says, the failure of a dealer connected with the settlement of foreign securities was announced in the stock exchange on Friday.

There was an extremely active demand for money owing to the adjustment of half yearly accounts.

A Vienna letter of the 25th says that orders have been sent by telegraph to Trieste, that Austrian vessels of war ready to put to sea, should leave for the East, and the frigate *Venus* sailed at once.

**CONSTANTINOPLE, June 22.** The allied army continued their movements towards Varna and in a few days will be united there.

The Divan consents to re-open Turkish ports to the Greek flag.

**VIENNA, Friday.** The new loan will be 350,000,000.

Prince Menschikoff is appointed associate with Prince Paskiewitch.

A Pontoon bridge, at Kallaresch, broke down on the 20th of June, with 500 Russian artillerymen, most of whom were drowned and their guns lost.

Two hundred transports were preparing to take the troops from Varna to the Crimea.

According to the *Vienna Lloyd's*, the Russians have shut up the Sea of Azof, by sinking in the Straits of Kertch 32 large barges laden with rocks.

**FRANCE.** It is rumored that M. Drouche de



Lihuys will be succeeded by M. Thousvenel.

INDIA AND CHINA. Details of India and China news are received.

The official announcement of Persia's neutrality is published.

The *North China Herald* contains a manifesto by the Consuls of France, England and the United States, justifying their recent attack upon the Imperialist troops, and it was rumored that the Plenipotentiaries of the above Governments were about to proceed upon a mission to Peking.

At Hong Kong, on the 6th, the U. S. sloop-of-war *Vincennes* and brig *Porpoise*.

At Shanghai, sloop-of-war *Plymouth*.



## The Advent Herald.

BOSTON, JULY 24, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLIV.

Yea now hear, O Jacob my servant;  
And Israel, whom I have chosen.  
Thus saith the Lord that made thee,  
And formed thee from the womb, which will help thee;  
Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.—vs. 1, 2.

This chapter is a continuation of the preceding one. Notwithstanding their sins and punishments, they might still, on repentance, inherit blessings. "Hear," is a substitution for giving heed to the words of Jehovah. And by a metaphor, the people of Israel, to whom the apostrophe is addressed, are twice denominated a "servant."

"Jesurun," signifying "upright," is a name given by Moses to Israel, in Deut. 32:15—"But Jesurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." The only other places of its occurrence in the Bible are in Deut. 33:5, 26—"And he [Moses] was king in Jesurun, when the heads of the people and the tribes of Israel were gathered together. . . . There is none like unto the God of Jesurun, who rideth upon the heaven in thy help, and in his excellency on the sky."

The reasons for their confidence are next stated:

For I will pour water upon him that is thirsty, and floods upon the dry ground;  
I will pour my spirit upon thy seed, and my blessing upon thine offspring;  
And they shall spring up as grass, as willows by the water-courses.—vs. 3, 4.

The pouring of "water" and of "floods," upon the thirsty and dry ground are put by substitution for the influences of the Holy Spirit which should be shed, and the spiritual blessings which should be bestowed on those who should seek them. The figure is taken from a dry and barren land, which is made fertile and flowing with streams, by the descent of copious showers. Psal. 72:6—"He shall come down like rain upon the mown grass: as showers that water the earth." Deut. 32:2—"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

By the use of a metaphor, the children of Zion are denominated a "seed" by the growth and development of which was to result the future prosperity of the Church. As water is essential to the germination of the seed of plants, so the seed of the Church needs to be watered by the showers of Divine grace. The Church could not be perpetuated unless the genial influence of the Holy Spirit were dispersed towards it; and these, by a metaphor, are said to be "poured" upon it, to illustrate the copiousness of the Divine blessings. The epoch here brought to view, is doubtless the promised advent of the spirit,—of which Peter said, (Acts 2:16, 17,) "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh,"—the "last days" being the Gospel dispensation.

The development of the "seed" of the church, thus divinely nourished, is next illustrated by the growth of plants on the banks of running streams. By a metaphor, they are said to "spring up," as vigorous plants shoot forth in a fertile soil above the grass which they grow; and by a simile they

are compared to the growth of willows by the water courses. The Psalmist says of the righteous, (1:3) that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

One shall say, I am the Lord's;  
And another shall call himself by the name of Jacob;  
And another shall subscribe with his hand unto the Lord,  
And surname himself by the name of Israel.—v. 5.

"One," is put by a synecdoche, for all who should consecrate themselves to the service of Jehovah. The various expressions here used, evidently mean the same thing, and bring to view the wonderful enlargement which should be made to the church by the accession of the Gentiles.

To call themselves by the names of Jacob and Israel, is to acknowledge a relationship to the family thus denominated. They are, (Eph. 2:19, 20,) "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

To "subscribe with his hand unto the Lord," is put by substitution, for a solemn consecration to God—the figure being taken from the custom of parties subscribing their names to contracts.

Bishop Lowth renders this: "shall write upon his hand, I belong to God," understanding it as an allusion to marks which were made by punctures and rendered indelible by staining. In this manner the slave was marked on the hand with the name of his master; the soldier, of his commander; and the idolator, with the name or sign of his god. Of the Christians in imitation of this, in the early ages, Procopius says: "Many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ." The prophecy, however, could hardly be regarded as a prediction of this practice.

Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts;  
I am the First, and I am the Last; and beside me there is no God.  
And who, as I, shall call, and shall declare it,  
And set it in order for me, since I appointed the ancient people?  
And the things that are coming, and shall come, let them show unto them.

Fear ye not, neither be afraid:  
Have not I told thee from that time, and have declared it?  
Ye are even my witnesses. Is there a God beside me?  
Yea, there is no God; I know not any.—vs. 6-8.

This begins an argument, showing the contrast between Jehovah and the false gods.

The Lord is the speaker, and he styles himself "the King of Israel"—that government being originally a Theocracy, under his especial direction. Thus when the people desired a king, that they might be like the surrounding nations. 1 Sam. 8:7—"the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee, but they have rejected me, that I should not reign over them." In giving them a king, the Lord designated who should rule over them. 1b. 9:17—"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spoke to thee of! this same shall reign over my people." When he sinned, (2 Sam. 3:10,) it pleased the Lord "to translate the kingdom from the house of Saul, and to set up the throne of David over Israel." And the Lord recognized the throne as his own: for on the decease of David, we read, (1 Chron. 29:23,) "Then Solomon sat upon the throne of the Lord as king instead of David." And when Jehoiachin, the last of David's line, was deprived of his kingdom, (Ez. 21:26, 27,) The Lord said "Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high, I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him."

The Lord is therefore rightly denominated the King of Israel. He also is their Redeemer; for of the Saviour it was said, (Micah 5:2,) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." The Messiah was undeniably the Jehovah of the Old Testament, who often manifested himself to Israel, who was their leader and guide, and who says of himself, (Rev. 1:8,) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

As their Prophet and King, he announced beforehand the events which should transpire, and fulfilled his predictions in his own appointed time and order—even raising up Israel for their appointed mission—and foretelling and performing events: which the false gods could not do. His people being witnesses of those things, he is their ground of confidence,—their only Rock and fortress forever.

They that make a graven image are all of them vanity  
And their delectable things shall not profit;

And they are their own witnesses;  
They see not, nor know; that they may be ashamed.—v. 9.

It is self-evident that the thing made, must be inferior to its maker. If then its maker was vanity how could the thing made save him! The makers of idols, therefore, were themselves witnesses of the impotency of their created gods. Only shame and confusion can await such inconsistent worshippers. To show the folly of such worship, nothing more is needed than to narrate the manner of creating their gods, which is next described:

Who hath formed a god, or molten a graven image that is profitable for nothing?

Behold, all his fellows shall be ashamed:  
And the workmen, they are of men:  
Let them all be gathered together, let them stand up;  
Yet they shall fear, and they shall be ashamed together.  
The smith with the tongs both worketh in the coals,  
And fashioneth it with hammers, and worketh it with the strength of his arms:

Yea, he is hungry, and his strength faileth;  
He drinketh no water, and is faint.  
The carpenter stretcheth out his rule; he marketh it out with a line;

He fitteth it with planes, and he marketh it out with the compass,  
And maketh it after the figure of a man, according to the beauty of a man;  
That it may remain in the house.

He heweth him down cedars, and taketh the cypress and the oak,  
Which he strengtheneth for himself among the trees of the forest:  
He planteth an ash, and the rain doth nourish it;

Then shall it be for a man to burn:  
For he will take thereof, and warm himself;  
Yea, he kindleth it, and baketh bread:  
Yea, he maketh a god, and worshippeth it;

He maketh it a graven image, and falleth down thereto.  
He burneth part thereof in the fire;  
He roasteth meat, and is satisfied:  
Yea, he warmeth himself, and saith,

"Aha, I am warm, I have seen the fire:"  
And the residue thereof he maketh a god, even his graven image:  
He falleth down unto it, and worshippeth it, and prayeth unto it,  
And saith, Deliver me; for thou art my god.—vs. 10-18.

"Let them stand up," in v. 11, is put by substitution for their defence of heathen worship. The Lord calls on the maker of a god, and all his fellows, to stand up as in a court of justice, and to defend themselves when arraigned for their folly and impiety: which is shown in the pungent satire, descriptive of image making.

Nothing can be more absurd than for a man to cook his food and to make his god from the same stick of timber; or then the supposition that the wood has more divinity in it after it is carved into the shape of a man, than it had before. The former of these is thus satirized by Horace, a heathen writer. Personifying the created god he says:

"Formerly I was the stump of a fig tree, a useless log; when the carpenter, after hesitating whether to make me a god or a stool, at last determined to make me a god! Thus I became a god!"—*Satyr* lib. 1, Sat. 8.

On the latter absurdity, Minutius Felix said: "But when, pray, does it commence divine? Behold, it is cast, fashioned, and filled: well, it is no god yet! Behold, it is soldered, put together, and set upon its legs: well, it is no god yet! Behold, it is bedecked, consecrated, prayed to: then, then, at last, behold a complete god, after man hath vouchsafed to make and dedicate him!!!"

"This argument," says Wm. Lowth, "does not suppose that the heathens took their images for gods; for that is a contradiction in terms, and as absurd as to suppose that a man and his picture are the same thing; but the design is to show the absurdity of setting up images as the resemblances of God, and the representative of objects of worship: or the supposing them to have some divine power lodged within them: inasmuch as they have no qualities that answer such a character, being embued neither with power, life, nor understanding; and are indeed nothing but what they appear to be, bare senseless matter, wood or stone. Besides that, nothing is a greater dishonor to God, than to suppose him like the image of a corruptible creature."

The faintness of the maker of images, while engaged in his work, may be in allusion to a custom which Rev. J. Williams says was observed at the South Sea Islands, viz.: "that when they made an idol, they strictly abstained from food; and although they might be, and were sometimes, three days about the work, no water, and he believes no food passed their lips all the time."—*Pic. Bih.* It might, however be an illustration of the perseverance and zeal with which the maker of images wrought in the accomplishment of his work.

### THE SECOND ADVENT.

THERE are several different Greek words, used to express Christ's second advent.

1. The first, in its order, is *ἀποκαλύψις* (*apokalipsis*). It occurs eighteen times in the New Testament; and may be used for either a visible manifestation, or a verbal revelation. It is used as follows:

\* Luke 2:32—A light to lighten the Gentiles.  
Rom. 2:5—revelation of the righteous judgment.  
\* 8:9—manifestation of the sons of God.  
—16:25—according to the revelation of the mystery.  
1 Cor. 14:6—speak to you either by revelation.  
—26—hath a tongue, hath a revelation.  
2 Cor. 12:1—visions and revelations of the Lord.  
—7—the abundance of revelations.

Gal. 1:12—was I taught it, but by the revelation of Jesus Christ.

2:2—I went up by revelation.

Eph. 1:17—the spirit of wisdom and revelation.

—3:3—How that by revelation he made—

Rev. 1:1—The Revelation of Jesus Christ.

In the foregoing it is evidently used generally for a divine revelation; but twice (\*) it is used for a visible appearance.

It is then used five times in reference to the second advent.

1 Cor. 1:7—waiting for the coming of our Lord.

2 Thess. 1:7—when the Lord Jesus shall be revealed.

1 Pet. 1:7—glory at the appearing of Jesus.

—13—at the revelation of Jesus Christ.

—4:13—when his glory shall be revealed.

2. The second word, *ἐπιφάνια* (*epiphania*)—the glorious epiphany. It is used in the Greek classics for any celestial appearance. It occurs in the New Testament six times, and only in connection with the first or second advent, as follows:

1 Thess. 2:8—with the brightness of his coming.

1 Tim. 6:14—until the appearing of our Lord Jesus Christ.

2 Tim. 1:10—by the appearing of our Saviour Jesus Christ.

—4:1—at his appearing and kingdom.

—8—them also that love his appearing.

Titus 2:13—the glorious appearing of the great God, and our Saviour Jesus Christ.

3. The next word is *παρουσία* (*parousia*). It occurs twenty-four times in the New Testament, and always expresses the actual arrival of that to which it refers. In the six following places, it denotes the personal presence of those spoken of.

1 Cor. 16:17—I am glad of the coming of Stephanus, and Fortunatus, and Achaicus.

2 Cor. 7:6, 7—God comforted us by the coming of Titus; and not by his coming only—

—10:10—But his bodily presence is weak.

Phil. 1:26—That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

—2:12—not as in my presence only, but also in my absence.

It is then used once in reference to the coming of the day of God, (in 2 Pet. 3:12, hasting unto the coming of the day of God,) and once, for that of the man of sin, (2 Thess. 2:9, whose coming is after &c.), and in the remaining sixteen places of its use, it is in reference to the second advent.

Matt. 24:3—what shall be the sign of thy coming?

—27—so shall also the coming of the Son of—

—37—" " " " " "

—39—" " " " " "

1 Cor. 15:23—they that are Christ's at his coming.

1 Thess. 2:19—Christ at his coming.

—3:13—at the coming of our Lord Jesus.

—4:15—remain unto the coming of—

—5:23—unto the coming of our Lord.

2 Thess. 2:1—by the coming of our Lord.

—3—the brightness of his coming.

Jas. 5:7—unto the coming of the Lord.

—8—the coming of the Lord draweth nigh.

2 Pet. 1:16—the power and coming of our Lord.

—3:4—Where is the promise of his coming.

1 John 2:28—before him at his coming.

4. The next word is *φανερω* (*phanerōō*) which occurs in forty-nine places, and is oftener used for a visible manifestation, than otherwise.

It is also used for the manifestation of an act or event, as in,

Mark 4:22—nothing hid which shall not be manifested.

John 3:21—that his deeds may be made manifest.

—9:3—the works of God should be manifest in him:

—17:6—I have manifested thy name.

Rom. 1:19—God hath showed it unto them.

—3:21—The righteousness of God, without the law is manifested.

—16:26—mystery which was kept secret . . . but now is made manifest.

1 Cor. 4:5—and will make manifest the counsels—

2 Cor. 2:14—and maketh manifest the savor of—

—3:3—manifestly declared to be the epistle of—

—4:10—might be made manifest in our holy—

—11—" " " " " "

2 Cor. 5:11—we are made manifest unto God, and I trust are made manifest in your consciences.

—7:12—that our care . . . might appear unto you.

—11:16—we have been made thoroughly made manifest among you.

Eph. 5:13—are made manifest by the light; for whatsoever doth make manifest—

Cor. 1:26—but now is made manifest to his saints.

—4:4—That I may make it manifest.

2 Tim. 1:10—is now made manifest.

Titus 1:3—hath in due time manifested his word.

Heb. 9:8—the way into the holiest of all was not yet made manifest.

1 John 1:2—the life was manifested—and was manifested unto us.

—2:19—that they might be made manifest.



—4:9—In this *was manifested* the love of God.  
Rev. 3:18—that the shame of thy nakedness do not appear.

—15:4—for thy judgments are *made manifest*.

It is then used literally in reference to Christ's first advent, in the following texts:

Mark 16:12—After that he *appeared* in another form.

—14—Afterwards he *appeared* to the eleven.  
John 1:31—that he should be *made manifest* to Israel.

—2:11—and *manifested forth* his glory.

—21:1—Jesus *showed* himself again—on this wise *showed* he himself.

—14—third time that Jesus *showed* himself to—  
Titus 3:16—God *was manifest* in the flesh.

Heb. 9:26—*hath* he *appeared* to put away sin.

1 Pet. 1:20—*was manifested* in these last times.

In all these references to the first advent, a personal and visible showing is referred to. In the following there is a reference to the second advent, or judgment.  
2 Cor. 5:10—We must all *appear* before the judgment.

Col. 3:4—When Christ who is our life, *shall appear* then *shall* ye also *appear* with him in glory.

1 Pet. 5:4—when the Chief Shepherd *shall appear*—

1 John 2:28—when he *shall appear*, we may—

—3:2—it *doth* not yet *appear* what we shall be . . . when he *shall appear*, we shall be like him.

5. The most common word for *come* in the New Testament is *erchomai* (er-komai). It occurs in about seven hundred places, and in not a single instance is it used except for the arrival of that which was before absent. It does not express a growth or progress, but a full presence. It is that which occurs in the text, thy kingdom *come*, and is applied to the second advent in the following texts:

Matt. 16:17—Thy kingdom *come*.  
Matt. 24:30—and they shall see the Son of man *coming* in the clouds of heaven.

42—your Lord *doth come*.

44—the Son of man *cometh*.

46—whom his lord *when he cometh*.

48—My lord delayeth his *coming*; (lit. to *come*.)

25:6—Behold, the bridegroom *cometh*.

13—the Son of man *cometh*.

19—the lord of those servants *cometh*.

27—at my *coming* I should have received

31—When the Son of man *shall come*

26:64—and *coming* in the clouds of heaven.

Mark 8:38—when he *cometh* in his glory

13:26—see the Son of man *coming* in the clouds

35—the master of the house *cometh*.

36—Lest *coming* suddenly he find

14:62—*coming* in the clouds of heaven.

† 15:43—waited for the kingdom of God, *came*,

Luke 9:26—when he *shall come* in his glory

12:35—when he *cometh* and knocketh,

37—whom the lord *when he cometh* shall find

38—And if he *shall come* in the second watch,

or *come* in the third watch,

39—the thief would *come*,

40—the Son of man *cometh*.

43—whom his lord *when he cometh*.

45—My lord delayeth his *coming*; (lit. to *come*.)

17:20—when the kingdom of God should *come* . . .

*cometh* not with observation.

18:8—when the Son of man *cometh*.

19:13—occupy till I *come*.

21:27—shall they see the Son of man *coming*

22:18—until the kingdom of God shall *come*.

23:42—when thou *comest* into thy kingdom,

John 21:23—if he tarry till I *come*

Aets 1:11—*shall* so *come* in like manner

2:20—that great and notable day of the Lord *come*.

3:19—the times of refreshing shall *come*

1 Cor. 11:26—show the Lord's death till he *come*.

1 Thess. 5:2—the day of the Lord so *cometh* as a

thief

Jude 14—the Lord *cometh* with ten thousand o

his saints.

Rev. 1:7—he *cometh* with clouds.

#### TEACHING COLORED CHILDREN AT THE SOUTH.

Our readers will perhaps remember the case of Mrs. Douglass, who, with her daughter, was arrested and imprisoned at Norfolk for the heinous offence of teaching colored children to read and write. She has recently issued a little volume giving a narrative of her life and of the circumstances connected with her imprisonment. The *Philadelphia Inquirer* says the story is a remarkable one, and possesses extraordinary interest. Mrs. Douglass is a native of the South, having been born in the city of Washington. She is no abolitionist, and hence the peculiarity of her case. She states that in 1845 she removed to Norfolk, where, with an only daughter, she led a quiet and unobtrusive life, until December, 1853. She supported herself

and child by vest making, and at last was induced, by the force of circumstances, to engage in the religious and moral instruction of a few colored free children. Her first pupils were three girls and two boys, the children of a barber, all of whose family were free. The circumstances of the arrest are thus stated:

"All was going on as peaceably as usual, and I had taken my seat to commence my daily toil, when a loud knock was made at my front door. I answered it myself, when the face of an officer presented itself, who inquired who lived up stairs. I replied that I alone occupied the house. He then asked if Mrs. Douglass lived there. I told him that I was Mrs. Douglass. He said 'You keep a school.' 'Yes, sir,' was my reply. 'A school for colored children?' I answered, 'yes.' 'I must see those children,' said he. I then demanded what business he had with them, or anything in my house. He replied, that he had been sent by the Mayor. 'Very good, sir,' said I, 'walk in, and you shall see them;' and, without giving my daughter or the children any notice, I invited him up stairs into the school room. Never will I forget the frightened state of those children, and the countenance of their young teacher. My daughter sat paralyzed, covering her face with her hands; and it was some time before I could restore order in the room. Some were crying, some exclaiming 'Oh my! oh my!' and some clinging around me in their terror; but during the excitement, I never lost my presence of mind.

"As soon as I had restored quiet in the room, I inquired of Mr. Cherry, the City Constable, what he wanted with those children. He replied that he must take them before the Mayor. 'Very well, sir,' said I, 'my daughter and myself will accompany them.' To my astonishment, he went to the head of the stairs, and gave a loud rap with his club, when another officer made his appearance, entering from my back door. For the moment I thought that my house was surrounded with officers, who perhaps fancied that they had found a nest of thieves. They then noted down the names of all the children, as well as those of their parents. When they had finished, I politely informed Mr. Cherry that they were all free children, and all, or nearly all, members of the Christ's Church Sunday school. 'It makes no difference, madam,' he replied, 'it is a violation of the law to teach any person of color to read or write, slave or free, and an act punishable by imprisonment in the penitentiary.' 'Very well,' I replied, 'if they send me to the penitentiary it will be in a good cause, and not a disgraceful one.' Even this information, which was the most profound news to me, did not unnerve me at all: for I remembered that our Saviour was persecuted for doing good, and why should not I be? This thought strengthened me to bear my own persecutions for ten long months afterwards."

#### Humiliation and Glory of Christ.

ONCE was there a man on the earth who had the form of "a servant," and was "without any comeliness for which he might be desired." That was Jesus! But he has dipped his raiment in the sun, and is clothed with these royal garments down to the feet. Once a mob surrounded a helpless prisoner, and cried "Crucify, crucify!" That was Jesus! But now, "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Once they took a man, and plaited a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus! But "on his head now are many crowns." Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But now, "honor and majesty are before him—strength and beauty are in his sanctuary." Once a man went down, not merely to the grave, but "descended into the lower parts of the earth." That was Jesus! But now "he has ascended up, far above all heavens, that he might fill all things." At Isaiah's date, Jesus, it is true, had neither been manifested nor slain—far less, exalted. Nevertheless, the vision anticipates all events connected with him; and, conducting us amid the heavens after that the Son of God has returned thither, shows us the man of grief and conflict, now "the only potentate." Our Lord has been to earth—has been to Bethlehem—in the wilderness—in the garden—on the cross!—but in the very flesh in which he contended and vanquished, has he entered again within the veil, "to reign before his ancients gloriously!"

What a Saviour, then, is our Saviour! "His visage was so marred—more than any man—and his form more than the sons of men;" but, "behold my servant! he has prospered, and so shall be exalted, and extolled, and be very high." Men and brethren, look and wonder! The green earth lying under the rays of evening, is beautiful—the still waters, gliding in sweet murmurs to the deep,

are pleasant—the stars at midnight are glorious in their very silence—what more bright or sublime than the sun when it prepares to run, like a bridegroom, its race? Yet in all these there is no beauty, no sweetness, no lustre, compared to what beams forth from the man Christ Jesus "sitting on his throne!" Most lovely is the world to you—most excellent all the world contains:—how ever on your lips! how near your heart! But oh! if once the soul has had a view of Christ in his gloriousness, there only will its eye rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead; and we cannot help exclaiming, with David, "O Lord, our Lord, how excellent is thy name in all the earth, who hath set thy glory above the heavens." REV. J. BONAR.

FREEMAN IN KANSAS.—In the *Cincinnati Columbian* we find the following letter, written by Mr. S. N. Wood, a Free Soiler who has emigrated to Kansas. He writes from Independence, Mo., June 27:

"We arrived here about a week ago, for the purpose of settling in Kansas and contributing our mite to prevent Slavery cursing the fairest part of creation. We have made one short trip over into the Indian country, and satisfied ourselves that a man can get almost just such a home as he pleases. I never saw richer land in my life; and it appears inexhaustible. We saw among the Shawnee Indians some of the best farms that we ever saw in our lives. The only drawback is this slavery question. Missourians have already flocked to this Territory by hundreds; many slaves are already in the Territory. Even at the Methodist Mission they are heathenizing the black in order to Christianize the red man. A few missionaries thought in the start that they would regulate the settlement of this whole Territory. Northern men were ordered off; lynching was freely talked of, even by United States officers at Fort Leavenworth, merely because they happened to be born North of Mason and Dixon's line. Some Northern men were actually driven off; others were frightened away. All manner of lies were told, and misrepresentation made, in order to keep Northern men away. But now the charm is broken. A dozen families of Free Soilers drove ahead, and have commenced a settlement upon Kansas river. A meeting is called on July 8, of those friendly to making Kansas a free State. Emigrants from Iowa, Illinois and Indiana are arriving daily. Ten days will not pass until the cabins of at least two hundred opponents of slavery will be in progress of construction. A few more, and we shall be invincible. All we want is, for every Northern man—every Northern family, who have their minds on this Territory, to come on at once. This slavery question must be met and decided now. Let slavery once get a foothold and she will be hard to rout, while a proper demonstration now will scare all the slaveholders out of the Territory, and prevent more slavery from being brought here. Let me therefore say to one and all, who ever design coming here, to come at once; no time is to be lost; you will find every assistance to get good claims rendered to you, that is possible."

VALUE OF METHODIZING.—A lady was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than those of any other minister she was in the habit of hearing. She could not account for this, but she thought the fact worthy of observation. The reverend gentleman remarked that he could explain the cause. "I happen," he said, "to make a particular point of classifying my topic, it is a hobby of mine to do so, and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, your servant was starting for town, and you were obliged hastily to instruct her about a few small purchases, not having time to write down the items; and suppose you said, 'Be sure to bring some tea and also soap, and coffee too; by the by; and some powder blue; and don't forget to bring a few light cakes, and a little starch, and some sugar; and, now I think it soda,—you would not be surprised if her memory failed her with regard to one or two of the articles. But if your commission ran thus: 'Now, Mary, [to-morrow we are going to have some friends to tea, therefore bring a supply of tea, and coffee, and sugar, and light cakes: and the next day, you know, is washing-day, so that we shall want soap, and soda, and powder blue it is most likely that she would retain your order as easily as you retain my sermon.'"

#### MIRACLES.

A WRITER in the "New Era, or Heaven opened to man," of May 17th an organ of the "communicators with familiar spirits," in this city, at-

tempts an explanation, of the "modus operandi of miracles." That of the manna in the wilderness, the widow's flour, and the cruse of oil, he explains on the ground that the materials "were obtained and brought by spirits from where they were to be had." And that of the raising of Lazarus, he resolves into a restoration from a trance—gravely affirming that, "God never did, and never will raise up from the grave, a literal, decomposing body, and re-animate it with life! 'Tis infidelity, heathenism, and gross, undeveloped nonsense to believe it!"

Another writer in the same paper, attributes to spirits the ability to manufacture, by which he would explain the first-mentioned miracles; but how he would explain the latter, does not appear.

#### The New York Cow Stables.

Mr. R. C. Downing, the Sanitary Inspector of the city of New York, has recently investigated the condition of the noted cow stable situated between 10th and 11th avenues, in the 15th ward of that city. In his published report of the examination, Mr. Downing says that the stables are built in three rows, which are separated from each other by two narrow alley ways from twelve to twenty feet in width. A portion of the buildings are constructed of brick, two stories high—although the larger part of them are mere one-story sheds, across which the cows are arranged in double rows and tied by short tethers. These cow sheds, when visited by Mr. Downing, were occupied by 1538 cows and more than 60 horses, besides goats, turkeys, geese, chickens, &c. The width of the space allotted to each cow did not exceed three feet. The ceiling of the sheds was very low, and there was scarcely any conveniences for ventilation except the doors, which were few and narrow. The air was foul and sickening within the sheds, and although the day was cool, the poor animals were panting for breath. Indeed, so foul was the atmosphere, that the health wardens were obliged to suspend there examination for a time, while they recovered from its first sickening effects.

The sheds in which the poor animals were kept are owned by Messrs. Johnson & Co., distillers, who fed the cows with swill brought from their distillery by means of pipes. The owners of the cows paid the Messrs. Johnson for rent and swill the sum of nine cents per day for each cow. The cows were milked twice a day. They were owned by forty-three persons, all of whom sell milk. In the course of his inspection Mr. Downing saw one of the owners mixing the milk from these heated, feverish, swill-fed cows, with burned sugar, in order, as he said, to give it a rich, creamy and natural color. Mr. Downing says:

"Around those stables, painted in glowing colors, are the wagons of these persons, to carry forth and retail this rich, pure, and sugar-colored milk, and many of these wagons are emblazoned with the owners' names, but have also painted, 'Westchester County Milk,' 'Pure Country Milk,' 'Morrisania Milk,' &c., &c., and with these false signs they palm off their sugar, chalk, and egg, swill and slop mixture, as 'pure country milk,' sending death and disease wherever it is used."

#### LAWS OF SYMBOLS.

"The Religious Herald," a Baptist periodical in Richmond, Va., in noticing "Winthrop's Premium Essay on the Characteristics and Laws of Prophetic Symbols," says:

"We have read it with much interest, and have derived valuable information from its pages. It is written with great ability, exhibiting careful study and research; and the classification of the Symbols, and the Laws governing their interpretation, are clear and logical and are worthy of attentive consideration. This volume will undoubtedly lead to a clearer understanding of the use and design of the symbolic and prophetic language employed in holy writ, and presents a key to unlock some of the mysteries on which commentators have so widely differed.

"Readers who accord with his interpretations and laws, will not always adopt his conclusions. He is a believer in the personal or pre-millennial reign of Christ. On this question, widely variant opinions have been entertained, and it is one on which much may be said on both sides. A large majority of Christendom, have rejected the theory of a personal reign of Christ. The subject has recently attracted much attention, and able treatises have appeared for and against. It has led to closer scrutiny of the Scriptures, and a more searching investigation into the mysteries shadowed forth by the prophetic symbols. It is now generally admitted by those who have studied most closely, that the commencement of the Millennial Era is not far distant; and the advocates of a personal reign of Christ, are fast increasing, and theirs may in a few years be the more popular theory."



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## HOME.

The weary traveler from the hill-top sees  
A little cottage rising 'mid the trees;  
It fills his breast with hope, his heart with joy,  
And pleasant songs his loosened tongue employ.  
He now goes forward with a quickened pace,  
While peaceful smiles light up his care-worn face.  
But why this change? Will he no longer roam?  
The cause is this—that cottage is his home.

So with the Christian as he journeys here,  
And faith presents the "holy city" near;  
The glorious vision makes his soul rejoice,—  
In songs of praise he sometimes tunes his voice;  
He hopes ere long to join the blood-washed throng,  
To sing with them the new redemption song,  
And as the city shines 'mid heaven's high dome,  
He oft exclaims—"That city is my Home."

J. M. O.

## DEFINITE TIME.

It is well known by the brethren and friends who read the *Herald*, that I with others have been much interested in examining the late arguments which have been adduced to show that the Lord must come this year, (1854,) and that I have had considerable confidence in the application which some of our brethren made of the prophetic periods by connecting them with the events of A.D. 519 and 1809. Considering that the events recorded in history as occurring in 519, by the acts of Pope Hormisdas, and Emperor Justin, did in all probability mark the "setting up of the abomination that maketh desolate," (Dan. 12th.) which was to continue 1290 days, (years,) after which 45 days (years) was to bring the end, when Daniel and all the saints would be made immortal and enter upon eternal life.

It has appeared to me as well as to others, that the events of A.D. 519 were of sufficient import to lead us to hope that there was the point to start the 1290 and 1335 days, and that the events of 1809, when Napoleon took away the temporal dominion of the Pope, did mark the end of the 1290 days. But I could not receive this as infallible testimony, and consequently teach that Christ would come in '54, (as some have taught, and caused many to believe.) I still felt anxious to give weight to all that appeared like evidence in favor of its being so. But when men have taught that "the Lord must come in '54 or Christ's words fail," and that this was "the present truth," and "meat in due season," which we must preach or be of no service, and that "all who did not receive this message after hearing it," must be "the wicked" who "shall not understand," that "sinners must believe in '54 or not be converted," and much more of the same character, which has often been taught by some, and believed by many, I have been unwilling to receive or to sanction such doctrine, or to have it palmed off on the community as Christ's gospel, or as Adventism. And while some of us have endeavored to check such dogmatism, and to show that the evidence was not divine, but human, although the application of the periods was probably correct, it might possibly be incorrect, and although we would like to see our Lord and be delivered this year, we dare not say certain that we shall. Because of this position, we have been thought to be very dark and unfaithful unbelievers and opposers to time, and brethren and sisters who are not in the habit of criticising or of discriminating, are made to believe the issue between us, is something else than what it is. And because we fail to see that the 1260 began in 519 and ended in 1779, although we do believe the "great tribulation" ended prior to 1779, yet we do not learn that the tribulation was to be 1260 years, although the saints were to be in the hand of the little horn 1260—and they were to be trodden down forty-two months, (ruled over). And as we are not able to see the propriety of the use they make of Matt. 24:15, applying it to A.D. 519, although we read Daniel and think we understand him, and think also that Christ told those who were to "see the abomination . . . stand in the holy place," to "understand" and to "flee," this wisdom was for them more than for us. While we reject the false application of the cry of the waiting of Hab. 2:1-3, because we know there have been four time cries,

and four time chants (many of our brethren newly come to the faith do not know these facts) and as we reject such fables as the proving the day of Christ's coming seven days before it comes, and mercy close at that point, and that we cannot watch until we know the day, and that we must not work this year, must sell all, and get rid of all, or not be saved; that if we look for Christ now, we are disappointed every day, &c. &c.; and because we preach the word of God which expose these fables, and others, and preach that the Lord may come this year, and probably will, as all the signs are past with six of the seals, six of the trumpets, and six of the vials are past, the three unclean spirits at work, and the probability that the 1335 days end here, we have received many unchristian and hard names, and some cold and improper salutations, which we hope grace will enable us to endure for the Lord's sake, without retorting or striking.

But to conclude, as I said, I looked with interest to the ending of the periods, or to the time when the 1335 days (years) would end, provided our calculation was right, being convinced that the Lord would certainly come as early as June 10th, this year, if there was any virtue in the arguments which have been made and published in the several books and papers, together with the late chart arrangements, starting the 1335 and 1290 days in 519. But that calculation and all the expense and labor attending it, has failed, so far as obtaining any light on the definite time of the end is concerned, yet we do not question but what both good and evil have, directly or indirectly, grown out of the excitement produced by it. God can cause our weakness and imperfections to be turned to good account, and doubtless he often does.

Some of our brethren who are not accustomed to criticise, nor to reckon accurately, do not see that the time on which they have rested with the fullest confidence is out, and when we speak of it, they talk as though they had been taught something that they cannot explain, nor even understand, and only use "1854," and "this year," as the time definite, and certain, claiming the whole year for the argument, and because 1854 has sounded from the living speaker to their hearts so often, and with such positiveness, and their eyes have so often gazed upon the figures 1854 while they associated with it all the realities of the day of the Lord, the blessings of immortality in the kingdom of God. There seems to be a charm connected with this as though there was virtue in the year; even the sound of 1854 produces a thrill of joy. I do not blame any for this, but this should not be relied upon as evidence in an argument. Brethren and sisters should not be suffered to be deceived in this way. Time arguments rest upon figures arranged in accordance with facts; and thus our brethren have relied on the many historical facts of A.D. 519 to establish the commencement of the 1290 days, and to prove that this was the true time. The year 1809 has been well looked after, and many histories carefully examined to see when the dominion of Papacy was taken away. In this investigation, eighteen witnesses from various histories have been brought upon the stand, and all testify that the dominion of Papacy was taken away by Napoleon May 17th, 1809, (see historical extracts by F. H. B.) who on that day "issued his famous decree at Vienna, which declared the Papal dominions united to the French Empire," which decree was made effective by hoisting the French flag on the Castle St. Angelo of Rome, in place of the Papal flag, on June 10th, 1809. This has been the foundation of the argument, this the evidence relied upon that the 1290 years ended 1809, and 45 years more of the same chain of time would end A.D. 1854, June 10th. That time is past and the dead are not raised, yet we should be watching, for the Lord "is near, even at the door." But say some, "If the 1335 days had ended the Lord would have come." Yes, I believe it. "Well, where is the failure?" We have not yet found the point to start the 1290 days, and to end them, or we do not apply them to the right power. While some of our brethren begin to see this as it is, they inquire "why the ministers do not see it," and ask, "why they continue to argue and write from this evidence, that the Lord must come this year?" Some say, "If this be so, you make them out to be dishonest." No, this is not our work, we do not know how much light or knowledge, nor how little ability and fore-sight our brethren have. The Lord knows about that. They may be blinded by "a zeal not according to knowledge," and we are not to be their judge. "But why do not some of the brethren write in the papers, and show the nature and end of this argument." Say some, "I don't want to be deceived, I want the truth." Brethren have done so, and the paper

you take does not publish them, but the other papers do. "But does not Christian honesty require that they publish the true basis, and issue of this matter?" The Lord must see to that. We think that the medium through which so positive a position has been advocated, which has now proved a mistake, should be the first to admit this mistake and guide the minds of that portion of our brethren and sisters who look to them for instruction, to a more permanent basis on which to stand, and daily look and watch for the Lord, while they labor for the salvation of men till he comes. O, brethren, do not be found sleeping.

L. C. WELLCOME.  
Hallowell, June 21st, 1854.

## GOD.

If the Scriptures, in condescension to our capacities, compare the Deity to a rock, a fortress, or a tower, I may perhaps be allowed to say, that God is like a most highly interesting and valuable book, with an endless number of chapters, each successive one more interesting than the former. We can learn of him forever, and be more and more delighted with him. Ever attractive, good, wise, great—perfect and infinite. O, the infinite perfections of God! Happy is the man who has "set his love" upon him. (Psa. 91:14.)

"A Deity believed, is joy begun,  
A Deity adored, is joy advanced,  
A Deity beloved, is joy matured."

Those who truly love, have no home but with each other: for "home is where the heart is," and a wilderness, with each other's presence, is more desirable than a paradise without it. So may and must be our love to God. We must have hearts that will not be desolate when the dearest objects are gone, if he is not. Madame Guyon declared that the gloomy walls of the Bastille, where she was imprisoned for the sake of Christ, fairly shone with the presence of God. And the martyr Bradford, when cast into prison, said, "I thank God more for this prison than for a palace, and more than for any pleasure I ever felt; for I have found God here as I never found him before."

God, and his attractions are so infinitely greater than the attractions of any created being, that, in illustration, the superiority of the ocean to a single drop, is no adequate comparison. "Believe in God as in the sun—and lo! Along thy soul morn's youth restored shall glow."

God is ever new and interesting, to the mind and heart, in the contrast and endless manifestation of his adorable perfections, by the great and golden mine of his word; by the illumination of the Spirit; by the volume of nature, with its infinite number of leaves and lessons, in great beauty and vast variety; and by the ever changing kaleidoscope of his providence. For "there is a special providence even in the fall of a sparrow," and there are "Lessons in the leaves, books in the running brooks, Sermons in stones and good in everything."

And God is a living reality, in comparison with whom all things else are but shadows—shadows of himself. He is present with us at all times as no other being can be; has more tender love to us, and more wisdom to impart to us, and more power to exert for our protection and happiness—yea infinitely more than any and all other friends, and why! O why! will not the children of men set their affections upon him, and leaving all others, cleave only unto him!

"O, could I speak the matchless worth,  
O, could I sound the glories forth,  
That in my Saviour shine;  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings,  
In notes almost divine."

Soon the delightful day will come,  
When our dear Lord will take us home,  
And we shall see his face;  
When with our Saviour, brother, friend,  
A blest eternity we'll spend,  
Triumphant in his grace."

O that his "appearing and kingdom" might quickly come! And Alleluia! for it is "nigh even at the doors!"

Montgomery (Vt.), 1854.

## LETTER FROM SAMUEL R. GLENN.

BRO. HIMES:—Varied and checkered are the scenes through which the Christian has to pass while travelling through this world of sin and woe. Sometimes the mind will become so taken up with the things of this life, in laying plans for the accumulation of property in this world, that we almost forget that the world "with all its gaudy show, with all its allurements," must soon pass away, and give place to a more real and a more substantial state of things. These reflections are well calculated to buoy us up and make us rejoice

in the hope of the glory of God. The belief that our Saviour will soon come, is indeed consoling to the Christian. It is like an oasis in the desert, it is like water to the thirsty soul. For what event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world where every man's hand is seemingly against his brother, and the beginning of a new creation or order of things in which we as Christians hope to participate. New heavens illuminated with an unsetting sun of ineffable splendor, a new earth surrounded with a pure atmosphere filled with unfading freshness, sweetness and beauty. Animated too with Natures immortal King and his saints, where sin and sorrow and death will be felt and feared no more. Who would not gladly exchange a sin-embodied face, a shattered constitution sown thick with the seeds of death, for an immortal frame, an earth filled with innumerable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face, with a thousand mountains and valleys, for a new earth never to be trodden by the foot of sinful man, or marred by the unsanctified touch of a rebel, through the ceaseless ages of eternity. Oh, happy day! Oh, glorious hope. If I never see you again in this world my brother, I hope to meet you where parting will be no more forever. Go on in your mission of love and mercy. Warn a sinful world to prepare to meet their Judge, for "notwithstanding I have no faith in the new time theory," we shall ere many years see the King in his beauty. In conclusion, we would say:

"Oh, land of rest, for thee I sigh,  
When will the moments come,  
When I shall leave the unhallowed ground,  
And dwell with Christ at home."

As ever, your brother in the blessed hope.  
S. R. GLENN.

Cooperstown (Ill.), July 1st, 1854.

## Letter from R. Hutchinson.

BRO. HIMES:—Your visits to Canada East have been of great service to the Advent cause. I believe you have the unqualified confidence of all in this field of labor. And should the Lord tarry, I hope you will frequently be among us, and especially at our next conference.

Allow me to say, that I approve of the plan which has been adopted for the building of an Advent chapel in Boston. Some have thought that the scheme seemed to put the Lord's coming in the distance. But why? The great, the only object of the plan is to secure a place in which the doctrine of the speedy advent can be taught. And while we are watching and waiting, we are to be working. "Occupy till I come," says Christ. And if the Gentile Christians in primitive times administered of their "carnal things" to meet the wants of the cause in Jerusalem, from which they had secured "spiritual things," so the friends of the Advent cause abroad may very appropriately invest their money for the maintenance of the cause in Boston, which may be considered the Jerusalem of the Advent cause in America. At any rate, it is quite as proper to invest something in this laudable undertaking, as it is to invest means in railway speculations, and such like. I hope the shares will all be soon taken up, and the building go forward.

I am, dear brother, yours,  
R. HUTCHINSON.

Waterloo (C. E.), July 6th, 1854.

## Letter from P. V. West.

BRO. HIMES:—It is a gratification to think that we have discharged one more obligation devolving upon us, in sounding the alarm of our soon coming Judge, to those revelling in the sins of the age.

Agreeable to announcement, our meeting was held at North Sutton. It was very well attended, and a general interest was manifested with the exception of a few of the more selfish who saw fit to stand aloof. On the Sabbath there was a crowd indeed, but the services were revered; and the preaching was listened to with apparent interest. The subjects listened to were timely, and the great subject of our soon coming King was brought before the people in a plain and impressive manner. The first Advent, the fall and recovery of lost man, and the inheritance, in a word, all the leading doctrines connected with our hope, were set forth to the largest crowd, that ever was seen of a religious character in our part of the town. We think that the meeting will not soon be forgotten, and we trust good was done in opening the eyes of the blind, and of leading them in a way that they had not known. To God be all the glory.

The meeting was held where the people have but little knowledge of our hope, and in proportion as our views are understood, prejudice gives way, and there is a willingness to hear.

The brethren have been called to pass most se-



vere trials, but by divine assistance they have outlived them, and are now looking for the King in his beauty. We are few, but firm.

Yours as ever, P. V. WEST.  
Sutton (C. E.), July 5th, 1854.

#### Letter from Henry Lunt, Jr.

BRO. HIMES:—I think the cause of truth which we are endeavoring to maintain, is advancing in this city. Elder Pearson has been lecturing for three Sabbaths past, on Popery, as delineated in prophecy; and as he has traced the unmistakable characteristics which have marked its history from its earliest development to our day, and to its final overthrow, the community have become exceedingly interested, and our place of worship has been full to overflowing, with eager listeners for truth. We hope that the result will prove that God's word does not return unto him void, but will accomplish that which he pleases, and prosper in that whereunto he has sent it. To his name be all the glory. HENRY LUNT.  
Newburyport, July 10th, 1854.

BROTHER S. H. WITHINGTON writes from Wallace, N. Y., June 25th, 1854:—"BRO. HIMES—I am fully in favor of a system that will do good. We know that order is heaven's first law, and without it no kind of business can be carried on successfully. I am well aware that the cry of sectarianism will be raised against us, but it will be from a class of individuals that have a zeal not according to knowledge. I am truly thankful that there is a system adopted to support Home Missionaries in the field. The Lord helping me I will cast my mite in to support that policy which I think will best serve the cause of God. O let us work while the day lasts, for very soon will the day of labor end, and the glorious day of rest for God's people dawn. I know that I am in common with all the scattered ones have your prayers and sympathies, for which I am grateful. I am almost entirely alone in this place, as the people generally have no sympathy with our views; but I find the grace of God will sustain me amid all the varied scenes of this life, and ultimately bring me with all the dear saints into the kingdom.

"May the Lord sustain you in all your labors of love is the prayer of your very unworthy brother, looking for redemption as being 'near, even at the door.'"

BROTHER ASAHEL KEYES writes from West Windsor, Vt., June 24th, 1854:—"BRO. HIMES—I esteem the *Herald* very highly, it is the only weekly preacher that I have of the same 'precious faith' of myself. If I get any Advent preaching, I have to go from eight to twelve miles, and then not always certain of preaching. I expect to enjoy more than the foretaste soon. We cannot be mistaken. The signs stare us in the face, and salute our ears, and speak to our inmost souls that the Lord is nigh at hand. May we be able to 'abide his coming.' I rejoice to hear that you are still holding forth the Advent truth. I should be very glad to see you, and if you come into Vermont, call on me."

I should be much pleased to call and will, when practicable, and give your neighbors some discourses on the Advent faith. J. V. H.

#### Obituary.

I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, at Low Hampton, N. Y., Sabbath, May 28th, at 3 o'clock in the morning, Mrs. Lucy P. MILLER, widow of the late William Miller, aged 72 years and eight days. Her disease was supposed to be chronic lung affection. Her health has been gradually declining since the death of her husband. That event of all others seemed to weigh her spirits down, and prey upon her vital energies. The strength of her conjugal affection she never knew till the silver cord was broken, and she was deprived of her husband. After his death she wished to be much alone, and in the room where he died. She often said it appeared to her that she must see him. But such a vision was never granted till her happy spirit, released from its clay, returned to God its giver.

Mrs. Miller was born at Canaan, Litchfield county, Ct., May 20th, 1782. Her father's name was Ebenezer Smith, and her mother's Lucy Stearns. When Lucy P. was three years old they moved to Poulney, Vt., and were among the first settlers of that place. Mr. Smith was a soldier in the revolutionary war. Miss Smith was married to Mr. Miller, June 29th, 1803. They settled in Poulney, Vt., where they resided a number of years, but eventually moved to their late residence in Low Hampton, where they both died.

Mrs. Miller never claimed perfection, and it is not for us to claim it for her, but she had virtues

of which we may freely speak. Sarah like, she revered and obeyed her husband. It appeared to be her greatest pleasure to relieve him as far as possible, from domestic cares, that he might devote his time to the improvement of his mind, and to public labor. At the age of twenty-two she was sick with the canker-rash and was not expected to live. She then vowed to be the Lord's. In 1828 she made a public profession of religion by uniting with the Baptist church in Low Hampton. For many years Mr. Miller's house was thronged with the company of ministers and others; and Mrs. Miller always appeared happy to do what she could in administering to their comfort. This, in addition to the demands of a large family was a heavy tax upon her constitution; but she toiled on, till

Care-worn and weary,  
She sank to her rest;  
Left an earth dreary,  
To join with the blest.

She was interested in the views advocated by her companion, though her faith in the definite time was never positive. It was my pleasure to visit her one week before her death. I found her calm and peaceful. She talked of her hope, said she had expected the Lord before now. "But," said she, "the Lord's time is the best time, and I believe he will soon come." She expressed a willingness to die, and a confidence that she should have part in "the first resurrection." I called for a Bible; her Bible was presented. It contained a multitude of marks of various kinds and colors, by which she doubtless distinguished those portions of Scripture which had been of deep interest to her. Eight verses of the 21st of Revelation were read, and we joined in prayer. She has left a family of six sons and two daughters, all of whom were present at her funeral, excepting Langdon, who resides in Illinois. They are all deep mourners. She has left one sister and many others to mourn her loss. Funeral services were attended at the Old Baptist meeting house, on Tuesday, May 30th. A large congregation was present. Sermon by the writer, from Isa. 61:20—"And the days of thy mourning shall be ended." The present and future world were contrasted.

H. BUCKLEY.  
Hampton (N. Y.), July 9th, 1854.

DIED, in Homer, N. Y., June 27th, 1854, MARY CATHARINE SHIRLEY, aged 13 years and nine months. Her sickness was short but her sufferings were excruciating. Her exemplary life, amiable and lovely disposition, had secured for her the warm and marked respect of those who knew her, and a large place in the affections of the family of which she was a member. Although a child, she gave good evidence that Jesus was her friend, and conscious of her approaching dissolution, she called the family around her dying bed, and with confidential calmness addressed her tender mother; and then to her father, said, "O, father, dear, will you promise your dying child to meet her in the kingdom of God." Then to a sister said, "Weep not for me;" and to her brothers gave impressive advice. She wished that no unnecessary show or expense be made about her burial, for said she, "the grave will not hold me long; then very deliberately made request in reference to her funeral sermon, and then broke out in an impressive tone, and sang a hymn, the commencement of which was, 'Farewell mother, farewell father, farewell sisters, farewell brothers, farewell all.' After which, in a few hours, her vital powers were hushed in the silence of death. A large circle of relatives mourn her loss, but they sorrow not as others that have no hope. The voice of the loved one, though dead, yet speaks to each member of the family, in accents of truth, "O, be ready to meet me in the first, the better resurrection." The funeral services were attended in the Advent chapel in Homer. A discourse was preached by the writer, from Job 14:14, to a large and attentive congregation. E. C. COWLES.

DIED, at Jamaica Plains, on the 7th, of June, Mrs. CATHARINE, wife of Edward G. Wright, aged 52 years six months and 18 days. She died calm and peaceful, knowing in whom she believed, whose second advent she anticipated as near.

#### BE OF GOOD COURAGE.

CHRISTIAN, why so sad and lonely?  
Does thy courage almost fail?  
Does the future now look dreary?  
Know that prayer may yet prevail.

Tried one, come in faith, believing  
In the name of God's dear Son,  
He will bear your burdens for you,  
Come, Oh come, thou doubting one.

Pilgrim, are you sore afflicted?  
Are the loved ones from you torn?  
Know that Jesus sympathizes,—  
He when here was seen to mourn.

Watcher, look away to Jesus,  
To the mount of hallow'd joy;  
See! the day is breaking o'er thee,  
In which nothing shall annoy.

Pilgrim, look into the future,  
See, "the signs" are in the past,  
Then lift up thy head rejoicing;  
For the day will dawn at last.

Christian, signs bespeak Christ's coming  
Even now, is nigh at hand;  
Fear not, fear not, Oh be patient,  
Till you join the blood-washed band.

JOSEPHINE.

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effective Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which lead the hearse all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

ISA. L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reasons are perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.  
Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.  
Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.  
July 1-6m.



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## ADVENT HERALD.

BOSTON, JULY 22, 1854.

## OFFICIAL NOTICE

CHAMPLAIN CAMP MEETING will be held in a grove a few rods south of the Perry Depot on the Ogdensburg Railroad about seven miles west of Rouses Point, and about half a mile south of Perry's Mills village, on land owned by Lucas Perry, Esq., who very kindly offers us the use of the ground. Arrangements have been made with the superintendent of the Ogdensburg Railroad to carry the friends to and from the meeting for half fare. Arrangements have also been made with the proprietors of the land to erect as many board tents as may be wanted for the low rent of one dollar and fifty cents each tent. If any one should prefer to build their own tents they can have the privilege. Pasture for horses can be had adjoining the grove.

We expect that those who are loving and waiting for the appearing of Jesus Christ will not require an earnest appeal to induce them to attend, but will be on the ground at an early hour; but we do earnestly solicit those who have not fully examined the reason of our hope, to attend and listen to those reasons.

The meeting will commence Friday, July 21st, and continue as long as may be judged best. Brethren Himes and Osler will attend.

In behalf of the Committee, E. S. LOOMIS.

NOTICE.—The Second Annual meeting of the Massachusetts Conference of Churches will be holden in Salem, Mass. in the Advent chapel in Sewell-street, August 9th, 10th and 11th.

The clerks of each church will prepare their reports in season, and the churches will see to the early appointment of their delegations. It is to be hoped there will be a full attendance of ministers and members—let all come who can to the feast.

New churches can send delegates for admission. All Advent churches are invited to unite with us.

L. OSLER,  
J. PEARSON, JR., } Committee.  
J. V. HIMES,

On our return home, we shall hold meetings in Merideth Neck, N. H., Saturday and Sunday, July 29, 30. General invitation is extended to all in that region.

J. V. HIMES.  
L. OSLER.

MEETING AT MERIDETH VILLAGE.—The Meeting appointed on the 8th, to be held at Merideth Neck, is now altered by friends, to Merideth Village. To commence Friday evening, July 28th, and continue over the Sabbath. Elders Himes and Osler, will attend. We hope to see a full attendance.

BILLS.—We sent bills in our paper of July 1st to those who are indebted for the *Herald*. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel the indebtedness thus indicated.

## The Cholera at Jamaica and Barbadoes.

KINGSTON and BERMUDA papers bring us melancholy accounts of the increasing ravages of the cholera at Jamaica and Barbadoes. In Jamaica it was raging in the cities and on the plantations in various parts of the country. In St. Ann's Bay, the mortality was frightful, and there was no appearance of the disease having abated. More than 500 had died, and new cases were constantly occurring. In Metcalfe there had been 600 victims and the disease continued to prevail. It had also appeared in St. Thomas, in the east, and there proved fatal to a number of persons.

Among the remedies said to have been successfully tried in Kingston was seawater. Frequently repeated doses of four ounces, to patients in advanced stages of cholera, had been administered with favorable results.

In Barbadoes the mortality at last accounts was daily on the increase. In the new burial ground at Bridgetown there had been buried in one day 244 human beings who died of that disease.

Abel Clinkett, editor of the *Barbadian*, had died. Mr. Drinnan, editor of the *Globe*, was barely

convalescent. The *Liberator* was published on but half a sheet of paper. Its sub-editor was sick, and there was but a single hand at work in the printing office besides the foreman. Of 150 prisoners confined in the jail of Bridgetown, but 13 survived and they were released by order of the Governor.

The total number of deaths in the city up to June 13th was 2107. Every precaution had been taken by the authorities against the extension of the disease. A panic prevailed among the inhabitants, however, and excess or fright had doubtless caused the death of many.

## The Millennial Sabbath.

THE Rev. Dr. Cumming, the learned theologian and brilliant writer, delineates most beautifully the glories of the Millennial Sabbath. It will be found below. It is worthy to be written in letters of gold and set in diamonds. Here it is:

"It will be a day of lasting rest. When the night that is far spent is completely exhausted, and the day that shall be is fully come, then there shall be perfect rest. The earth shall have its Sabbath, which is lost by our sin. Man shall have his, in its integrity, and purity and beauty. God rested on the seventh day from all his works, and hallowed the Sabbath and blessed it. I believe there is not a beast in the field nor a fish in the sea nor a fowl in the air, that has not a right to the Sabbath, and that shall not yet have a Sabbath of rest.

There is not a laborer in the work-shop, nor a toiling man in the post office, or a clerk in the counting-house, that may not claim the Sabbath. Next to God's word, God's Sabbath is the right and privilege of man. Infidelity impugns and denounces both; by God's grace we will part with neither.

And when that last Sabbath comes—the Sabbath of all creation—the heart, wearied with its tumultuous beating, shall have rest; the soul, fevered with its anxieties, shall enjoy peace. The sun of that Sabbath will never set, or veil his splendors in a cloud.

The flowers that grow in his light will never fade. Our earthly Sabbaths are but faint reflections of the heavenly Sabbath cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world.

The fairest landscapes, or combination of scenery upon the earth, are but the out-skirts of the paradise of God, fore-earnests and intimations of that which lies beyond them; and the happiest Sabbath heart, whose every pulse is a Sabbath bell, hears but a very inadequate echo of the chime and harmonies of that Sabbath, that rest, where we "rest not a day nor night," in which the song is ever new, and yet ever sung."

SUICIDE.—The *Andover Advertiser* says that on Friday last, a young man known by the name of Allen Chaffee, who had been working in that town for a month past, took a pistol belonging to his employer, and pointing it to his heart, said, "That is about the right place," and fired. He instantly fell dead to the floor. Chaffee was an excellent workman, although he had previously evinced symptoms of insanity. Nothing is known concerning his home or relatives.

A CLERGYMAN KILLED.—Rev. J. H. Cargill, a Methodist clergyman who had just been stationed at Montrose Pa., was killed on the 4th inst., at Susquehanna, Pa., by the discharge of a cannon. Mr. Cargill, after a fair warning, passed in front of a cannon just at the instant of its discharge, and he was so badly injured that he survived but a few hours. The deceased was a young man highly esteemed.

ELDER S. J. RONEY will, Providence permitting, preach in Chardon-street chapel, Sabbath, July 23d.

ELDER N. BILLINGS withdraws his appointments from Oldtown, C. E., also from Addison and Bridgetown, Vt., from the present.

## FOREIGN NEWS.



LATER FROM EUROPE.—The *Franklin* which arrived at New York, on Tuesday morning, 18th inst., get ashore in the fog off Montank. She brings news from Europe to the 5th inst., four days later.

There is no news from the seat of war—no event of the least importance having transpired since previous dates.

There has been quite a serious revolt at Madrid, headed by Gen. O'Donnell; but no reliable details are given.

The reports from Madrid are very conflicting. The latest state that the city was covered with barricades, that the garrison had fraternized with the

insurgents, and that General O'Donnell had threatened to attack the palace unless the Ministers resigned. It was also stated that the Queen was required to abdicate.

It is reported from Vienna that the Csar's reply to the Austrian summons has been received; and that the Csar will resist to the last man and the last rouble.

The Russians have not evacuated Moldavia, and an Austrian force of 24,000 men had been despatched to drive the Russians across the Sereth; a collision is considered extremely probable.

There has been no important movement on the part of the allied fleets, but Sebastopol was still threatened.

At the latest date the fleet was within 30 miles of Cronstadt.

The Russians continue to retire from Wallachia, and the right bank of the Danube is believed to have been entirely evacuated, except in two or three fortified positions. They are concentrating in Moldavia and Northern Wallachia, upon the Transylvanian Frontier, making a complete change of front, with 80 leagues of ground lost, and at least 50,000 men horse de combat.

A despatch from the Spanish government, dated July 2d, states that the government troops attacked the insurgents on the 1st inst., and gained a signal advantage over them; also that the Queen was well received by the troops and populace. Madrid was reported tranquil. The truth of the despatch was doubted at Paris.

All the troops in Russian Poland have been ordered to march towards the Gallician frontier, and a levy en masse has been ordered in Poland; each landed proprietor is to supply 24 men, twelve of whom are to be armed with scythes.

The *London Times* of the 4th says: the natural impatience and curiosity of the public throughout Europe to obtain the earliest intelligence in the present important crisis, have led to the transmission of a variety of conflicting statements from the Courts of Germany, both by agents of Western Powers and by correspondents of the press.

The *Moniteur* stated the other day that the Russians were not only retreating from before Silistria, but that they had been ordered to withdraw altogether behind the Pruth—and a similar intimation was conveyed at the same time to ourselves and to several other leading journals, both of Germany and of France. The official organ of the French government now states that, on the contrary, even Wallachia is not to be entirely evacuated, since a concentration of troops has been effected at Plojoc-tehi and Kampina, places at the north of Bucharest, which commands the north road, descending by the Tomasch Pass from Transylvania and Carpathian Mountains.

As for Moldavia all the accounts agree in reporting that the Russian army continues to occupy that Province in great force; that fresh troops have recently entered it from Podolia and Bessarabia; that vast stores have been collected there, and that the line of the Sereth is defended and fortified even by intrenchments on the right bank of the river. These facts furnish the strongest evidence that can be obtained of the nature of the Russian reply to the lost proposition of the German Courts; of which, however, no authentic or certain information is known to have arrived at the time at which we write.

A messenger from St. Petersburg reached Berlin on the 30th ult., but he did not bring any positive answer, though the communication of Col. Mantuffel left no expectation of the submission of the Russian government; the 4th day of July had been mentioned as the latest day to which that answer could be delayed. It would seem that the Emperor Nicholas has intentionally extended this delay, in order to give time for his troops to accomplish the very extensive movements in which they are now engaged. The Austrian Generals would, on the contrary, have begun hostilities with rather more advantage, if they had been in a condition to act, before the Russians had effected the general conversion of their positions, which has taken place between the 16th and 30th of June.

The journals of Madrid of the 29th, give the following account of what passed on the previous day: "Yesterday morning, General Dulce gave orders to all the cavalry to mount their horses. This he was enabled to do in virtue of his office as Director and Inspector of Cavalry. When the regiment had turned out, he cried 'Long live the Queen'—death to the Ministry.' Generals O'Donnell, DeOland and Messina joined him, as did also Brigadier Echague at the head of his regiment. The rebels then left in the direction of Alcala and Gaudalajara.

The General issued a proclamation to the troops, which, while expressing devotedness to the Queen, declares it to be their intention to re-establish the Constitution of 1837. They then drew up and

signed a document by which they bind themselves to do what their proclamation announces.

The Council of Ministers on hearing of the insurrection, immediately assembled at the War office, and has since been sitting permanently. The telegraph is sending despatches in all directions to cut off the retreat of the rebels.

## Appointments, &amp;c.

Providence permitting, there will be a Camp, and Grove meeting at Genesee Grove, Whiteside Co., Ill., commencing Wednesday, Aug. 16th, and continue one week, or longer if the interest may warrant. Ministers and members of all denominations, who desire to aid in increasing the Redeemer's cause, and persuade men to be reconciled to God, are cordially invited to meet with us. Elders Chapman, Jaynes, Healey, Mitchell, Cummings, and others are expected to be present. Committee of arrangements Ivory Colcord, William Weeks, Elder G. W. Mitchell.

NOTICE.—I expect to be in Burlington, Iowa, July 14th and over the Sabbath. After that in Hancock county, as brother Chapman may appoint. Sunday August 6th, at Cleveland, O., as brother H. B. Skinner may appoint. August 9th, Providence permitting we expect to commence at Yardleyville, Buck's county, Pa., to continue over the following Sabbath. I trust friends from N. York, Brookline, Newark, &c., will meet with us, and bring their tents. We expect a good meeting. J. Litch.

I expect to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make arrangements accordingly. A. SHAWKIN.

I will preach in Hingham, Mass., the 4th Sabbath in July as brother Bryant Tower, may appoint. CHASE TAYLOR.

I am now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. RONEY.

T. M. PREBLE will preach at the School House near the West Meeting House, in Hill, N. H., Sunday, July 23d.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

M. P. Wallace.—You are correct. It was an inadvertence of ours. You have paid to January next.

J. Bullard.—Neither of them were rec'd. We now Cr. him to 600, and you to 688 and send the book.

F. Gale.—They do not. You directed us to send the paper of H. R. T. to Newton Depot, which we do.

G. Ames.—Sent Testament, the 11th inst.

J. M. Orrock.—S. Hill owes 35 cts; have Cr. J. Newcomb 5 for G.; and W. Wood \$5, on acct; have Ch'd S. Foster, \$11.25. You had better return the Library, as we have none for our own use.

J. D. Shumway.—Mrs. R. Darbee has had the paper since August 1852, was Cr. \$1, then \$2 in July 1853. The paper is \$2 a year and 25 cents for postage to the line, which would leave \$1.38 cents due July 1, 1854. If she paid \$2, when she subscribed she should be Cr. another dollar.

O. G. Smith.—In the *Herald* of Feb. 4, 1854, you were credited \$1, to No. 659, which paid up to the 1st of last January.

C. F. Gordon.—Sent you Books by Winslow's Express the 14th.

J. F. Chamberlain.—14th.

J. S. Curtis.—\$1.—Sent books the 17th.

J. Bullock.—The dollar in your letter of July 3d escaped our notice at first, till we found it hidden in the wafer. When money is thus secreted, it should be stated in the letter; for otherwise, in opening a pile of letters it might be overlooked.

L. E. Durant.—You have paid to the 1st of January, 1855.

J. V. Himes.—Sent you bundle to Rouse's Point on the 18th.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON  
(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

(For the week ending July 11th.)

W. A. Fay, 111; J. B. Carpenter, 111; J. Beeman, 111; R. S. Fay, 697; J. E. Hayton, 711; D. Sawyer, 711; R. Rider, 711; J. S. Sanford, 685; T. M. Wilkin, 711; J. Kingsley, 711; J. N. S.; S. M. Whitney, 737 and \$1 for book; S. Seger, 686; G. Murphy, 711; S. Ellis, 711; M. E. Colby, 696; B. Martin, 711; L. D. E. Armstrong, 716 and 25 cents for G.; Mr. Winchester, 711; J. King, 685; G. Nellis, 711 and stamps for tracts; J. B. Rollins, 686; G. T. Story, 686; G. W. Haven, 642; S. White, 685; S. A. Bailey, 711; J. W. Heath, 711; D. S. Chamberlain, 711; Rev. Z. Coleman, 711; J. Williams, 711; Mrs. B. Ogley, 716; M. Thayer, 716; Mrs. J. Himes, 737; A. Kenney, 711; Harriet Moore, 696; B. Kili, 716; J. Wise, 678; J. B. Payne, 703; S. Cliff, 674; J. A. Winchester, 711 and stamps for G.; H. Moore, 711; N. Champlin, 719; Wm. Luther, 690; G. Randall, 685; F. Gale, 711; D. Demmon, 685; J. Sanbury, 711; N. Woodman, 685; A. Colling, 711—sent the chart the 11th; R. Tracy, 711 if new subscriber; M. J. Corlis, 711—each \$1.  
C. Parker, 711; M. A. Quimby, 711; C. Taylor, 690; W. P. Stratton, 2 copies to 678, and 1 to 691; L. Howe, 708; E. Davis, 711 and books; J. Towle, 686; C. D. Willoughby, 650—\$1. due; J. Campbell, 737; A. Bliss, Jr., 716; H. Adams, 711; W. Brown, 612—\$2.11 due; G. H. Evans, 685; H. Faxon, 742; S. G. Tyler, 716; W. Emmett, 711; W. C. Cooley, 711; L. Bronson, 716; M. C. Weld, 698—Y. G.; R. M. Hathaway, 737 and 25 for G.; D. Chapman, 737; M. D. Proctor, 699; D. Green, 723 and 2 G's; T. Wheeler, 737; L. Josselyn, 646; L. Perry, 701; E. A. Town, 711; S. Newhall, 711.—each \$2.  
A. Wares, 698; Mrs. S. Patten, 690; I. H. Shipman, on acct; R. Draper, 652; Thomas Smith, on acct; Eliza Rich, 737; J. W. Guild, 685—each \$3.  
N. H. Lyons, 685; Mrs. A. Bixbee, 664—each \$4.  
O. S. Williams—7 copies—706; J. M'Elwain, 703; J. Smith, 755; N. Howard, 716; C. Taylor, on acct—each \$5.  
H. Reynolds—3 copies—711, \$6; E. L. Douglass—6 copies—716; \$10; Elder M. Clark, 685; C. Bradley, 742—\$10; J. Taylor, 685; \$1.25; J. Sargent, 711 and G.—\$11, and two stamps; J. Litch, \$1.75 on acct and 25 for G.; L. Whitcomb, 711, \$1.18; J. Cummings, on acct, \$15.50 and 50 for 2 G's; You are now Cr. in all from January 1st \$69. W. C. Packard, 691—25 cts.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 689.

BOSTON, SATURDAY JULY 29, 1854

VOLUME XIV. NO. 4

### The Resurrection.

In regeneration the soul experiences a resurrection, and passes from death unto life, and is born of God. It is begotten again unto a lively hope by the resurrection of Jesus Christ from the dead; and may be considered as being begotten, or born from the dead. And as the body is still morally dead, it seems natural to suppose that it will also be begotten, or born from the dead. We will notice a few passages of scripture where it seems to be taught: Rom. 8:23, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." If the Son of God was the first-born among many brethren, it is implied that they will also be born; as they are "predestinated to be conformed to the image of the Son." We have seen that the image, in which man was created, was lost by transgression; and fully restored in the soul in regeneration, and that it will be in the body when it is quickened, and raised from the dead. The whole man will then be fully conformed to His image. Rev. 1:5, "And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth." Col. 1:15-18, "Who is the image of the invisible God, the first-born of every creature. And he is the head of the body, the church; who is the beginning, the first-born from the dead." If Christ is the first-begotten of the dead, and the first-born from the dead, it is implied that others will be begotten of the dead, or born from the dead. And if he is the first born of every creature, it implies that every creature who has his image restored in the soul, will likewise be born. Facts are sometimes made as clear when they are implied, as they are when they are plainly declared. It is so in these scriptures; but we do not remember of ever hearing it stated, that the body is born again, or begotten from the dead. We suppose that those who believe that a man must be born again if he is saved, generally believe in the resurrection of the body; but they seem to believe it as they do the judgment, and some of the other doctrines of the Bible. And it is to be lamented that the resurrection is so little dwelt upon, and preached no more than it is, and has been for a considerable time past.

The resurrection of Christ is seldom preached for the purpose of showing that it was actually necessary in laying the foundation of a lively hope; but the preacher does sometimes declare that the death of Christ did actually lay a foundation whereby the sinner can be justified, and his sins forgiven. But the Apostle Paul did not preach in this way. As far as we can learn from his preaching, and writing, the resurrection was a part of the gospel which he preached. Speaking of Abraham's faith being imputed to him for righteousness, he says, (Rom. 14:23-25,) "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered, (or died,) for our offences, and was raised again for our justification." Also chapter 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." In believing that He was raised from the dead, we also believe in His death; and in order for our justification, and salvation, both must be believed from the heart; and if so, then both should be preached. In the most of his epistles, he speaks often of the resurrection; but we shall notice but a few of them. And when he preached the gospel, it appears that the resurrection was not left out.

When he preached at Athens, a city wholly given to idolatry, he "preached unto them Jesus, and the resurrection." (See Acts 17:18.) This will appear from what he said in his defence before King Agrippa. "Why should it be thought a thing incredible with you, that God should raise the dead? Having, therefore, obtained help of God, I continue unto this day,

witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:8, 22-23. And Paul tells us, (2 Tim. 1:10,) that by the appearing of our Saviour Jesus Christ, "He hath abolished death, and hath brought life and immortality to light through the gospel." Though "the heavens declare the glory of God: and the firmament sheweth His handiwork; and the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead;" still, the gospel only brings "life and immortality to light."

The immortality which is brought to light through the gospel, must mean the body which is mortal; but as the soul and body are both dead in trespasses and sins before regeneration, the life no doubt may have had reference to both. That the soul is quickened and lives again, and that the mortal bodies of such are also quickened, and put on immortality, is brought to light by Christ through the gospel. He said, (John 11:25-26,) "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." And after His resurrection He said unto His disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." It appears from this, that His resurrection is a part of the gospel, and in preaching remission of sins in His name, His resurrection should be preached as well as His death. And Paul in his epistle to Timothy said, "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel." 2 Tim. 2:8. It appears from this, that Paul designed to have Timothy understand that the gospel which he preached had the resurrection of Jesus Christ in it; and that he should remember it, and preach the same. And it seems that the preachers of the gospel at the present day have need to be reminded of it.

In Rom. 3:33, 34, Paul again speaks of the resurrection of Christ, as being important in laying the foundation of our hope. "Whoso shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." This was all necessary to prepare the way, so that the sinner would be delivered from condemnation, and be justified in the sight of God; for Christ "was delivered for our offences, and was raised again for our justification." And when this was done, and he has entered into the holy place, with his own blood, he "obtained eternal redemption for us." See Heb. 9:12. It is evident that the atonement was not finished at the death of Christ, (as many suppose it was,) nor eternal redemption obtained for his people, until He "appeared in the presence of God to make intercession for us." Paul also presents this clearly in Rom. 14:7-9. As he was speaking of the children of God, he says, "For none of us liveth to himself, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." In regeneration the soul is quickened, and lives. Christ redeems His people with His blood, and they are not their own; and while they live here, they "live not unto themselves, but unto the Lord." And when "they die, they also die unto the Lord," and not unto themselves, and as they are the Lord's, whether they live therefore, or die, they are truly His. And the soul still lives unto God; "for He is not a God of the dead, but of the living." And Paul tells us what was done, that we might thus live unto God. "For to this end Christ both died, and

rose, and revived, that He might be Lord both of the dead and living." It seems to be evident from this, that the soul could not have been quickened, and made to live; if Christ had not both died, and rose, and revived, His death alone would not have been sufficient. And to this fact Paul testifies in 1 Cor. 15. He first tells us how he preached, "For I deliver unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose the third day, according to the scriptures." As there were some among them who did not believe in the resurrection, he tells them what the consequence would have been, if the dead were not raised. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ is not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished."

This is so plain, we need say but very little. It teaches us that the resurrection of Christ, and that of the dead, stands or falls together; and also the necessity of preaching Christ as a risen Saviour; as we could not have a lively hope of a glorious immortality beyond the grave, if Christ had not risen. And we also learn, that if Christ be not raised, the faith of those who believed in Him would be vain, they would yet be in their sins, and would perish. But none that believe in Christ will perish; their faith will not be in vain, for God has raised Him from the dead; and Paul goes on to establish this fact. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." We shall notice but one passage more upon this point, and that is what the Lord said unto Moses, as he appeared unto him in a flame of fire, out of the midst of a bush. "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." See Exodus 3:1-6. Though Abraham, and Isaac, and Jacob, had long been dead, and their bodies had returned to dust, they were still living unto God; "for He is not a God of the dead, but of the living." Their souls had been quickened, and redeemed; and this we have seen is a sure pledge, or an earnest of the redemption of the body. According to the view that has been taken of the subject, it is easy to understand how the resurrection of the dead is here taught. But as far as we have had the means of knowing, there seems to be but very few among the members of our churches that have understood that the resurrection of the body is taught in this passage. If they had not learned it from the passage itself, they should have learned from the New Testament, that Christ has declared that it is there taught—the fact being recorded by three of the evangelists. As Christ was refuting the Sadducees, which say that there is no resurrection, He said, (Matt. 22:31, 32,) "But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." And in Mark, it is about the same. Luke 20:37, 38, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." It seems that Christ supposed that if they had read this scripture, they would have known that the dead are to be raised. And we suppose that all would so understand it, if they had correct views of the plan of redemption, and of the work of regeneration. As the Lord was the God of

Abraham, of Isaac, and of Jacob, it proves that they were living unto God; and this proves that the soul had been quickened, and had passed from death unto life; and this also that their mortal bodies will be quickened, and live in the resurrection. It may be that some of the preachers of the gospel are not able to tell us how the resurrection of the dead is taught in this passage. If they wish to preach the gospel, they should preach as Paul did, "Jesus and the resurrection." The gospel is "glad tidings." The birth of Christ was "glad tidings." And Paul says, "we declare unto you glad tidings," how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee." The birth, the death, and the resurrection of Christ are glad tidings. And to preach a gospel without a resurrection we would compare to an arch that is built without putting in the keystone. There is, therefore, no gospel without a resurrection.

JONATHAN WHITMAN.

GLENS FALLS, June 26, 1853.

New York Baptist Register.

### "Enter Into Thy Closet."

EVERY Christian should have a closet, a place sacred to himself alone, where he may meditate and pray. The idea of a closet is that of absolute privacy. It is a place where none can hear or overhear; where the most perfect freedom can be felt between the soul and God. When our Lord said "Enter into thy closet," he added, "and shut the door." Be absolutely alone. He insisted upon this for two reasons: one was, that we might not be as hypocrites, who prayed to be seen and be heard of men. Such persons would not find the closet a very attractive place. They would prefer the corners of the streets, or the midst of the temple; and if they enter into their closets to pray, they would be very likely to leave the door or a crack, so that some might overhear their petitions, and say, "What a religious man he is!"

Another reason was, that we might have the full effect of seclusion; so that the mind might not only be free from distraction and interruption, but be free from all temptation to insincerity or mere formalism.

Few persons can so control their thoughts and feelings as to pray in the presence of others, without some reference to what others may think of their performance. Many, we fear, pray to the people rather than to God. We have heard of eloquent prayers. We have even seen in the public prints such as the following: "Rev. Mr. B. delivered a very impressive prayer."—Whether the Rev. Mr. B. prayed to the people or to God, is not for us to say; but such eulogiums on the style and delivery of a devotional exercise, show how strong is the temptation, at times, to make our prayers sound well in the ears of men, rather than to have them acceptable to God. Even where there is real piety, and the thought of prayer to men, while professedly praying to God, would be abhorred, still it is a most difficult thing to keep the presence of God more distinctly before the mind than the presence of the people. Unconsciously to ourselves, we are shaping our language with reference to what the audience may think or say of the exercise. Alas, how many prayers, offered in the sanctuary or in the social circle, if closely analyzed, would be found wanting in sincerity! May God forgive the iniquity of our holy things! And may we always remember, as we take the posture of prayer, that great is the guilt of him who draweth nigh unto God with his lips, and honoreth him with his mouth, while his heart is far from him!

But in the closet there is no such temptation. We mean, there is no inducement to show off—to pray in fine language—to use tropes and figures—to be eloquent. When the door has been shut the first thought is, "I am alone with God." No mortal eye is upon me; no human ear can hear what I say. "This is the house of God; this is none other but the gate of heaven." Be it



remembered that Jacob used this language when he was alone with God. Great, then is the advantage of the closet in promoting sincerity in our devotions. If we enter it with a desire to worship God, we shall be very likely to have our desire fulfilled. We do not say that the Christian will at no time find the tempter invading his closet; nor that when entering it under the influence of the best of motives, he will always find it as the gate of heaven. We recollect that Hannah Moore says, she sometimes found herself catching flies when she ought to have been calling upon God. Even in the closet Satan will first divert the thoughts, and then deaden the heart. But one thing he cannot tempt us to do, and that is, to play the hypocrite. Here, when we kneel in secret, with none but God to see and hear, we surely can indulge in no language but that of sincerity.

The closet, too, has charms for those who wish to unburden all their souls, to confess all their sins, to make known all their desires. Who is there that does not feel, on the heart and conscience, burdens which no human sympathies can alleviate, or human power remove? We do not wish to make others unhappy by imparting a knowledge of them; but we can retire into the secret chamber, and make them known to Him who can remove them, or can impart the grace that will enable us to bear them. There are sins to confess, of thought and feeling, which we would not and could not disclose to our dearest earthly friend; which can only be whispered in the ear of Him who seeth not as man seeth. We want a place of prayer so secluded, that we may ingenuously and with deep contrition lay open all the tortuous and deceitful windings of the heart. Such is the closet. There can we fall upon our faces, and tell our God all our weaknesses, all our sins, and plead for mercy and forgiveness through the blood of Jesus. "The closet," says Kempis, "seldom visited, becomes disagreeable; but often and daily resorted to is delightful." The closet is the soul's armory. Here it is that the panoply is stored; and here must we come to select it, to fit it, yes, and to burnish it. Soldier of the cross, you cannot contend without the closet!

### The Vessel Wrecked.

"Shall you anchor off—Point, captain?" asked a passenger.

"I mean to be in dock with the morning tide," was the captain's reply.

"I thought, perhaps, you would telegraph for a pilot," returned a passenger.

"I am my own pilot, sir," and the captain whistled contemptuously.

"He is in one of his daring humors; and I'll bet anything you like that he takes the narrow channel," quietly remarked a sailor as he passed us to execute some order.

"Is it dangerous?" asked the same passenger, uneasily.

"Very, in a gale; and there's one coming, or I'm no sailor," replied the man; but if any man can do it, it's himself. Only he might boast once too often, you know."

Evening came, and the gale was becoming what the sailors called "pretty stiff," when the mate touched my arm, rousing me from a pleasant reverie, in which smiling welcomes home, held a prominent place.

"We are going in by the narrow channel, sir," said he: "and, with this wind increasing, we may be dashed to pieces on the sand bank. It is foolhardiness, to say the least. Cannot you passengers compel him to take the safer course?"

I felt alarmed, and hastily communicated with two or three gentlemen; and proceeding together to the captain, we respectfully urged our wishes, and promised to represent any delay caused by the alteration of his own course as a condescension to our anxious apprehensions.

But, as I anticipated, he was immovable. "We shall be in dock to-morrow morning, gentleman," said he. "There is no danger whatever. Go to sleep as usual, and I'll engage to awake you with a land salute." Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose; that his life was as valuable as ours, and he would not be dictated to by a set of cowardly landmen.

We retired, but not to rest; and in half an hour the mate again approached, saying, "We are in for it now; and if the gale increases, we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few who were apprehensive of danger remained on deck holding on by the ropes to keep ourselves from being washed overboard. The captain came up equipped for the night duty; and his hoarse shout in the issue of command was with difficulty heard in the wild confusion of the elements; but he stood calm and self-possessed, sometimes sneering at our folly, and apparently enjoying himself extremely, surrounded by flapping sails, straining timbers, and the ceaseless roar of the wind and waves. We wished we were able to sympathize in such amusement; but we

supposed it must be peculiar to himself, and endeavored to take courage from his fearless demeanor. But presently there arose a cry of "Breakers ahead!" The captain flew to the wheel; the sails were struck; but the winds had the mastery, and the captain found a will that could defy his own.

"Boats, make ready!" was the next hurried cry, but as too often occurs in the moment of danger, the ropes and chains were so entangled that some delay followed the attempt to lower them; and in the meantime we were hurrying on to destruction. The passengers from below came rushing on deck in terror, amidst crushing masts and entangled rigging: and then came the thrilling shock, which gave warning that we had touched the bank; and the next was the fatal plunge that struck the foreship deep into the sand, and left us to be shattered there at the wild waves' pleasure.

It is needless to dwell upon the terrors of that fearful night. I was among the few who contrived to manage the only boat which survived; and scarcely had I landed with the morning light, surrounded by bodies of the dead, and fragments of the wreck, borne up by the rising tide, ere I recognized the lifeless body of our wilful, self-confident captain.

He was like one of those who, on the voyage of life, refuse counsel and despise instruction; who practically recognize no will but their own; who are wise in their own conceits, and satisfied with their own judgment, and trust in their own hearts; and, if left to be filled with their own ways, must make frightful shipwreck just when they suppose themselves sure of port. And as this mistaken man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him, when all self-deception ends, the aggravated guilt of others' ruin through the influence of his own evil precept and example.

The Ladies Repository.

(For the Herald.)

### Short Sermons on Short Texts.

NO. II.

"Take heed how ye hear."

The former text which we had under consideration referred to the matter which we may hear, and suggested to our minds the fact that it is necessary, in order to our present and future well-being, that we hear the truth, whether it comes through a ram's horn or a silver trumpet; and also that we listen to the present truth, whether it is found in a well-finished chapel, or in a log house, and whether the preacher is arrayed in royal apparel like the "sweet Psalmist of Israel," or clothed in raiment of camel's hair, like John the Baptist. The present text refers to the manner of hearing, which is as necessary to be attended to as the matter.

1. *We must understand what we hear.*—For "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart."—Matt. 13:19. To understand God's message to us, three things are needful:—it must be delivered in a language with which we are acquainted; the Holy Spirit must accompany the word, and we must meditate on the truth to which we have listened. But there are many persons who would rather go eight, or ten miles to hear a sermon than to spend a few minutes in meditation upon it, when they get home. Such are apt to be way-side hearers.

2. *We must believe what we hear.*—The apostle Paul, when speaking of the rest which was set before the Jews in the land of Canaan, and into which they did not enter because of unbelief, says: "For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4:2. On this text, Dr. A. Clark has the following note:—"The word *εὐαγγέλιον*, (*mixed*), is peculiarly expressive; it is a metaphor taken from the nutrition of the human body by mixing the aliment taken into the stomach with the saliva and gastric juice, in consequence of which it is concocted, digested, and reduced into chyle; which absorbed by the lacteal vessels, and thrown into the blood, becomes the means of increasing and supporting the body; all the solids and fluids being thus generated: so that on this process, properly performed, depend (under God) strength, health, and life itself. Should the most nutritive aliment be received into the stomach, if not mixed with the above juices it would be rather the means of death than of life; or in the words of the apostle, it would 'not profit,' because not thus mixed." Hence we see that if a man believes not the threatnings of God, he will not be deterred from sinning against him; if he believes not the commandments of God, he will not endeavor to keep them; and if he believes not the promises of God, he cannot be saved. For without faith it is impossible to please him. (Heb. 11:1, 6.)

3. *We must retain what we hear.*—The Lord frequently calls upon us to exercise our memory,

and there is no faculty of the mind that should be Satan's property. "Remember," is what God often says to us in his word, and we are "saved, if we keep in memory" the things delivered unto us in the Scriptures. (1 Cor. 15:2.) "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or, "run out as leaking vessels." (See the marginal reading of Heb. 2:1.) The metaphor employed by the apostle here, is worthy of attention. We may put water, or any other liquid into a leaky vessel, and in a little while it leaks out and disappears. How fit an emblem of the human mind! How many there are who go to meeting, listen to a good sermon, and before they leave the house forget the text. Such persons are not likely to know by experience what Paul means by *standing* in the gospel of Christ. (1 Cor. 15:1.) Why are men so forgetful of religious truths, and yet so mindful of worldly matters?

4. *We must practise what we hear.*—"For, if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and forgetteth what manner of man he was." Read attentively James 1:16 to 27. Many, under a heart-searching discourse, have looked into the mirror of God's word, seen their own pollution and deformity by nature, resolved to wash in the fountain that was opened in the house of David for sin and uncleanness, and yet have gone out, mingled with the world, and perished at last. The way to hell is paved with good resolutions, and it requires something more than good desires to convey us to the abodes of the blest.

It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4. The words of God are food for the soul. Now as the food we eat, when mixed with saliva and gastric juice, is digested, and reduced to chyle, and by the lacteal vessels conveyed into every part of the body, so the religion of Jesus should be carried by us into every department of life. For whether we eat, or drink, or whatsoever we do, we should do all to the glory of God. A man may eat an abundance of good food, but if he has not proper exercise of body and mind, his health will fail. And it is equally true that if a person hears the word of God preached regularly and yet refuses to be actively employed in the Lord's service, his soul will get into an unhealthy state. It is said of Demosthenes, that when he was asked what was the first part of an orator, what the second, and what the third? he replied, *Action*. And so it might be said that the first, second, and third part of every Christian is, *action*. To hear the word of truth is our duty; but still that of itself is not sufficient. We must hear, understand, believe and act immediately. The King's business requires haste. There is much to be done, and but little time to do it in. Take heed how ye hear. J. M. ORROCK.

(For the Herald.)

### Letter from J. Litch.

(Continued from our last.)

June 6th.—Left Kishwaukee for White Rock and preached in the evening to a good audience. White Rock is one branch of the Jefferson Grove and Pain's Point Church. The cause has several warm friends and firm supporters here, it being one among the many places where the Lord has blest the labors of brother Chapman in saving souls and building up the cause.

June 8th.—Yesterday was so stormy and the rain so heavy that we could not go to our appointment which was some twenty-five miles distant, and were compelled to lay over till to-day when we started from White Rock for Shabana Grove where we had an appointment for the evening. We had to-day a specimen of prairie travelling in the spring or breaking up of winter. The roads were all mud, the creeks full so that in crossing some of them the water came into the buggy box; the lowlands on the prairies were overflowed with water. But through all the Lord brought us safely, and in the evening we had a precious season in waiting before him and listening to his word; may the seed sown produce fruit.

June 9th.—Came to-day to Somonauk, held a meeting in the evening; on account of the shortness of the notice but a small audience assembled; but the Saviour verified his promise, "There am I in the midst."

June 10th.—Saturday; spoke twice to-day in the Schoolhouse at Somonauk, and in the evening went with brother Fay to Little Rock, about six miles distant, and preached in that village, the first Advent discourse ever preached in the place. Both the attendance and attention were good. I trust good was done.

Sunday June 11th.—To-day our meetings were held in the Wesleyan Methodist Church at Somonauk and the house filled to overflowing. We had two services and the people dispersed. They listened with breathless attention to the word and I can but hope some of it at least will be

found to have fallen on good ground. There is a spirit of inquiry awake and an anxiety to hear the glad tidings of the Kingdom.

Monday June 12th.—Returned to Clinton, the place of Elder Spencer's residence and one of his places of labors. We have in brother S. a faithful and anxiously interested friend and supporter of the cause, by word and deed; laboring with his hands through the week and preaching on the Sabbath in the adjacent country. We had an appointment for preaching at five o'clock, but owing to a shower which came up the attendance was small; but notwithstanding, we had a season of refreshing.

Monday June 19th.—As the friends in Rockford had expressed so much anxiety to hear more on the subject of the Lord's coming, we concluded to improve a spare week, for which appointments had not been made, and spend it at Rockford. Accordingly we returned on Wednesday, 14th, and commenced Thursday evening again, on the Court House steps, to speak to the people. Friday evening we occupied the Court House itself. Saturday evening the Baptist church opened their house for us and also on Sabbath morning at nine o'clock and 5 1-2 in the evening. The attendance was good and deep interest was manifested in the word. May the impression be lasting. There are quite a number of brethren in Rockford and vicinity who heartily sympathize in the Advent faith, and look for the coming of that just one. No doubt a good congregation could be raised if a minister could be found to devote himself to the work. Brother Cummings proposes to take it into his field of labor and preach as often as he can consistently with other appointments. Spiritualism has a strong hold in the city, several of the most prominent families in the place have embraced it, some old and influential members of churches have "departed from the faith giving heed to seducing spirits and teachings of demons." We endeavored to present that subject to the people in the light of Scripture and to lift up a warning voice against its abomination. The rapidity with which it has spread itself over the world is truly surprising. And it presents itself more and more as the great antagonist of Christ the son of God. All classes of infidels combine to stand on the platform of spiritualism, presenting an unbroken front against the Bible and the God and the Saviour which the Bible holds forth. The boast so often made, that the spirits have converted so many infidels is a vain boast. To what have they been converted? Not to Jesus Christ, nor yet to the word of God, but from one form of infidelity to another. The pretence to believe in and respect Christ is a hypocritical one, and when pressed to a point they deny all his claims. When will ministers awake to this subject and discharge their duty?

(For the Herald.)

### Our Friends.

"A friend loveth at all times, and a brother is born to adversity." "And there is a friend that sticketh closer than a brother."—Prov. of Solomon.

There are hours, dark hours, when sadness settles on the heart and gloom overspreads all—past, present, and future,—and the deep sigh escapes the torn heart's tenement, shortly to be succeeded by another, and perchance a suppressed groan of untold agony, and yet relief comes not—the aching heart aches still—the heaving breast, and streaming eye, are the outbursts of a sorrow which finds no alleviation—the bitterness of grief remain, and the once bright, sunny face assumes an expression of melancholy—it may be of *submissive anguish*—and the observation of even a passing stranger, is "broken-hearted!"

"O, who in such a world as this,  
Could bear his lot of pain,  
Did not one radiant hope of bliss  
Unclouded yet remain!"

Yet, even with this hope, the question arises, "How can we bear it to the end?" But thanks to its Author, life is not all dark and gloomy; these, as well as bright hours, pass away, and glittering fountains are often found to cheer and comfort the way-worn and weary. The best and dearest treasures, are the love-beaming faces that now and then appear to gladden us. The presence of a kindred spirit scatters all the clouds, and often shields from the storm. As in a dark and cloudy day, the sun breaks through its misty veil and all is bright and beautiful at once,—so the heart, crushed and withered, revives beneath the rays of Friendship's gentle smile, with the warm grasp of a ready hand. How often has one gentle tone proved a healing balm; and the eye moistened and glowing with sympathy, been more grateful than the gift of precious stones!

"—a nobler flame,  
The next to angel's love, if not the same:  
It antidotes a glad eternity,  
And is a heaven in epitome."

But all the comfort we derive from friends, as well as from all other created objects, comes from God. As the fruits of the earth, and all



material creations, are no less from God though many influences or means were brought to bear in its growth and perfection; so a friend, one who is a temple of the Holy Spirit—the most magnificent and perfect work of God on the earth—is no less a gift of God to us, though many years and many means were requisite in the development and perfections of his excellencies. O that the children of men would look beyond the visible, and realize the great Invisible “by whom, and for whom, all things were created; and by whom all thing consist; and from whom cometh every good and perfect gift”—whether by the earth, or air, or sea, or by the hearts of moral beings! And this truth, not only teaches us to thank the One that sends us our comforts more than those by whom they are sent, but also, that that Great Giver is unutterably condescending, careful and tender in his friendship toward us. “For if every good thing we receive through earthly means and agencies, is but the manifestation of God’s providence and love for us—as most assuredly it is—then how great is that love! And all this besides the mediation of Christ, the fellowship of the Spirit, and the joys of the future glory which already have begun through faith! And this friendship of God, thus shown to us in many ways and by many objects and agencies, is but a foretaste of what will be in the kingdom of Christ—the resurrection-world. There he will manifest to us his love, not only by the wonderful and glorious work of the new creation, and by the love, and communion, and service of immortal friends, but in his own personal and visible presence.

“Majestic sweetness sits enthroned  
Upon the Saviour’s brow;  
His head with radiant glories crowned,  
His lips with grace o’erflow.

No creature can with him compare  
Among the sons of men;  
Fairer is he than all the fair  
Who fill the heavenly train.”

One smile of his countenance, or one expression of love from his eyes, or one word of approbation from his lips, will infinitely more than compensate us for all the agonies of life. “For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” \*\*.

### The European Advices.

We have often had occasion to remark upon the unreliable nature of the intelligence from the seat of war in Europe. It requires close attention and careful discrimination to separate the true from the false, and to judge of the plausibility of the numerous statements with which London papers are filled. The reports of the progress of the war are entirely one-sided, and although it does not necessarily follow that they are all incorrect or exaggerated, yet they should be received with many grains of allowance.

It is difficult, under such circumstances, to arrive at any definite conclusion as to the true situation of affairs, and we have therefore refrained from speculating upon the important announcements which have reached us by two or three recent steamers. The obscurity in which the events on the Danube have been involved, is beginning, however, to be dissipated, and we are now enabled to arrive at some definite conclusions as to the present position of the contending powers.

There can be no doubt that the Russians have experienced a decided check in their operations upon the Danube, and have been compelled to defer their march upon Constantinople. They have withdrawn from the Danube, and are concentrating most of their forces in Moldavia, with their front towards the Austrian frontier. The report that they had abandoned Wallachia appears to have been unfounded. The latest advices state that they still hold Bucharest, the capital of that province. It is probable, however, that if the Austrians advance into Wallachia (which, notwithstanding the positive statements of the London journalists, they have not yet done) the Russians will retire in good order to Moldavia. Here, with their advance guards at the frontier fortress of Fokschani, they will be stronger for offensive or defensive operations than they have been at any period during their occupation of Wallachia. The war in the Principalities, therefore, so far from being terminated by the reverse experienced by the Russians, is most probably only in its incipient stage.

The reports concerning the negotiations between Russia and Austria are as contradictory as the advices from the seat of war. It was at first stated, it will be remembered, that the Czar had answered the Austrian summons by an assurance that “out of high consideration for Austria” he would consent to evacuate the principalities. The next report, equally positive, was that the Czar “would resist to the last man and the last rouble.” The latest and most plausible version of the Czar’s reply is that he declines to evacuate Moldavia, as he considers the occupation of that principality a necessary guarantee for the conditions of a future treaty of peace.

If this version of the Czar’s reply is correct, it will leave Austria no option consistent with her deliberate and solemn engagements, but to take an active part with the Western powers. She has already stipulated with the Porte for the occupation of the Principalities, and by the last quadruple treaty to which Austria and Prussia were parties, it was stipulated that “the integrity of the Ottoman empire, and the evacuation of that portion of the territory occupied by the Russian army, are, and will continue to be, the constant and invariable object of the union of the four powers.” By the terms of the treaty, offensive and defensive, between Prussia and Austria, it is also stipulated, that the Austrian legation shall demand complete securities for the speedy evacuation of the Principalities, failing in obtaining which, the contracting parties promise to aid and assist each other in resisting the aggressions of Russia. Austria, therefore, would seem to be fully committed to hostility against Russia.

So far from there being a reasonable prospect of a speedy peace, as many have supposed, there is in reality a probability that new complications will arise and that other powers will be involved in the existing war. A blow struck by Austria, however, as the ally of the Western powers, would doubtless contribute materially to bring the Czar to terms. The movements of this power are looked upon with considerable distrust, and even now, although seemingly fully committed, it would not be surprising if she should avoid an embroilment with Russia, and give the Western Powers much trouble.

Boston Journal.

### Foreign News.

The Steamship *Niagara*, from Liverpool via Halifax, arrived at Boston at an early hour on the 20th.

Prince Gortschakoff (not the General) arrived at Vienna on the 4th of July, as the bearer of the Czar’s official reply to Austria. The precise terms of the reply have not transpired, but Gortschakoff was also bearer of an autograph letter from Nicholas to the Emperor of Austria, the tenor of which is said to be that by evacuating Wallachia and leaving free the Danube, the Czar considers that he satisfies the reasonable demands of Austria.

Moldavia will not be evacuated, as the occupation of that principality is a necessary guarantee for conditions of a future treaty of peace.

Col. Mantouffel arrived on the 6th at Berlin, from St. Petersburg, with the Czar’s reply to Prussia. The reply is in courteous terms, stating that the Czar will consent to resign his exclusive protection over the Greek Christians, if Turkey will accede to a joint protectorate of the five powers, and the Czar will evacuate the Principalities when the Western Powers evacuate Turkey, but he will retain a strong military position in Moldavia as provisional security.

The Czar also sent Col. Isakoff to Dresden with a friendly autograph letter to the King of Saxony and other sovereigns, who were represented in the Bamberg conference. Meantime, hostilities continue, and fighting is reported from the Baltic, Black Sea, Danube and Asia.

There is no confirmation of the telegraphic report that the Austrians have entered Moldavia. Indeed, it is by no means positively known that they have entered Wallachia. A Vienna despatch of 6th says “the Russians are still at Bucharest (the capital of Wallachia). The Austrians halt on the Wallachia frontier, awaiting orders to enter. The Turks are advancing northwards.”

The most definite account of the movements of the Austrian army which we can find is the following derived from a Vienna despatch:

“The 3d of July, exactly one year from the day on which the Russians crossed the Pruth last year, General Coronini marched at the head of a column of 25,000 Austrian troops from Orsova into Wallachia. This movement was to be immediately followed by other detachments of the Imperial army sent to execute the treaty between Austria and the Porte, and, if necessary, to expel the Russians from the territory they had seized. The troops, it is said, were to descend the Danube to Giurgevo, opposite to the Turkish fortress of Rutchuk. The distance from Giurgevo to Bucharest, the capital of Wallachia, is about 50 or 60 miles; and the Austrians, by advancing on this line, will come immediately into communication with the Turkish army at Shumla and the British and French troops at Varna. If, on arriving at Giurgevo, they should find that the Russians are disposed to fight a battle in defence of Bucharest, they will be able to effect a junction with the forces of Omar Pasha, Marshal St. Arnaud, and Lord Raglan, and thus to advance on the Wallachian capital in overwhelming force. The general belief, however, is that the Russians will abandon Bucharest without fighting; but that they will make a stand at Fokschani, in front of the river Sereth, near the boundary of Moldavia and Wallachia. Before advancing, the Austrians

sent an officer of rank to inform the British, French, and Turkish commanders of their intended movements, and, no doubt, to arrange the details of a common plan of operation.”

To add to the uncertainty with regard to the movements of the Austrian army, a Vienna despatch states that the order for the Austrians to advance had been countermanded in consequence of a protest by Prussia against any warlike demonstration by Austria before the arrival of the official answer of the Czar.

A letter from Warsaw of the 26th ult., in the *Presse* of Vienna, says:

“It is said here that despatches had arrived from St. Petersburg, ordering the evacuation of the principalities and the retreat of the Russian army behind the Pruth; but from what we understand, it is Wallachia that is to be evacuated, and the Russians will continue to occupy Moldavia. As to the evacuation of Wallachia, that fact is certain, Gen. Rudiger having been officially informed of it. But in military circles here, this retreat is not by any means considered as a proof of any want of success on the part of our arms. It is, on the contrary, explained as a consequence of new strategical plans, requiring the concentration of all the forces on a single point. It is only when that concentration shall have been effected that the great blow, it is said, will be struck.”

The most interesting intelligence connected with the warlike movements of the Western Powers, is that France is about to send an army to the Baltic to co-operate with the fleet in that quarter. This force is entirely supplied by France, but will be conveyed in British ships to the scene of action. The vessels are nearly ready for sea. The total number of the French troops will be about 7,000. They will assemble at Calais and Boulogne, and will be conveyed to the British squadron in the Downs about the 14th or 15th of July.

PARIS, July 6.—As already mentioned, Gen. Baraguay d’Hilliers is to leave Paris to-morrow, for the purpose of taking the chief command of a division of the French forces now assembled in the camp at Boulogne, and embarking with them forthwith for the Baltic. The English Government is to supply the necessary transports, and the division will sail with the least possible delay. The number of troops to form this expedition is variously estimated at from 6,000 to 10,000 men. The despatch of so formidable a land force is very important, as showing that the two governments do not intend to limit the operations in the Baltic to a simple blockade of the coasts. If that were the object, it might have been accomplished with far less preparation than the two formidable fleets now in the Gulf of Finland. There can now be no doubt that there are to be formidable land operations, as well as attacks from the sea.

The British government, it is stated, is about to send reinforcements to the army in Turkey which will amount, in new regiments, drafts, and detachments, to nearly 10,000 more troops. They are to be sent as soon as possible to the seat of war. When they have all arrived there will be more than 40,000 British soldiers in Turkey.

BERGEN, June 30.—The combined squadron for the White Sea, consisting of one English steam frigate and nine steam corvettes, and nine French steam corvettes, have arrived at rendezvous at Hammerfest.

The latest reports from the Baltic squadron are to the 4th inst., at which time Sir Charles Napier was still before Cronstadt, “challenging the Russian fleet.” H. M. S. *Desperate* attempted to engage a steamer which peered out from behind the batteries, but the Russian drew back as soon as the shot began to fly.

A second attack had been made on Bomarsund. On the 21st the magazines were destroyed, the fortress fired, and the batteries silenced. On the 26th and 27th the place was again bombarded, and the fortification were half destroyed. A Copenhagen despatch of July 6, says: “The second bombardment of Bomarsund is continued. The fortress is destroyed. The troops are occupying the place.”

THE BLACK SEA FLEET.—On the 24th of June eight Russian steamers came out of Sebastopol, and attacked some ships of the allied fleet, and afterwards regained shelter at the batteries. The allied ships engaged were the *Furious*, *Terrible*, and *Descartes*. The affair seems to have been a running fight. The *Furious* was considerably damaged.

The main body of the allied fleet was at Balzik.

English boats were taking soundings at the mouth of the Dneiper, and exchanged fire with the Cossacks.

THE DANUBE.—On the Danube, on the 21st and 22d, an important battle was fought. The particulars are derived from a despatch, stating that the Turks, under Girotti Mussa Pasha, fell on the Russian rear guard of 25,000 men, near Silistria, on the 21st, and the battle lasted two days, the Russians losing 2500 killed, but making good their retreat.

The Russians continue their concentration towards the Sereth and Pruth, but apparently mean to retain Matschin, Isetcha and Tultsch, on the right bank of the Danube.

The plan of the campaign, and the movements of the allied army, are kept profoundly secret. The cavalry are supposed to be advancing by land to the Balkans.

A telegraph is being built from Constantinople to Varna, Shumla, Widdin, Adrianople and Gallipoli.

50,000 Anglo-French troops are still at Varna. Marshal St. Arnaud and Prince Napoleon are also there.

Gen. Bosquet’s French division has left Adrianople for Shumla.

On the 22d a cannonade of the attack on the Russians rear guard was heard by the French, and Gen. Caurobert sent two squadrons of Dragoons to reconnoitre.

Omar Pasha is prepared to establish his headquarters at Rutchuk.

The communications from the Danube are kept open as far as Sestova, by the Turkish flotilla.

On the 1st Gortschakoff removed his headquarters from Kalazesch to Wizetene.

Gen. Baraguay d’Hilliers commands the division of the French army about to embark for the Baltic.

The English line of battle ships *Royal William*, *Algiers*, *Hannibal*, *Termagant*, steamer *Sphynx* and others, are now embarking the force at Cherbourg.

ASIA.—From Asia news is bad. On the 9th of June, the Turks met with a severe check in attempting to storm two redoubts between Ussurquet and Kutais. The Russians attacked them in flank during the assault, and defeated them with 1500 killed; 13 cannon, 35 standards, and the entire camp equipage were captured. An erroneous despatch was published reversing the fact, and stating that the Turks under Selim Pasha, had defeated the Russians under Prince Androwkoff, with the above loss, but reliable accounts show that the Turks were disastrously defeated.

The crew of the English steam frigate *Sans Parrel* are fortifying Soukeim Kale. The crew of the English frigate *Sampson* are fortifying Entrenched at Redout Kaleh.

GREECE.—It was announced that Hodgepetros had been completely routed at Kaladaka, in Thessaly. The rebellion is now considered ended.

The harvest in Greece is everywhere abundant. Piracy increases. French troops continue to arrive.

Cholera was reported to prevail in the garrison of Cronstadt, also some cases in the British fleet.

It is affirmed that the Duke Alexander is about to join the Russian army in Moldavia.

Warsaw is being doubly fortified. Fourteen neutral merchant ships now in Riga petitioned Napier to permit them to leave.

The harvest in Bulgaria is very rich.

ATHENS, June 30.—It is said that the ministers intend to compel the Secretary of the King to embark for Trieste. General Spiro Milies has been arrested for refusing to deliver up his accounts. Hadji has retracted his promise of submission. He has quitted Colombano, and has since been beaten by the Turks, and his followers dispersed. M. Wendland has left Athens on an unlimited leave of absence.

SPAIN.—It is impossible to arrive at the truth, in pursuing the conflicting statements in relation to the rebellion in Spain. The telegraphic despatches uniformly assert that the insurgents are defeated and discouraged. The *Messenger de Bayonne*, and private letters from Madrid, give a direct contradiction to the telegraph. They say that the Queen’s troops, commanded by the Minister of War, so far from being victorious, were driven back precipitately into the city of Madrid, after having lost their artillery and 50 men. Half the garrison of Madrid, is said to have joined the movement. Great anxiety is felt as to the part to be taken by General Narvaez and General Serrano.

SAN SEBASTIAN, July 2.—Although the government is doing all it can to prevent the circulation of intelligence respecting the movements of Generals O’Donnell and Dulce, it is known that the present *pronunciamento* will most probably lead to the downfall of the Sartorius cabinet, if not to changes of much greater importance. The insurgents call for the proclamation of the constitution of 1837, but their exigencies will not be confined to this demand. The conspiracy has extensive ramifications, and we are in hourly expectation of hearing of risings in Barcelona, Saragossa, &c; in which case San Sebastian (where the existing government is very unpopular) will soon follow their example.

The following proclamation has been distributed by the insurgents:

“Citizens.—A corrupt and corrupting government, which has outraged the majesty of the laws and humiliated the honor of the country, is on the point of sinking under the weight of the national execration.



"The honorable men of all parties condemn it; the public, indignant at its iniquities, reserves for it an exemplary punishment."

"The days of its shameful domination do not suffice to count by them the reckoning of its crimes. It has broken through the constitution of the State, trampled on all the rights of citizens, been wanting to all the sentiments of decorum, scorned the national representation, closed the tribune, enchained the press, sacked the treasury, corrupted consciences, and sowed profound perturbation in the country."

"The generals who have given to the queen a throne, in order to reign constitutionally—the men experienced in political struggles, and the independent writers—are persecuted, dismissed, or proscribed. A swarm of adventurers has proposed to itself to convert Spain into its patrimony, and to destroy in a day the conquests of fifty years of heroic actions and generous sacrifices. After having torn from the people enormous contributions not authorized by the cortes, it has instituted a new impost which has spread misery and famine in the provinces. Its conduct has no example nor excuse. The revolution does not spring from the masses, nor go out from the people—it proceeds from the governing power, which has placed itself beyond the law."

"It is not another change of persons which is treated of, nor a party revolution; what is treated of is the fraternal union of all liberals, of all men of probity, who seek to render the scandalous robbery which we have hitherto witnessed impossible."

"Patriotism, union, and confidence—with these three elements the nation, liberty, and the throne, will be saved; and you will banish for ever the sad legacy of humiliation which otherwise you will leave to your children."

"An act of energy alone can put an end to the reign of arbitrariness and immorality. The country expects it all from you. To arms, citizens! Either now or never!"

The insurgents number 7000, of whom 2000 were cavalry. They demand the dismissal of the ministry and the Queen's favorites. The outbreak as yet is entirely military. An action took place near the village of Vieolaro. The insurgents charged three times unsuccessfully, and at length, after a great loss, retreated upon Toledo. The royalists would again attack them, when the reinforcements expected arrived from Saragossa and Valadotia.

Madrid was quiet, and there is no general rising in the Provinces.

News was received from Barcelona, that all was quiet there. Anxiety was felt as to what part Generals Narvaez and Sereno will take; meanwhile the insurrection is formidable. It depends a good deal on accidents which will triumph, Royalist or Insurgent.

ITALY.—Letters from Italy say that the alliance of Austria with France and England has greatly depressed the prospects of the revolutionary party in Lombardy and the Roman states.

The harvest has commenced in Lombardy and is unusually abundant.

TURIN, July 6.—Disturbances had broken out at Placenza, on account of the high price of corn. Numerous arrests have, however, been made, and the *emeutes* are now suppressed.



## The Advent Herald.

BOSTON, JULY 29, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLIV.

Of such idol makers and worshippers, the prophet adds:

They have not known nor understood:  
For he hath shut their eyes, that they cannot see;  
And their hearts, that they cannot understand,  
And none considereth in his heart,  
Neither is there knowledge nor understanding to say,  
I have burnt part of it in the fire;  
Yea, also I have baked bread upon the coals thereof;  
I have roasted flesh, and eaten it:  
And shall I make the residue thereof an abomination?  
Shall I fall down to the stock of a tree?  
He feedeth on ashes; a deceived heart hath turned him aside,  
That he cannot deliver his soul, nor say, Is there not a lie in my right hand?—vs. 18-20.

"Hath shut their eyes," is in the margin, hath "dewed" them, or plastered them over. Bishop Lowth renders it, in accordance with the old trans-

lations: "Their eyes are stoped"—the closing, or plastering over of the natural eye, being put by substitution for mental and moral stupidity. The act of sealing up the eyes, from which the figure is taken, was sometimes practised in the east, according to the following extract from "Harmer's Observations":

"It is one of the solemnities at a Jewish wedding at Aleppo, according to Dr. Russell, who mentions it as the most remarkable thing in their ceremonies at that time. It is done by fastening the eyelids together with a gum, and the bridegroom is the person he says, if he remembered right, that opens the bride's eyes at the appointed time. It is also used as a punishment in those countries. So Sir Thomas Roe's chaplain, in his account of his voyages to East India, tells us of a son of the Great Mogul, whom he had seen, and with whom Sir Thomas had conversed, that had before that time been cast into prison by his father, where his eyes were sealed up, by something put before them which might not be taken off for three years; after which time the seal was taken away that he might with freedom enjoy the light, though not his liberty."—Harmer's *Observ.* v. 3, p. 507, 508. Ed. Lon. 8vo. 1808.

"Hearts," in v. 18, and "Heart" in v. 19 and 20, are put by metonymy for the mind, or understanding. The avenues to the understanding and conscience had been so closed by their idolatrous practices, that the absurdity of such worship did not occur to them, to become a subject of thought. Such stupid inability to discern the nature and consequences of idolatry, was a natural and judicious result of their devotion to it.

"Considereth," in v. 19, is in the margin, "setteth to"—implying that they neglected to sit down, as it were, near the subject, so as to examine it in all its bearings, or so as to weigh it and reflect upon it. They would not look closely at the thing or so revolve it in their mind as to arrive at a correct judgment respecting it.

"Feedeth on ashes," and "turned aside," are put by substitution for the deceitfulness of idolatry as a hope of salvation and the delusion under which the idolator labored. A perverted understanding had caused him to disregard the way of truth, and turned him aside into the paths of sin and error, where he solaces his soul with a faith that will avail him nothing. Thus as was said of Ephraim, (Hosea 12:1,) he "feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation." Being thus deceived, his soul will fail of that deliverance which he hoped to effect by his idolatrous service.

By an elliptical metaphor, their chief source of reliance for salvation, is denominated their "right hand;" but being deceptive, those who lay hold of it and put their trust in idolatry have grasped "a lie." Mr. Barnes understands that it is his workmanship which is denominated a lie,—the false hope which it is made the symbol of, being put by a metonymy for the symbol: that the work of his own right hand was deceptive and vain—as is the work of all sinners who rely on their own wisdom for the salvation of their souls, and look not to the blood of Christ which "cleanseth from all sin."

Remember these, O Jacob and Israel;  
For thou art my servant: O Israel, thou shalt not be forgotten of me.  
I have blotted out, as a thick cloud, thy transgressions,  
And, as a cloud, thy sins: return unto me; for I have redeemed thee.—vs. 21, 22.

By an apostrophe to Israel, God enjoins it upon them to keep always in remembrance those things which have just been narrated,—reminding them of their near relation to him, and assuring them of his readiness to pardon and forgive when they should return from their wanderings. In being spoken of as already pardoned, the past is evidently put for the future, to illustrate God's abundant readiness to pardon the returning sinner.

By a metaphor, their transgressions are said to be "blotted out"—as if the record of them was effaced; and by a simile, their remission is illustrated by the vanishing of a thick cloud which had before frowningly intercepted the light of heaven.

"Return," is put by substitution for the analogous act of the mind by which the sinner seeks the forgiveness of his sins and covenants to walk in accordance with God's requirements, trusting in the grace of God to sustain him.

The act of redemption was then future, but being purposed, it was as certain as if it had been already accomplished. 1 Cor. 9:20—"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Pet. 1:18, 19—"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth:

Break forth into singing, ye mountains O forest, and every tree therein:  
For the Lord hath redeemed Jacob, and glorified himself in Israel.—v. 23.

By Personification, the whole creation is called on to unite in the general expression of joy which will attend the consummation of the redeemed. Rom. 8:19-23—"For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Thus saith the Lord, thy redeemer,  
And he that formed thee from the womb,  
I am the Lord that maketh all things;  
That stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;  
That frustrateth the tokens of the liars, and maketh diviners mad;  
That turneth wise men backward, and maketh their knowledge foolish.—vs. 24, 25.

In connection with the promise of final redemption to the penitents in Israel, God also promises a restoration from their captivity in Babylon: into which the nation was led about one hundred years subsequent to the date of this prediction, which is supposed to have been uttered about B. C. 712. Confidence in the promise of that restoration is solicited in view of God's omnipotence. As their Creator and Redeemer he had a right to demand their attention to his words.

By the use of metaphors, the heavens, like an extended curtain are spoken of as being "stretched forth" (See Note on 40:22); and the earth is represented as a vast plain "spread abroad." By its being said that God has done this, is illustrated their creation by him.

The "tokens of liars" evidently indicate the signs or arts on which soothsayers relied to demonstrate their power of divination; and by their frustration, is illustrated their utter failure—there being nothing to fulfil their predictions.

Making diviners mad, is to cause their folly and madness to become apparent by the exposure of the inefficacy of their acts of sorcery. Thus their boasted knowledge is shown to be foolishness.

By a substitution, their wise men are said to be "turned backward," to illustrate their discomfiture. When Belshazzar saw the phantom fingers writing mystical characters "over against the candlestick upon the plaster of the wall of the king's palace:" (Dan. 5:7, 8,) "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof."

The same Being who confounds them, is also the one

That confirmeth the word of his servant,  
And performeth the counsel of his messengers;  
That saith to Jerusalem, Thou shalt be inhabited;  
And to the cities of Judah, Ye shall be built;  
And I will raise up the decayed places thereof:  
That saith to the deep, Be dry, and I will dry up thy rivers:  
That saith of Cyrus, he is my Shepherd,  
And shall perform all my pleasure:  
Even saying to Jerusalem, Thou shalt be built;  
And to the temple, Thy foundation shall be laid.—vs. 26-28.

His "servant," in this connection, seems applicable to Daniel who read the writing on the wall, (Dan. 5:25-28,) "And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing; MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." The "messengers" are all the prophets by whom God had made predictions of the destruction of Babylon—their words being confirmed when the things predicted were performed. Dan. 5:30, 31—"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

There is here an anticipation of the time when Jerusalem should be desolated, and a prediction of its restoration. Instead of "decayed places," it reads in the margin "wastes," which very forcibly describe the extreme desolation to which Judea was reduced under bereft of its inhabitants by the Babylonians. By a metaphor those wastes are said to be "raised up," to illustrate their restoration.

By "the deep," is doubtless intended the Euphrates river, which is called a "sea," (in Jer. 51:36,) "I will dry up her sea and make her springs dry." Jeremiah also says, (50:38,) "A drought is upon her rivers and they shall be dried up: for it is the land of graven images, and they are mad upon their idols." These predictions, spoken of by the messengers of Jehovah, were doubtless contradicted by the diviners and soothsayers of Babylon, whose tokens were frustrated and the words of the prophets confirmed when Cyrus diverted the waters of the river from their bed and took the city. This was effected in the following manner:

"The Euphrates in the middle of summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the first on the eastern side, called Nabarmalca, or the royal river, by which the Euphrates was let into the Tigris; the other on the western side, called Pallacopas, or Naharaga (נהרגא) the river of the pool, by which the redundant waters were carried into a vast lake, forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry; so of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterward, the waters spread over the whole country below, and reduced it to a morass."—Lowth on *Isa.* p. 333

The "rivers," in distinction from the "deep," would refer to the numerous canals by which the country adjacent to Babylon was watered from the Euphrates. The diversion of the waters of that river, would leave their beds dry.

By a metaphor, "Cyrus" is denominated the Lord's "Shepherd," to illustrate that he was to be the chosen instrument for returning Israel, the flock of the Lord's pasture—to their own land. Cyrus is here called by name more than one hundred years before he was born, and about one hundred and eighty years before the commencement of his reign in Babylon, B. C. 536, when this prophecy was fulfilled. Ezra 1:1-4—"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem."

In 1 Kings 13:2, Josiah also is prophesied of by name, more than three hundred and twenty years before his birth.

#### An Inquiry.

PLEASE EXPLAIN.—"Flesh and blood shall not enter the Kingdom of Heaven." D. BARBER.

EXPLANATION.—We suppose reference to be made to 1 Cor. 15:50. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

For "flesh and blood" we are doubtless to understand our bodies as now constituted, which are subject to all the disabilities of the Fall, being corruptible and mortal. In this condition we can have no part in the kingdom, and to inherit it, must be subject to the change which Paul proceeds to specify in the verses following: vs. 51-54.—"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible, must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and his mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Those who have part in the first resurrection will be no longer in the corruptible condition which is designated by "flesh and blood." For, Luke 20:35, 36, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the chil-



dren of God, being the children of the resurrection."

While they cease to be corruptible, their bodies are still as real and tangible as they were before. Rom. 8:11, 23, "If the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Lord Jesus Christ, Phil. 3:21, "Shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The resurrection body of Christ being the pattern or first fruits of the resurrection of his saints, their bodies will be like his, of which he said, Luke 24:39, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Thus the resurrection body is the same real and tangible body that before existed, but has ceased to be of a corruptible nature.

Some think they give a very profound exposition of this text by placing an undue emphasis on the word, *and*—affirming that the resurrection body is not constituted of flesh and blood, but of flesh and bones *without* blood. Such persons, however, have a very superficial understanding of the use of the words "flesh and blood,"—the exception being as much to the "flesh," as it is to the "blood" of the body. But the whole phrase is used for our corruptible nature, the same as flesh is used by Paul for an unrenewed mind, in Rom. 8:9: "They that are in the flesh cannot please God. But ye are not in the flesh—but in the Spirit, if so by that the Spirit of God dwell in you." We are to keep in mind that words may be used with different significations; and that as 1 Cor. 15:39-44, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The conclusion then to which we arrive is that the phrase quoted, is expressive of our corruptible natures, which must be changed and made incorruptible before they can inherit the kingdom prepared from the foundation of the world—which Adam lost for us, and which Christ restores to his ransomed ones.

#### Snake Fascination.

THE *St. Louis Herald* of the 12th inst., relates a case of snake fascination which resulted fatally. The *Herald* vouches for the truth of the statement, the particulars of which are stated as follows:

"A man by the name of O'Mara had a small child, a little girl about thirteen years of age, who came to her death through the influence of a snake, one day last week, under the following circumstances: O'Mara resides on Copperas Creek, in Franklin county, and but a short distance from the Pacific Railroad depot. Some nine months ago, early last fall, his family noticed the little girl to be pining away, and becoming very weak and pale, although she had been very fleshy and hearty and apparently without any cause or complaint of sickness.

By the time winter had fairly set in, she was wasted away to a mere skeleton, but as soon as the weather became cold she again seemed to revive. She never complained of being unwell, and in reply to all their inquiries in regard to her health, she invariably said she felt very well, only a little weak. As soon as spring arrived, she could not be prevailed upon to eat any victuals in her father's house, but would take a piece of bread and butter, or a piece of meat, and go out to the edge of the creek to eat it. The family noticed her regularly, always going precisely to the same place, and invariably complaining of being hungry after her return, when if more victuals would be given her, she would again return to the creek, as they thought, to eat.

Finally, some of the neighbors having heard of the circumstances of the child's extraordinary conduct, and also of her wasted appearance, suggested to her father to watch her movements, which he did last Friday. The child had been sitting on the bank of the creek, nearly all the forenoon, until near dinner time, when she got up and went to her father's house, asked for a piece of bread and butter, and again returned to the same place she had been. Her father kept behind her without making

any noise. As soon as the child was seated, the father saw a huge black snake slowly raise its head into her lap and receive the bread and butter from her hand; and when she would attempt to take a bite of the bread, the snake would commence hissing and become apparently very angry, when the child, trembling like a leaf, would promptly return the bread to the monster.

The father was completely paralyzed, not being able to move hand or foot; entertaining, as most Irish persons do, a great dread for snakes, he felt alarmed for the safety of his child, not knowing the nature of the snake or the extent of the influence on his child. His blood became clogged in his veins, and he groaned in perfect agony, which caused the snake to become alarmed and glide away into the creek. The child then immediately sprang to her feet and ran home, apparently much frightened. Her father followed her, but she refused to answer any questions, and he then resolved to detain his child at home, but he was advised to permit her to go again next day to the creek, and follow her and kill the snake.

Next morning she took a piece of bread and again went out to the creek; her father followed her with his gun in his hand, and as soon as the snake made his appearance shot him through the head. The child swooned; the snake squirmed and worked himself around awhile and then died; the child in the meantime recovered from her swoon, but was immediately seized with spasms, acting in a manner resembling the writhing of the snake, and finally died the same moment the snake did, apparently in the greatest agony."

#### The Revolution in Mexico.

THE New Orleans *Delta* of the 9th has advices from the interior of Mexico to the 14th of June. The official Bulletin of the Revolutionists of the above date, claims that the revolution under Alvarez is daily gaining ground, and that nearly all the towns and cities of Guerrero, and many towns in other States—Michoacan, Chiapas, Vera Cruz, Yucatan, Tehuantepec, San Luis, Mexico and Tamaulipas—have sent in their adhesion to the newly established government of Alvarez—the leadership of which government, it is believed, will be tendered to Ex-President Ceballos, now an exile in the United States.

The Bulletin enumerates various evidences of the success of the revolutionists, and of tyranny and bloody violence on the part of the government troops. It states that the cruelties committed in the district of Costa Chica by the brigade of General Navega, who was left in command of the army of operations by Santa Anna, when he fled to Mexico, are, for atrocity, unparalleled in the annals of warfare. Navega was laying waste the country by fire and sword, burning towns and hamlets, and murdering the unoffending inhabitants.

Such is the story of the Revolutionists. This story will be good until we get another from Santa Anna; then we shall be told, perhaps, that the insignificant disturbance raised by Alvarez and his band of disaffected Indians has been put down with a strong hand by his Excellency's command, and that nothing remains to disturb the quiet of the country except some small bands of these marauders who have fled to the mountains. This, or something like it, will be the story, from the other side of the field of contest.

#### A Negro Before a Literary Society.

THE last number of "Frederic Douglass' Paper" contains an Address delivered by him before the Literary Society of the Western Reserve College, at the commencement, July 12th, 1854. His subject was "The Negro as a Man." We sat down and gave his address a candid reading, and acknowledge ourselves to have been interested and instructed by it. He handled his subject in a manner which would have done no discredit to any one. Those who deny to the Negro manhood would gain nothing in comparison with the subject of this notice, who a few years since was a slave on a southern plantation; but who now enjoys a reputation for eloquence, attainments and common sense, that the maligners of the race may well envy.

DEATHS IN PROVIDENCE.—Among the deaths in providence, R. L., during the past fortnight we notice that of Judge Haile, one of the judges of the Supreme Court of that State, and Gen. Carpenter, the most able jury lawyer there—one of whom was judge and the other an advocate in the "trial" there two years since.

Since writing the above we have noticed the death of Mrs. Haile, wife of the Judge. She survived her husband seven days.

KANSAS.—The pioneers of the emigrants to Kansas, seventeen in number, left this city on the 17th

inst., on their way to that territory. They were to be joined by others all along on their route. They go out under the direction of "The Emigrant Aid Society," who are arranging to place a population of 100,000 persons in the territories of Kansas, Nebraska, and the State of Missouri, within the coming year, so as to out-vote the Slaveholders there and make those free states.

#### MY JOURNAL.

Wednesday, June 8th.—Took cars for Hatley, C. E., to attend the Annual Conference of Adventists. I went by the way of Portland, Me., taking the Atlantic road from that city to Island Pond, Vt., a distance of two hundred and seventy miles from Boston. We arrived at 8 P.M.,—being weak and fatigued, I was glad to find a place for repose. The "Island Pond House," at which I stopped, is well conducted by its gentlemanly proprietor. I found the best accommodations, a quiet resting-place, and was refreshed.

For about ten days previous to leaving home, though prostrated with sickness, I was much affected and excited by the case of Anthony Burns, a fugitive slave. Our city was so excited by the attempt to take another fugitive from Boston, that the citizens held special public meetings in Faneuil Hall on the subject. While there, others in their high state of excitement made an attempt to rescue the slave from the government; but one man being killed in the attempt, the plan of rescue was defeated. The entire spirit and sentiment of the North in reference to fugitive slaves, is in accordance with the word of God. Deut. 23:15, 16—"Thou shalt not deliver unto his master the servant which is escaped unto thee: he shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him." Our people would feel quite as free to aid in kidnapping a man on the coast of Guinea, as they would to perform, or permit the act of taking a man from among them by force, who according to the American Declaration, "is free and equal" with others, having "inalienable rights." But despite of this moral sentiment, and very great and almost uncontrollable excitement, the poor fugitive was carried off under the protection of several regiments of soldiers, armed with cannon, guns, swords, &c.—passing through our streets in the presence of at least twenty thousand freemen, citizens of Boston and vicinity! It was a most heart-rending scene. The agony of the people was manifested by audible groans of their indignation, by cries of "shame! SHAME!! SHAME!!!" Nothing could have saved the populace from a bloody struggle, save the very efficient and strong military force which had been provided by the Mayor of the city to keep the peace.

The recent developments of the slave power, indicate a determination to extend the system to the free territories, and even the Northern states if it can be effected. It is a sign of the times, and develops a state of unparalleled depravity. On the subject of the late Law of Congress, relating to the territories of Kansas and Nebraska, as well as the Fugitive Law of 1850, the Congregational Conference of Mass. have just passed the following resolutions, in which I fully concur:

"Believing it to have been God's design in founding this nation, to provide a land where religion and liberty should be unrestrained, and their enjoyment secured to every inhabitant; and believing that a crisis has been reached in which it must soon be decided whether this is to be a free or a slave republic, therefore resolved,

"1. That we view in sorrow and alarm the recent aggressions of the slave power in this country, as opposed to the manifest will of God, as violations of the national honor and faith, and as encouraging the rupture of all national ties; and that first of all we appeal to God for the justice of our cause, and entreat his aid in all our efforts to arrest the consummation we deplore.

"2. That we deem it not only a right, but our solemn duty as Christian ministers, to rebuke as they deserve, the evils and sins connected with slavery, and to advocate those sacred principles of liberty which lie at the foundation of every just government, and serve as the fruitful source of all true, social and national prosperity.

"3. That we call upon every beneficent society which would receive our confidence and support, to make no exceptions in favor of American slavery, but to deal with it as with other sins which hinder the coming of our Saviour.

"4. That we deem it the duty of all good men and ministers, emigrating Westward, whose destination is not determined by other and proper considerations, to join the emigration to Kansas and Nebraska, and their help to build up the free States.

"5. That no human enactments can absolve us as Christians, from the duty of feeding the hungry, clothing the naked, and relieving the stranger and the oppressed who flee to us for protection."

Thursday, June 9th.—Took cars for Hatley, C. E. We soon crossed the Line, into a kingdom, where a "slave cannot breathe," but where the

foot of a slave touching the soil, is made free by the act, despite of all the governments on the earth! I cannot say but I felt freer myself on treading such a soil.

I stopped at the Compton depot, and was soon met by brother Rowell, who conveyed me five miles, to the place of meeting. I put up with my old friend Elliott, near the chapel, where, as always, I found a home indeed.

Our meeting commenced at 10 A.M., and my health was so much improved, that I was able to be present at all the meetings, and preached five discourses during the conference, besides taking an active part in the doings for four days. Under these labors I was much recruited, though it was feared I should break down. On the Sabbath, the last day of the meeting, we had over a thousand persons out to hear, to whom I spoke in the morning and afternoon. I think I never addressed audiences of a more intelligent and interesting character. And we never had a better conference, or a more glorious meeting in Canada East. "What hath God wrought!"

Our readers have seen the proceedings of this conference in late numbers of the *Herald*, so I add no more, than to say, that the happy state of things they enjoy, is owing to the strong ground they take on gospel order, and the support of a pious ministry.

Monday, June 12th.—Visited the church in Barnston, C. E., and gave one discourse to a full house. We have an enlightened, liberal and pious membership here, who let their light shine. Elder Thurber has just moved among them, of whom Dr. Wallace, of Cabot, in a late letter to me, makes the following reference:

"Bro. Himes:—The 'little flock' in this place are now left destitute of a preacher, brother Thurber, having with his family, moved to Canada. For a long time, as you are aware, brother Thurber has been our guide, and by his gentlemanly and Christian deportment, as well as by his faithfulness in the cause of Christ; and by his bold and able manner in presenting to a perishing world the claims of a coming King, who will, as we believe, soon take the kingdom, has endeared himself to the brethren, and won the respect of our inhabitants generally.

"His labors among this people have been blessed of God, and much of the prejudice that existed against us as 'Millerites,' has been swept away, and we are now regarded (I speak not boastfully) as a Christian people. Parting with this dear brother has caused a cloud of sorrow to overshadow us, and has made our hearts sad, but still we will trust in God, and hold fast our cherished belief, that the time will speedily come, when the saints of God shall never part. Though he has left us, we feel that we shall still have his prayers, and the aspiration of our hearts is, God bless brother Thurber, his companion and children in this world, and in the world to come, give them with us eternal life."

Cabot (Vt.), June 26th, 1854.

We can unite in the above testimonial in relation to brother Thurber, and wish him much success in his new field of labor.

Tuesday, June 13th.—Went to Derby-Line, Vt. How changed the scene here. On entering the hospitable mansion of brother Foster, all was gloom to me. The pious, cheerful, intelligent sister F. had been laid away in the tomb. She "sleeps in Jesus." But what a change! What a loss! When God takes beloved ones from us their places are vacant, and none can fill them. We can look for this only in the "restitution," when "friends shall meet again who have loved."

The cause here is on a good foundation, and their prospects rather brightening. They hope to secure the services of Elder B. Webb, soon. We wish them success in this movement.

Wednesday June 14th.—Went to the Outlet, via the Lake Memphramagog. We had a beautiful day, and a pleasant sail of six hours, mid beautiful natural scenery on the shores of the Lake, as also rich farms, and a happy and prosperous people. Elder Orrock met us at the Outlet, and conveyed us to brother Johnson's, his father-in-law, with whom he and sister O. reside at present. Here I met with a very cordial welcome, such as cheers a pilgrim's heart. My interview with these friends was pleasant and profitable. I gave a discourse in the evening to a respectable gathering. Brother O. preaches here once a month, and the cause has been much helped by his labors.

Thursday June 15th.—Dined in company with brother Orrock, with brother Atwood, a nephew of our late Father Miller. He and his family cherish the faith of the soon coming of Christ. In the P. M., Elder Orrock took me to Waterloo, where I had engaged to give lectures. Here I met with Dr. Hutchinson, and many kind and faithful brethren. Such associations of Christian brethren give us a foretaste of heavenly society. I remained four days, and gave seven discourses. The meetings were comforting and cheering. The church is now making an effort, by Dr. Hutchinson's request, to secure Elder Orrock as their pastor. Dr.



H. is unable to speak only occasionally. Elder O. would make them one of the best of pastors, as also a preacher.

At the close of my labors on Sunday evening, Elder Dudley kindly conveyed me to his house in Durham, C. E., and supplied my wants. I had a most happy visit from him and his family. The Lord reward them.

*Monday, June 19th.*—Took stage for St. Albans, Vt., and arrived at 5 P.M., and at six, took the cars for Rouses Point, N. Y., and arrived in the evening. I called upon the venerable mother of Elder D. T. Taylor, and unexpectedly found Elder T. and his family there. We had a joyful meeting indeed. Our personal friendships made the meeting pleasant, but our mutual interests in the cause on which we mutually consulted, constituted our chief joy.

I had long felt deeply for the suffering cause in Northern New York, but saw no way to aid them till now. We had in former times held many large camp-meetings in Champlain and vicinity, by which the cause had been greatly built up. It occurred to me that such a meeting at this time might infuse new life and interest into the churches. On proposing it, brother Taylor, and all the brethren were unanimous in requesting such a meeting. A committee was appointed, and the meeting announced. May God's blessing attend it. I gave one discourse to a goodly number of the faithful and tried, aye, and true Adventists, at the school-house in Champlain. They have suffered much from injudicious men, but they still hold fast their integrity. Elder Taylor is highly esteemed among them, and his labors are always acceptable. They need a good minister to labor constantly with them, and in the neighboring towns.

*Wednesday, June 21st.*—Came to New Haven, Vt. Brother Bisby met me at the depot, and took me to brother Doud's to dine. Here, on consultation, we resolved to hold a grove-meeting in New Haven, from July 14th to 16th; selected the place, and made all arrangements. In the P.M. went to Bristol and preached to the church of Adventists. The meeting was held in the Congregational chapel, which being unoccupied, is at the service of the Adventists. They may yet secure it, instead of building. We had a decent audience, and a good season. Elder Sawin, formerly an Advent preacher, now located here, was in to hear. I had a pleasant interview with him. He is now associated with the Baptists, and under their established system of action, he will no doubt be more useful to them, than he was to us. He, with others that have chosen other fields of labor, should be careful when they speak of the failings of Adventists to note the part they took in these things themselves. Reflections, cast upon a despised and unpopular people, by those who go out from them to rich and popular sects, are no mark of Christian magnanimity.

*Tuesday, June 22d.*—Visited the brethren in Addison. Had an interesting interview with Elder Morgan, of Kent, Ct., whom I had not seen for many years. He was supplying Elder P. B. Morgan's (his son,) place, in his absence West. Here I became acquainted with Elder Palmer C. Himes, the Baptist minister of the place, whom I found to be a relative of mine. He was in to hear me, and took part in the service. He is, as I learn a godly man, but he has not embraced the doctrine of the speedy coming of the Lord. He is candid, and will read, and may God give him light. The church in A. are in their usual state. We had a pleasant season with them, and hope it was one of profit also. At the close, took carriage for Middlebury, from which place I took cars for Rutland, and arrived at 2 o'clock in the morning. I put up at the Breedwell House, and got a few hours repose.

*Friday, June 23d.*—Took cars for Fairhaven, and breakfasted with the family of brother Robbins Miller. Widow Lucy Miller having recently died, I was anxious to see the children. Father and mother Miller, both sleep. Being unable to attend the funeral of Mrs. Miller by reason of sickness, I was particularly anxious to see the family, and speak to them a few words of consolation. This I was permitted to do. It was a blessed privilege. But, how sad to visit the old homestead, (now occupied by John, the youngest son.) The old east room, where Father Miller wrote his lectures, and other productions subsequently, is vacant. The form, and voice that gave it so much interest now lies in the graveyard just below. His partner has now followed him to that lowly house. The room, the chair, are vacant! Their forms are gone; we shall see them no more till the resurrection morn. They will

"Then burst the grave with glad surprise,  
And in their Saviour's image rise."

Sister Miller died happy in God, and in the hope of Christ's speedy coming. An account will be given soon of her death, by Elder Buckley, who vis-

ited her before her death, and afterwards attended her funeral.

In the evening I gave a discourse in the Methodist chapel, in Fairhaven, Vt. We had a respectable audience, and I trust the meeting will not be without effect. I put up with brother R. Miller, who is still faithful. Also called upon other friends who are interested in this blessed hope.

*Saturday, June 24th.*—Returned to Boston, having been absent seventeen days, and preached eighteen sermons, and performed various other labors which filled up all my time. I arrived in Boston late in the evening, in health; and found all well. Praise to God.

*Sunday, June 25th.*—Preached in Chardon-street chapel. We had a good day—but the cause and church are in a low condition. We are "going forth weeping," and I trust are "bearing precious seed," and we hope to return "bearing our sheaves with us," in good time. Better days await this tried and faithful church.

Spent the 26th and 27th in duties connected with the office and new chapel, and on Wednesday, June 28, in company with Elder Osler, commenced a meeting at Loudon Village, N. H., and continued it two days. We had a respectable attendance, and good meetings. We had some evidence that the little flock was fed and strengthened; they have a good place of worship, and a goodly company of disciples. Elder Preble preaches to them one Sabbath in a month and has crowded houses.

Elder Stevens resides among them, and is useful. He was formerly an Elder in F. W. Baptist Society. Brother J. Lock also, labors to acceptance, and is faithful and useful in the cause.

At the close of the last service, brother Lock conveyed us to Concord, N. H., where we put up with brother Cutting, by whom we were very cordially received.

*Friday, June 30th.*—We went to Manchester, N. H., and commenced a meeting of three days, in the Advent chapel. On Friday our meeting was small but very good. Saturday the number was much increased. Brethren came in from other places and gave new interest to the meeting. In the afternoon, at the request of the Advent churches in Nashua, and Manchester, brother John Morse, and brother George Thompson, were set apart to the work of the ministry. Brother Thompson having been chosen pastor of the Advent church in Nashua, and brother Morse, by the church in Manchester. These brethren having both gifts, and grace for the work of the ministry, and having been proved faithful and true men, were ordained by Elder Osler and myself, to the work to which we had evidence God had called them. I gave in a discourse the character and duties of a Christian minister. Brother Osler offered prayer, and gave the right hand of fellowship. The season was one of unusual interest to these tried churches. The Lord manifested his presence and crowned the work. May heaven smile upon those tried flocks, and give them prosperity.

In the evening I returned to Boston, and preached at Chardon-street, Sabbath July 2d. Brother Osler remained to preach in Manchester, of which we received a good account. They had large attendance, and a deep impression was made for good.

On my return home, I found a notice from my landlord that he had sold the house I occupied, and that I must vacate it immediately. This was embarrassing news to me, as my appointments were made abroad, and my family were not well. Added to this was the great difficulty of obtaining a suitable residence. I felt deeply the inconvenience of having no "certain dwelling place." However, I was able at some sacrifice to obtain a shelter for those dependant upon me, without losing a single appointment I had made abroad. It will be seen that notwithstanding all the reports of my wealth, and especially the "blocks of brick houses" I am reported to possess by common fame, that after all,

"No foot of land do I possess,  
No cottage in this wilderness."

I cannot say but I shall look to my own interest and that of my family hereafter, so as to secure a "cottage" at least to shelter them. If it be God's will I may yet have a temporary home for me and mine, till the Master come, and give us the "Eternal Home."

*July 8th.*—Went to Waterbury, Vt., and preached three times on the 9th to large audiences. Had a very happy and refreshing season.

The cause is in a healthy condition. Brother Taylor's labors were spoken of with much interest. They now need a pastor, and are making efforts, to get one. They deserve to succeed. But good pastors among us are few.

*Monday, July 10th.*—Returned home. When about five miles from Concord N. H., on the way to Boston, a "switch," had been removed out of

its place, by some fiend in human form, by which nearly the whole train was thrown off the track. Happily but few were injured. We narrowly escaped broken bones, if nothing worse. We did not get into Boston, till 2 o'clock the next morning. But we were all grateful to Divine Providence who had saved both life and limb. A few hours later in our arrival, was nothing worth considering, when we found ourselves safely home.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

### LETTER FROM I. C. WELLCOME.

BRO. HIMES:—I still find some encouraging signs among the people, which indicate that it is "not (altogether) in vain to labor in the Lord." There are some yet left "who have not bowed the knee to the image of Baal." Although there has been conflicting and perverse sentiments taught our people during the last year, yet they have not been wholly given over "to fables." There is an increasing desire to hear the truth on the subject of our hope, free from the novelties that feed an unhealthy mind. Since the R. I. Conference, brother N. Smith and myself have visited Woolwich and held three meetings with the brethren and friends in that place, which we hope was not lost labor. We were happily disappointed by finding a goodly number of intelligent and faithful brethren and sisters there, who we trust will not jeopardize the cause by countenancing the strange messages that are now on foot. The no-work system has been introduced, but did not take root. There are some in that place who are much impressed by the truth, and who are not yet made free by it. There is a prospect that good might be done if faithful labor could be obtained among them. They call for help, and are anxious to do what they can while the day lasts, being confident that the Lord is at hand. We hope we may be able to have a grove-meeting with them soon, but the doors are opening so fast, and the calls upon us so numerous, to "come over and help us," that we can supply but few of the places, even with limited labor. O that the Lord would send forth more laborers into his vineyard.

We next visited Bristol, calling on our worthy brother, J. Campbell at Damariscotta, whose heart is imbued with the love of the cause. At Bristol we met with a hearty reception, and enjoyed the most happy interview we ever had with that community. The Lord has raised up a good company of faithful ones there who love the word, and long to see the Lord in his glory. They are looking daily for him with the expectation of soon seeing him, to their deliverance. They are not without their trials and discouragements but we trust these things will work for their good; though some of them have been somewhat confused by new and strange notions, yet they have not been thrown off their watch by them, but will learn to "give the more earnest heed" to the "sure word," that will guide them until the Lord comes. We preached five discourses to good and very attentive congregations. May God bless the word to the good of them who hear. In a neighborhood in the west part of the town, called South Walpool a new door is open, where there is a candid and intelligent people who had never heard the reason of our hope. By invitation we preached three discourses there which seemed to take deep hold of some of that people, and they are very earnest that we should come and teach them the way of God more perfectly.

We next went to Whitefield, and called on bro. S. K. Partridge, who is now giving himself wholly to the ministry. By his request I went to visit two new places, or rather two places where a new interest has sprung up under the labors of himself and others, South Hope, and Rockland, being conveyed by the kindness of brother H. H. Northey. Preached twice in Hope to very attentive congregations, and attended one social meeting. There has been considerable interest in that place to hear on the '54 time, and some twenty have been baptized during the winter and spring; I trust the Lord has done a good work for them; and although they have been taught some of the New Hampshire fables, I trust they will soon see the truth more

clearly. There are some faithful brethren and sisters among them.

At Rockland I found a few lovers of truth who have lately had their attention called to the subject of the immediate coming of the Lord. They hold regular meetings on Sundays, and social meetings week day evenings; good congregations attend; and if they could have good, judicious laborers, a good society might, I think, be gathered, to stand ready to meet their soon coming Lord. I preached three times to them and had a good hearing, and an interesting time for myself. I hope the word spoken will be blessed, and bring forth fruit unto God. There is one idea which has obtained among many of the brethren who are interested in specific time all about, which exceedingly embarrasses the work to which we are called. They are taught to believe that the definite time is the all-important thing, and that all our faith and hope rests on '54, and that the veracity of the Bible is staked on the ending of time this year. By this some have become sickly, some fanatical, while some are disgusted, and others who have the love of God and the cause too deeply rooted in the heart to put the truth of God in jeopardy, or to give up their brethren to folly, and abandon the cause, are deeply afflicted and tried, and their labors crippled by the weakness and instability of some.

May we all learn wisdom by our diligent cry to God, and the careful study of his word, and soon be gathered to his kingdom.

I. C. WELLCOME.

Hallowell, June 20th, 1854.

### LETTER FROM HALLOWELL, ME.

BRO. HIMES:—It has been some time since I have spoken to the brethren and sisters through the columns of the Herald, and having a leisure hour, I felt as though it would be pleasant to spend it in writing a few lines to them.

The past six months have been months of profit although joy and sorrow, sunshine and shade, have each been mine to experience. I could oftentimes exclaim with the Psalmist, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear, for in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock: and now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. And in my prosperity I said I shall never be moved," for thou "Lord hast made my mountain to stand strong:" but "thou didst hide thy face, and I was troubled: I cried unto the Lord and unto the Lord I made supplication, because of the voice of the enemy, and I said, Oh, that I had the wings of a dove! for then would I fly away and be at rest. I would hasten my escape from the windy storm and tempest."

I have truly found it blessed to call upon the Lord in the time of trouble, and in casting my burden upon him I have found rest.

The past winter was spent in Poland, having been detained there by the sickness of little Charlie, poor fellow, he was dreadful sick with Lung Fever. Daily when presenting him before God in prayer, I felt a sweet assurance that he would recover, and, notwithstanding he almost daily continued to grow worse, and no one deemed it hardly possible for him to recover, yet my faith was firm, until one morning he apparently changed for death, and the physician considered him past hope, then I thought it must be I had mistaken my impressions. He lay for about two hours in a sog, and then revived, and not an hour after, he sat upon his father's knee, smiling and playing. I could hardly realize that it was not a dream, and O, how tremulously I hoped he would be spared to us a little longer. From that time he gained rapidly in health, and he is now a sprightly, healthy boy. Praise God for his goodness in not permitting us to be again childless.

Towards dear brother and sister Jordan, who so cheerfully ministered to our comfort, and the kind physician, who devoted himself to the faithful performance of his duty, with as much interest apparently, as he would have done for his own child, I cherish the most lively emotions of gratitude, and I expect that they will each receive in the kingdom, a far more abundant recompense than it was in my power to bestow.

The brethren and sisters of Poland, are a united, happy company, living devoted to God, and looking with strong confidence, for deliverance this year. Since the conference held there in December there has been a progressive interest, and quite



a number of additions have been made to their company. At Poland Corner, where there had not been sufficient religious interest to sustain a prayer-meeting for six years or more, a series of meetings were twice held with profit, and several professed faith in Christ.

I am happy to state that the church in P. do not depend wholly on the efforts of the ministry, but put their own shoulder to the wheel, and with interested loving hearts, labor to win souls to Christ, and they are enabled, by their consistent lives, and good works, to exert a salutary influence over the minds of the community. They have learned a labor of profit, from the wild-fire of fanaticism which spread over the land in '45, and now with sober-mindedness, and a zeal according to knowledge, they pursue their onward course toward the kingdom. Would that all had equally profited by past experience, but alas, some there are, who have taken the same erroneous, and injudicious course pursued by them ten years ago, and the same censorious spirit is manifested toward all who differ from them. O, Love, thou messenger of good, hast thou plumed thy wings, and taken thy flight from earth? Amid the discordant elements, we can seldom discern thy footsteps. What though we were able to speak with the tongue of an angel, and understand all mysteries, utterly worthless all this, without thy presence in our hearts.

While my name has become associated with those who are believers in "definite time," and I am willing it should be, I cannot endorse many things that are advocated by a portion of this class, and with the spirit manifested by very many I can feel no sympathy. It is not the same as that which led Jesus to pray for his enemies, and weep over Jerusalem. It is not the spirit manifested by Paul, when speaking to his brethren of some whose end he considered would be destruction, "for," says he, "many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." No harsh, denunciatory epithets are employed by this exemplary apostle, his heart was with his Master's, and he felt to shed tears of sorrow, and of pity, over those whom he accounted enemies of the truth, and if we are filled with the same spirit of love, words of bitterness will never fall from our lips. O that we may remember that "Love is the fulfilling of the law," and that without this, we are but "as a sounding cross, and a tinkling cymbal."

The wise man says, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God," &c. There is much which might be profitably written upon this text, but I quote it, merely to bring it to bear upon one thing, viz., expressions like this, "If the Lord don't come this year, I will throw my Bible away, it will be good for nothing, any more than an old almanac"—"The Bible fails;" "If the Bible is true, the Lord must come this year," &c. &c. I hope that those who adopt such language as this are few and far between. But it is not to be denied that there some such rash minds among us, and I am sorry, for it causes the way of truth to be evil-spoken of.

Whenever I have been interrogated as to what I will do if the time passes? I reply,—Acknowledging that I was mistaken in my application of prophecy, and hold fast the faithful Word, even to the end. I have taken a "through ticket," and it is not my intention to stop at any depot, this side of the celestial city.

"Well what do you think about this No-Work theory, sister W.?" I will tell you briefly from authority higher than mine own, that those who will not work, ought not to eat. This was enjoined as a command, by the apostle Paul, and I have no right to believe that those who disobey will be saved. "For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and expect by our Lord Jesus Christ, that with quickness they work and eat their own bread. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy but admonish him as a brother." That I call good discipline, "sound doctrine," "meat in due season," "present truth." "But," says one, "had we not ought to live out our faith?" Yes, most certainly if it be a right faith. But we may be assured that a faith which leads us to violate the commands of God, cannot be correct faith, and I have no kind of fellowship for a faith which can only be lived out by being idle,

"But," says another, "do you think that we ought to plough and sow our fields, when we believe without a doubt, that Christ will come this year, and we have enough to live on till then?"

Yes, I do think you ought to for two reasons. 1. That it is an old, but true saying that Satan always finds something for idle hands to do. 2. If you have a sufficiency of this world's goods, there are multitudes who have not, and if you do not need to labor for yourself, you ought to work for others, and this wondering about from house to house idle, and making others toil your support when you are conferring no spiritual blessings in return, is contrary to the precepts of the gospel. I have no doubt that many honest, pious souls, are led through fear of being lost, to refrain from labor, and even to dispose of what they possess. This fear is not taught them by the Word, but by the precepts of men. If it is wrong for the brother to work, it is wrong for the sister to work, to prepare it, unless it be true, as some teach, that *women have no souls*. If all disposed of their farms, and houses, where would the minister of Christ find a pilgrim home, at which to rest after laboring to warn sinners, and comfort the church? Our Father in heaven is willing that we should have a home here, until he commissions his angels to convey us to those blessed mansions, which Jesus went to prepare, and those who are found ready, will be taken from the field, and the mill, and the bed, conclusively showing that the day and hour of the coming of the Son of Man, will not be known. Disappointed should I indeed be, if the present year passes away without bringing our Lord, but I walk by faith, and not by sight therefore I am not bound to act as though I knew the time. I wish to be usefully employed day by day; "not slothful in business but fervent in spirit serving the Lord," and in no way can I enjoy a healthy state of mind, than that of active service, either for myself, or others.

When I hear people speak of the coming of Christ this year, with as much irreverence as they would talk about a cattle show, or a circus, it shocks my veneration; and I often ask myself the question, Do they realize what a solemn, and awful event the revelation of Jesus Christ will be? Never ought we lightly to speak of it but soberly, with a realizing sense, in some degree at least, of what is involved therein. How much better to devote our time when associated together, for special converse, in speaking to each other on those subjects which will tend to stir us up to more spirituality—more love, and to edify one another rather than contend about words of no profit. We ought to seek earnestly to cultivate the graces of the spirit—to grow in grace—to have a closer walk with God—more of the hidden life in the soul—more of the spirit of prayer, that when we offer our petitions to heaven, they may be the fervent breathings of a consecrated, believing heart, which draws from the untailing fountain, a full, and satisfying portion.

Sometime, when I have heard individuals dwelling almost constantly on the theme of Christ's soon coming, and praying much about it, the thought would rush into my mind, I do not feel as they do, I do not know as I really love the appearing of Jesus. The great, and absorbing desire of my heart is, to learn day by day the will of my Master, and seek opportunities of usefulness, and this so occupies my attention, that I do not dwell a great deal on the thought of Jesus coming, nor rejoice, as some do in view of it, and I think it may be wrong. When however I ask myself the question, Would you rejoice if you could be convinced that he would come this week, or to-day even or would you rather have it deferred, I can at once reply, "Come Lord Jesus, and come quickly!" And when I examine the motives which lead me to seek to do good, while time hovers, I know it is a love for the service of Christ, and a desire to be found a faithful servant by him, when he comes to give the promised reward, and after examining the whole ground, I come to the conclusion that I am pleasing the Lord just as much, when diligently seeking how to do his will: as I should be in having all my time and mind occupied in contemplating, and rejoicing in view of his coming. I want to be saved, and I want others to be saved, and I shall not be in danger of losing my soul, if by assisting some other one to secure theirs. I want to be happy here, and hereafter, and I know by experience that in no way can I so successfully secure present enjoyment, as by seeking to make others happy, and I think that by being useful, and laboring for the welfare of others, in order to direct their feet into the path of obedience, I shall be just as likely to secure eternal bliss.

I do not believe in shut-doorism, neither its principles, nor practice. I do believe that every member of Christ's church, has something to do in the vineyard, and that the minister is responsible for his teaching, the membership for their hearing and the steward is accountable for the use he makes of his Lord's money. I did not intend to write so long a letter, but these things presented themselves

before me, and I have thrown them out in a rough manner, and hope they will not injure if they do not benefit the cause of truth.

Respectfully yours, MARY D. WELLCOME.  
Hallowell, Me., June 6th, 1854.

Note.—We commend the above judicious councils, to those who have been misled, in faith, and practice, in connection with the time movement.

J. V. H.

### THE RESURRECTION.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? For if the dead rise not, then is not Christ raised."—1 Cor. 15:12, 16.

The doctrine of the resurrection of the dead, is the foundation stone on which rests the Christian religion; a doctrine too, which is studied but imperfectly, and equally as imperfectly understood by the great mass of professional Christians throughout the world.

The speculations of the sceptical philosophers have thrown around it doubts of such attractive forms, that it is greatly to be feared the belief of many Christians in a literal resurrection of the body, after it has lain in the grave for centuries perhaps, and become a component part of other men, of vegetables, or of the lower order of animals, is not only improbable but next to impossible.

It is claimed on the one side, that the great rule established in the order of nature, is one eternal circle, that the leaves of the forests, the fruits of the fields, animals, vegetables, and men, after they have accomplished the period of their existence on earth, return to it, to keep up its productive qualities, that succeeding generations may not be deprived of that support which the order of nature demands.

The philosophy of nature teaches that not a particle of matter can be destroyed; to this we do not dissent, neither do we dissent to any of those beautiful laws which nature uses to re-produce her species, whether they be of animals, vegetables, or men, because these are fit subjects for the study of philosophy; but to carry this subject beyond the grave by human philosophy, is invading the territories of One before whom human speculations sink into nothingness and folly. Man leaves his work at the grave, the end of time and threshold of eternity. Eternal Wisdom there takes the matter in hand, and this is the great reason why the resurrection of the body does not come under the jurisdiction of speculative philosophy; it is a vast distance beyond it. Many very good men doubt the resurrection of the body, because they cannot understand it; and when good men doubt, bad men become hardened in scepticism.

On the other hand, the general belief that all persons at death enter into their state of final rewards or punishment, has a tendency to undermine the doctrine of a literal resurrection, and an equal tendency to make it a spiritual one.

Speculative opinions on the doctrine can be of little use to our purpose, or to bring forward the opinions of others; it will therefore be our purpose to bring forward such testimony as time and space will permit, from the word of God itself, to prove that there will be a resurrection of the body, both of the just and the unjust. For why should it be thought a thing incredible, that God should raise the dead?

"Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—1 Cor. 15:12. But some will say how are the dead raised up, and with what body do they come. (v. 35th.) Most Christians believe that Christ died for our sins according to the Scriptures, and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once. (vs. 4, 5, 6.)

There is no man living at this time probably, who is a greater doubter than Thomas, his own follower, and one of the twelve. When some of his companions told him that they had seen their risen Lord, he could not believe it, for it was incredible to him whom he had seen dying on the cross, with the nails in his hands, and the wound in his side; and he made bold to declare his unbelief. "Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side I will not believe."—John 10:25.

Here we have the strongest expression of unbelief in the resurrection of the dead that can be made, in any language, and from the very nature of the case itself, and the evidence that Thomas demanded to satisfy him that his Lord had risen indeed, the probability is strong that he did not expect it, and yet strange as the evidence was which he wanted, in eight days, when the disciples were together, probably conversing on the all-

absorbing theme, Jesus himself stood in the midst of them and saith unto Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing."—John 20:27.

The evidence of the literal resurrection of Jesus Christ demanded by Thomas, unnatural and unreasonable as it may seem, was granted unto him, and he burst out in that joyful shout, "My Lord, and my God." In the 29th verse, Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed."

Jacksonville, Illinois.

TIMOTHY DUDLEY.

(To be continued.)

### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, July 22d, at the house of her son-in-law J. P. Belt, in South Boston, Mass., RUTH BRADFORD, aged 94 years and 7 months. She was among the first who embraced the doctrine of the advent near, when Mr. Miller first lectured in Hartford, Conn., which faith she retained until her death. Her sufferings were great, but she bore them with great patience and calmly fell asleep in hope of a part in the first resurrection.

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Febrile symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing anything hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

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PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

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[Jly 1-6m.]



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BOSTON, JULY 29, 1854.

L. OSLER,  
J. PEARSON, JR., } *Committee.*  
J. V. HIMES,

J. V. HIMES.  
L. OSLER.

DANIEL WIGGIN.

J. Y. H.

## FOREIGN NEWS.



1. Russia approves and accepts the common protectorate assumed by the four powers over the Christian subjects of the Porte in the Vienna protocol of April 9.

### Book Notice.

**FRIGHTFUL DROUTH.**—This place and this section of country is suffering dreadfully at present

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TRACTS.

*The World to Come*—the Present Earth to be Destroyed.

### Appointments, &c.

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## RECEIPTS.

(For the week ending July 1844)

J. Atwood, 696; O. Davis, 730 and G. to A. G.; P. Chamberlain, 711 and tracts; E. Curtis, 737; C. H. Shute, 701 and books; C. Wier, 633; G. Herron, 690; J. McCausland, 737; J. Hughes, 694 and book &c.; T. J. Hill, 737; L. B. Delano, 690; S. Hubbard, 731-35.

Cyril Parker, 711; C. Sheldon, 711—each \$4.  
P. McKinley, 685—\$1.13 and 31 cts. for G; J. D. Shumway, 721—  
56 cts.; J. C. Downing, on account 75 cts.  
(For the week ending July 25th.)

U. Woodbury, 685; D. S. Rickard, 690; D. B. Winslow, 691; J. W. Reed, 685; E. Henderson, 711; J. Spencer, 711; Emily Allen, 711; D. Barber, 711 and 25 for G; J. P. Barrar, 685; S. Campbell,

955—that in Feb. was received; L. F. Billings, 711; Dr. B. C. Blackman, 711; J. F. Huber, 711; S. Starr, 685; W. Weston, 667—each \$1.

A. Smith, (Holder), 737; W. Brookins, 711; J. Southwick, 737;  
J. Howe, 768; G. E. S. Ely, 737—each \$2.  
J. L. W. Bunker, 690; V. R. Leonard, on account; O. R. Fassett,  
on account—each \$3.  
M. Winslow, on account—\$5.  
S. Ashley 711. 23 50. 11 31. Davis, amount—50





J. V. HIMES, Proprietor.

WHOLE NO. 690.

BOSTON, SATURDAY AUGUST 5, 1854

VOLUME XIV. NO. 5

## Churches, Church Order, Creeds, &c.

(For the Herald.)

BY SIMON.

ALL true believers in the Lord Jesus Christ, constitute the Church of God. Members of that great body, have lived and "died in the faith," from the "time of righteous Abel," down to the present; and many are "alive and remain,"—looking for that long promised morn, when the "general assembly" shall meet—when all the "members of the body of Christ," shall put on immortality, participate in the blessings of eternal salvation, and constitute the Church triumphant.

Collective bodies of believers, are called churches, and are recognized as such in the New Testament. A congregation of believers, meeting and maintaining religious worship, and the ordinances of the gospel, is a local church. Such churches will have local interests in connection with the cause of truth, as circumstances beyond their control, and as Providence shall indicate. Those interests attended to with an eye to God's glory and a disinterested love for the spread and maintenance of truth, will often, if not always, insure success in saving souls, and building up the cause in a given locality.

That there should be local churches, local interests, and local efforts, cannot well be denied. The more healthy these are, the more good will be diffused throughout the whole body. The Church is a divine institution, both in its general, and in its local capacities. As such, under its Great Head, it has a work to do, the doing of which must be in accordance with certain Divine laws. There must be order, unity and harmony in its action,—not as a matter of policy, but of necessity,—if it would successfully accomplish the end of its appointment. Bodies without order, system or government, "having a name to live," may exert a powerful influence for a season; but it will be like the avalanche or whirlwind—leaving desolation, destruction and death behind them. Like "meteors," such bodies blaze and disappear. They are wandering stars; and every age has had such.

"Order is heaven's first law," as we see demonstrated in the harmonious arrangement of the heavenly bodies. They are subject to fixed laws—each in its own proper sphere, yet in beautiful harmony with the great whole. Indeed, order reigns over all nature, with interruptions now and then, to remind us that she is "waxing old." If order is so necessary to the well-being of nature, is it to have no place in the work of grace?

In the state, officers are necessary to enforce law, and maintain order. The "Head of the Church" is her law-giver; but are not officers necessary in the church to enforce discipline and maintain order and peace? That officers in Church and State may abuse their power is admitted; but that is not a conclusive argument against the wholesome use of such.

That base men and measures have corrupted both Church and State, is freely conceded; but, that does not annihilate the necessity existing for good men and measures in the church, but rather brings it more clearly to view. The right is seldom found in either extreme. If on the one hand, a reliance on outward forms, human policy and expediency, prompted by selfish motives, to gain selfish ends, is wrong, so on the other, it is wrong to disregard the positive requirements of the gospel, in relation to church order, government and discipline. It would be far better to suffer wrong by the application of human discipline, than do a much greater wrong by trampling upon and despising the Divine government.

Do the Scriptures teach the necessity of church order—church government? An examination of this question, will, I doubt not, answer it in the affirmative.

1. I call attention to the similes by which the church is likened. And

(1.) It is denominated a "flock." "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32. "I am the good Shepherd, and know my sheep, and am known of mine."—John 10:14. "My sheep hear my voice, and I know them, and they follow me."—v. 27.

I need not multiply quotations, the above are sufficient to teach us some important particulars.

1. That Jesus is the "Great Shepherd" of the sheep; or in other words, the "Head over all things to the church."—Eph. 1:22. As a shepherd "knoweth his sheep," so the "Lord knoweth them that are his."

2. Under-shepherds are appointed to "take the oversight of the flock" in its several localities. Christ is the "Chief Shepherd" over all the flock, they over the different sections of the church over which were placed elders, deacons, bishops, &c., to take the "oversight" and "rule" of the flock in those places. Does the shepherd know the number of his flock? If not how could he tell when any were missing? If then a faithful minister of the gospel is made a shepherd of a local church of Christ, and is commanded to "watch for their souls," why should he not know how many sheep, or members he has under his charge?

3. The shepherd knew the names of his sheep—"called them by name." Why then may not a pastor know the names of the members of the church over which he watches, and also have them "recorded in a book?"

4. They know his voice and follow him." If the sheep of a rural shepherd know his voice and recognize him as their leader, why should not a church know who is their pastor, under Christ, and recognize him such? But how can they when they have no shepherd, and will have none, and discard the pastoral office—which is an appointment in the divine economy, and whoever despises it despises Him who made it. But, "they follow him." If a shepherd leads his sheep and "they follow him," why may not an elder, or pastor lead his flock? And why should they not follow him? Said Paul: "I beseech you, be ye followers of me."—1 Cor. 4:16. "Be ye followers of me, even as I also am of Christ."—chap. 11:1. "Brethren, be ye followers together of me, and mark them which walk so as ye have us for an ensample."—Phil. 3:17. "Obey them that have the rule (or that guide you, margin,) over you, and submit yourselves."—Heb. 13:7, 17.

If the above Scriptures mean anything, churches should follow their pastors, so far as they "follow Christ," and they are to "mark" them as "ensamples," and follow them. Still farther the apostle commands, that the churches obey them that have the rule "over them." If a shepherd has the right to rule over his sheep, why may not a pastor rule over his flock? Authority is given to the "elders," that are made "overseers." And Paul admonished his brethren to "count the elders that rule well, worthy of double honor."—2 Tim. 5:17. Those that "rule well," of course do not "lord it over God's heritage," or take the oversight of the flock for "filthy lucre's sake," but of a ready mind. They share in their adversity, as well as their prosperity. They love the flock of God, and like the "chief Shepherd," would be willing, if need be, to "lay down their life for the sheep." They are not "hirelings," who run from flock to flock only to fleece them, to scatter, divide, and distract them.

From this likeness, then, we learn, that Jesus is the "Chief Shepherd"—that he has appointed under-shepherds—that he knows his sheep, or the members of his body—that they, the under-shepherds should know the members of the flock, over which they are appointed, and also their names—that they are to have rule, or authority over the flock of their charge—and the flock are commanded to follow their shepherds as far as they follow Christ. Such is "church order," or government in the church, as inculcated in the Scriptures.

(2.) The church is likened to the human body

and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 15:4, 5.) "For the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—1 Cor. 12:12. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:16. That the physical and mental systems may be in a healthy condition, the Creator has given the laws of the mind and physiology to govern them. No person can transgress those laws with impunity; but will experience bad results, in consequence of their infraction. The members of the body are subject to the law of the mind, if the physical, or nervous system is not deranged. The hand cannot perform the duty to which I am now subjecting it, without the mandate of the will. And so, of all the members of the body; they are under control, are obedient, and are subservient to the law of the mind. When the nervous system becomes diseased, and consequently deranged—the members of the body may become uncontrollable, as in "St. Vitus' dance," the "Kentucky jerks," &c.

In like manner the body of Christ, which is the church, is composed of many members, and all these members are subject to the law of the "Head." Though all do not have the same office, yet all are needful—and in the same degree that all are healthy, will they be obedient and orderly. As no person can enjoy perfect health without recognizing the laws and obeying them; so the churches of Christ cannot "come to the perfect stature of a man in Christ," without obeying the laws enjoined upon her by Christ, the laws designed to govern the church not excepted. Hence, those who desire to throw aside all restraint, to have perfect liberty to do just as they please in all things, and to follow their own whims, impulses, and disordered imaginations, disregardless of the express commands of Christ, and the wishes of the orderly members of his body, are diseased in mind, in faith and practice.

By this likeness of the church to the human body we are taught that God designed the church should be governed by the law of Christ, and thus be established in order, union, and peace.

(3.) The church is likened to a "temple" and "house." "Know ye not that ye are the temple of God?"—1 Cor. 3:16. "For the temple of God is holy, which temple ye are."—v. 17. "But Christ as a son over his own house; whose house are we; if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6. "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2:5. "He left his house, and gave authority unto his servants, and to every man his work and commanded the porter to watch."—Mark 13:34.

1. There can be no temple only in prospect, until it is built—organized.

2. Nor can it be built without the materials of which to build it.

3. It is necessary to have a "master builder," and other builders to assist in the work.

4. Those builders must be "wise" builders; that is, they must understand the laws, the rules, the system, the order of arrangements, necessary to the building of such a structure.

5. They must follow those rules, work by them, in order to meet with success. A mass of materials thrown together in confusion, without any organization, or order, cannot be called a temple. And so in a Christian church, there must be "lively stones"—living Christians;—They must be built up or organized;—There must be "builders"—faithful and judicious ministers of the gospel of Christ. And as there were specific objects in view, in the building of the temple at Jerusalem, namely, that "the name of the Lord might dwell there," and that

there the sacrifices commanded in the law might be "offered continually." So is the Christian church the "temple of the Holy Spirit"—the "holy priesthood,"—which offers "spiritual sacrifices to God by Jesus Christ." And will the Author of wholesome order in all the departments of nature, and of grace, who is not the "author of confusion," dwell where disorder distraction, and confusion reign triumphant? Christ is the foundation laid; and it is the duty of ministers of the gospel to build on that foundation and they should take heed how they build thereon, and not build of "hay, wood, and stubble," but of "gold, silver, and precious stones."

Reference is made to the house of Israel over which Moses ruled. The "commonwealth of Israel" was organized,—with separate and distinct tribes; and yet each was a part of the whole house. They also had rulers, judges, priests, and they were to be governed by the law, or discipline delivered to them. Is it said, The old "house of Israel," the first covenant, the old law, or discipline, &c., have served their purpose and passed away? True, but there is a new house, or church, a new covenant, and a more perfect discipline established in their stead. If it was necessary for the children of Israel to obey the commandments, and the arrangements of the Mosaic dispensation, in order to secure the blessings of God, can the Christian church secure the approbation of her Lord and Master, and the blessings of grace and glory, while living and acting contrary, or indifferent to say the least, to the requirements of the gospel? The Christian church is likened to a family which must have a head, members, parental authority, family discipline, domestic order, &c., so that domestic happiness may be secured. When these are lacking, the children are likely to become disrespectful, disorderly, "disobedient" to parents, and, as a matter of course, to every body else. So the members of the church must obey and respect as a family, the gospel order and discipline enjoined upon her, or be guilty of disobeying the "Head of the church." But it may be said, we will submit to the "Head" of the family, but do not believe that he has given any authority to any of the members to rule over the rest, in any sense. What then, shall we make of certain statements we find in the New Testament, such as these.—"God hath set some in the church, first, apostles, second, prophets, thirdly, teachers; after that miracles, then gifts of healing, helps," &c. "Obey them that have the rule over you." "Take the oversight of the flock." "He that ruleth with diligence." If a bishop cannot "rule his own house, how can he take care of the church of God," and many like expressions? The truth is, that during the absence of the "Head," he has given authority to his servants to take the oversight of his house, to watch over them, according to his directions which he has left. Whoever claims to be a minister of the gospel, and does not endeavor to enforce and enjoin gospel order and discipline in the churches, is recreant to his trust, and disregards the well-being of the members of "the body of Christ." If we want to see peace and union in the churches, let gospel order prevail. If we want to see the cause of God, of truth, prosper in our hands, let there be unity of effort, oneness of object, sympathy for, and co-operation with each other; a mutual understanding—a consistent and righteous plan of operation.

(To be continued.)

## Music in the Family.

An excellent clergyman possessing much knowledge of human nature, instructed his large family of daughters in the ordinary practice of music. They were all observed to be amiable and happy. A friend enquired if there was any secret in his mode of education. He replied, "When any thing disturbs their tempers, I say to them, sing; and if I hear them speaking against any person, I call them to sing to me and they sing away all causes of discontent, and every disposition to



scandal. Such a use of this accomplishment might seem to fit a family for the company of angels; young voices around the domestic altar breathing sacred music, at the hour of morning and evening devotion, are a sweet and touching accompaniment.

Mrs. Sigourney.

### A Church in the Air.

Once wandering through the land of dreams,  
In search of something new,  
A church—'twas on a Sabbath morn—  
My curious notice drew;  
My curious notice drew;  
And thinking I should see the mode  
Of Christian worship there,  
I enter'd just in time to hear  
The closing hymn and prayer.

The church was rich, without display;  
From gorgeous colors free;  
Through unstained glass the light of heaven  
Was shining cheerfully.  
And rich and poor sat side by side;  
I saw no cushioned pews,  
Whose doors the meanest of the flock  
An entrance might refuse.

And when the hymn was given out,  
With what astonish'd face  
I watch'd a lady clad in silk  
Bend forward from her place,  
To share her book with one whose robes  
So scanty were and mean,  
No maiden form'd of earthly mould  
To greet her would be seen.

And yet, I saw not that the deed  
Lessen'd a single grace,  
But rather that a sweeter look  
Beamed on the maiden's face.  
And while I pondered in my mind  
How such a thing could be,  
The whole assembly join'd to sing  
Some time-worn melody.

Vainly I strove with modern air  
To catch the organ's tone;  
These simple Christians swell the praise  
Of God by voice alone.  
And here no fashionable airs,  
The tedium to beguile,  
Are set to solemn hymns of praise,  
And sung in opera style.

And yet the music of that choir  
Right pleasant was to hear,  
Though nothing in the strain I found  
To please the critic's ear;  
But childhood joined its ringing tones  
With those of falt'ring age,  
And rich and poor and old and young,  
In the blest work engage.

I listen'd and my thoughts recurr'd  
To many a boasted choir  
In city church, who weekly meet  
To praise the Lord for hire;  
And well, thought I, the church of God  
This mockery might spare.  
I ceased—for every head was bow'd  
In reverential prayer.

And all in spirits seem'd to join,  
Nor could I well forbear,  
For Christ, and not the minister,  
Was most apparent there.  
Its words of charity and love  
Did the whole world embrace,  
Unfettered by the love of sect,  
That modern Christian grace.

And little did I care to know  
If Old the School or New,  
From whence the soul of such a man  
Its rich instruction drew.  
His Teacher none could well mistake;  
One only can impart  
Lessons of wisdom that can guide  
A sinful human heart.

Too soon that fervent prayer was o'er,  
The benediction ask'd,  
And slowly down the spacious aisles  
The congregation pass'd—  
Slowly, as one might turn his back  
Upon the gates of heaven,  
After a taste of angel's food,  
Unto his soul was given.

And now kind greetings were exchanged  
With many a friendly word,  
And Christians met as Christians should,  
Who serve one common Lord.  
One heart, one mind, one earnest will  
Seemed to inspire the whole,  
As friend to friend with freedom told  
The welfare of his soul.

Strange though it seem'd no single word  
These curious folks did say  
Of "politics," of rise in stocks,  
Or gossip of the day;  
Nor only did they "shut up shop,"  
And lock the office door,  
They turned the key on worldly thoughts  
Till holy time was o'er.

The sermon, while a group discuss'd,  
I listen'd in amaze,  
And marvelled at the words they used  
When speaking in its praise:  
They did not call it "great" or "deep,"  
"Ingenious," "witty," "smart,"  
Or "thank their stars they had a man  
After the people's heart;"

But whisper'd low with moisten'd eye,  
"How precious was the word!  
How full of hope the promises  
Their strengthen'd souls had heard!"  
And murmur'd blessings on his head,  
Who laboring by their side,  
In all simplicity of truth,  
Preach'd Christ the crucified.

I heard, and could not silence keep;  
"Thrice happy souls!" I cried,  
"Am I in heaven?" With sudden start  
My eyes I open'd wide—  
Look'd round a moment in amaze—  
Saw my mistake with pain,  
And never since have dared to take  
A nap in church again.

Hartford Courant.

### David and Bathsheba.

It was essential to the plan of redemption, that the Redeemer should be tempted in all points like as we are. Hence, he came later on the stage, that four thousands years might offer the history of great and good men in every variety of situation, with whom, in the matter of resistance to temptation, he might stand in highest contrast.

Hence, Scripture records unhesitatingly the sins of the best men. Noah, intoxicated; Abraham, telling a falsehood; Jacob, supplanter, Moses, excluded from Canaan for defect; Israel, the covenant nation, for five centuries doing little else than apostatize to idolatry. To the wisest and best of the race, temptation brought sin, until Jesus appeared; then the tempter first met a check, and recoiled, baffled. Those holy men of old were not redeemers, but redeemed. And however, in some things, they resembled, nay, even typified, that Redeemer, the more vivid is their contrast in the points of failure, the more striking the distinction; a sinful character regaining, and a sinless character retaining innocence.

In the great battle against idolatry, David was "a man after God's own heart." In that, the grand issue of the age, he stood as true as steel. And from a child, how many excellencies clustered about him! Through how many fierce trials did he pass unscathed! What fine poetic fibre of soul! What feminine delicacy! What bravery, coupled with precocious genius! What simplicity, sagacity, and shrewd self-control! What faith in God, while flying for life from home, friends, and fortune—an outlaw of the crags and caverns! How forgiving, when ambition bade strike, and the foe of his life lay asleep at his feet! What singular abstinence from ambitious aggrandizement brought him to a bloodless throne! What wise counsels quered a national metropolis, and centralized its theocratic system! Engaged by the contemplation of so much virtue, we forget the frailty of human nature, and that redeeming power to which David owed all his safety and honor. And did not David himself forget! At the summit of earthly felicity, did he begin insensibly to congratulate his own good conduct? Then here the tempter met him. Nothing is more natural, sweet, and fatal, than to review past victories, under insidious promptings of self-adulation. Nothing more offensively ungrateful to that redeeming God by whose aid those victories were won.

David was perhaps little aware that, having passed safely through so fierce an ordeal, he was just upon the verge of another, more dangerous, because more subtle. While in exile, passion slumbered. He had little time and less repose, of mind or body, to experience the fascinations of female influence. Nor was he aware when, in the turning tide of fortune, he began to increase his domestic establishment, and to multiply the number of his wives, that from this source could spring the temptations and the retribution that should embitter his declining years. Nor was it ever manifest to himself, as prosperity gradually surrounded him with the luxurious and enervating appliances of Oriental effeminacy and gentle dalliance, to what length he was carrying the gratification of his physical nature, at the expense of the intellectual and moral. Nor would the world, nor its God, deceive him, nor disturb the dreamy flow of pleasure till too late he should find his bark was on the rapids, above the abyss. Until the wife of a brave and faithful follower should be found secluded in David's seraglio, and the blood of that follower crying from the walls of Rabbah against a treacherous king.

Alas! And can that be the David of Bethlehem, whom we saw, a simple shepherd-boy, crownless, with crook and lyre, following the

sheep across Judea's hills? Is that the same gentle child, who now sits in gorgeous palaces, a blood-stained adulterer! Can this be he who, in earlier years, we heard harping to the echoes—

"The Lord is my shepherd; I shall not want.  
He maketh me to lie down in green pastures,  
He leadeth me beside the still waters!"

—whom now we see writing these awful words to the truculent Joab:

"Set thou Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten and die!"

Can that be David? Alas! then, there is an end of human perfection! There sinks in despair the boasted virtue, strength, and excellence of man. There, before the fell mastery of the ruthless lord of ruin, virtue withers and consumes to ashes; innocence grows foul with shame and gory crime; and the honored head of friendship and integrity is abased and prostrate in the dust. David is but man—lost, depraved, sinful—and all the splendors of the royal throne can not disguise the chain of darkness and everlasting bondage, which it needs an infinite Redeemer to break, and set the bondsman free. And will, then, that Redeemer interpose? What do we find written?

"And Jehovah sent Nathan unto David." It was enough. David was no savior of lost men. Glorifying a little in himself, the Lord that loved him stood aloof a while, and hid his face, that he might not look upon the spectacle of what one so dear could do when forsaking and forsaken.

And the experiment was tried, and the mortal knew then which was the stronger, he or sin. It was now that Redeemer's turn to interpose.

Calmly the prophet came. Unsuspecting, the monarch welcomed him, unwitting of his errand. Briefly he spake the God-given lesson:

"There were two men in one city; the one rich, the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe lamb, which he had bought and nourished up, and it grew up together with his children, 'it did eat of his meat, drank of his cup, and lay in his bosom, and was to him as a daughter. And there came a traveler unto the rich man. And he spared to take of his own flock, and of his own herd, but took the poor man's lamb, and dressed it for the way-faring man that was come unto him.'"

"As the Lord liveth!" exclaims David, utterly unsuspecting of the drift of the story, "the man that hath done this thing shall surely die! But he shall restore the lamb four-fold, because he did this thing, and because he had no pity!"

But that solemn prophet, bending on the excited king a piercing glance, replies in a low and thrilling tone:

"Thou art the man!" And then, while the monarch reels, as if smitten by a lance of steel, the seer goes on to denounce the judgments of God.

The sword shall depart from his house! Incest, murder, parricide, rebellion, and civil war, shall spring like avenging furies out of the bosom of his household.

The vail drops from the past. The dream, the guilty dream of pleasure, is broken. He wakes, David, the shepherd-boy of Bethlehem, wakes to the full vision of his crime, under the light of God's eye.

The first moments of anguish, under sudden conviction of sin, are exceedingly poignant, yea, dreadful to endure or to behold. The soul wakes to transcendent knowledge. It transgresses for a moment the boundaries of sense. It stands for an instant free amid the heights and distances of eternity. Sublime above, glow the inaccessible peaks of heaven's everlasting mountains of noontide glory. Dark and bottomless, below, yawn the tremendous abysses of despair and endless night. Into those abysses the conscious soul seems in act to fall. And conscience, speaking in tones eternity could never repeal, proclaims a changeless doom.

Here, then, the contrast between David and the Son of David, reaches its height. Jesus never knew remorse. Jesus never, in the slightest act, "gave the enemies of God great occasion to blaspheme." No mistep of his makes his friends, to the ends of time and the world, blush for him. But wheresoever you find men blaspheming over this recital, and making it the theme of evil discourse, there you may identify the enemies of the Lord, taking the occasion David gave them; while the world stand hushed and abashed before Jesus, the matchless incarnation of heavenly purity.

It is remarkable to see what ideas of sin a mind like David's cherished, while under conviction and repentant, and what ideas of the divine character he enjoyed.

The God of the Old Testament, they tell us, is fierce and sanguinary. The religion of the old worshipers slavish and debasing to manhood. Yet listen. What God does David invoke? It is a God surprisingly like our Saviour, a God of "loving kindness" and of a "multitude of tender mercies." What Homer or Hesiod ever dreamed of such a God as this? Moreover, he

is not only pure, but a purifier, and David asks to be purged from sin. And as to the guilt of that sin, David does not throw it on fate, or nature, or God, but on himself;

"Against thee, thee only, have I sinned,  
And done this evil in thy sight,  
That thou mightest be justified when thou speakest,  
And be clear when thou judgest.  
Behold, I was shapen in iniquity,  
And in sin did my mother conceive me."

This is what David states, that God may be exonerated from blame. His sin is his own. Not the result of physical or hereditary causes. Not inherent in the make of the body; for he was already in iniquity when that body was shapen; and was already in sin, a sinner, when his mother received him into her womb. Therefore it was nothing conveyed to him from his mother, the blame of which he might justly roll off on nature or on God. It was he himself, and he alone, who was responsible from the first instant of his partaking of flesh and blood. That spirit, then fallen, he asks to have restored to primeval uprightness.

"Create in me a clean heart, O God!  
And renew a right spirit within me."

In all these wondrous utterances we discover, beyond peradventure, the hiding of meanings divine, by the all-inspiring Spirit. Meanings far surpassing the speaker's full comprehension. Meanings relative to that fellowship to Christ which was hid in God from the foundation of the world, but it is revealed unto us by the Spirit. It was the Spirit of God, breathing through that deeply contrite soul the mysterious yearnings after its own primeval son-ship, and that "grace that was given us in Christ before the world began."

N. Y. Independent.

### Golden Thoughts.

I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine—a low plant that creeps upon the helpful wall: of all beast the soft and patient lamb: of all fowls the mild and guileless dove. When God appeared to Moses it was not in the lofty cedar, nor the spreading palm, but in a bush, an humble, slender, abject bush. As if he would by these selections check the arrogance of man. Nothing produceth love like humility; nothing hate, like pride.

Feltham

### The Schuyler Frauds.

THE commercial public and many private circles were thrown into great excitement, about the time we were going to press last week, by the announcement that a stupendous fraud had been perpetrated by the over issue of the stock in the New Haven Rail Road Company. The extent of the villany is not fully ascertained, but it will reach two millions of dollars. How many other Companies are similarly involved, we know not, and how wide-spread the mischief may yet be, no one can tell. It is the beginning of the end; another chapter in the history of speculation, swindling, overdoing, ruin.

We remember well the events that marked the commercial revulsions of 1837-40: how desperately in haste were men to be rich: how common, and shocking though common, were defalcations: how confidence was destroyed in cashiers and agents, in whose hands were large funds; how many and sudden were the mysterious disappearances, and how great were the sorrows in thousands of homes into which the news of disaster and ruin were slowly carried, with no balm to heal the wounds.

This is all to be acted over again, if the signs of the times are not mistaken. In the rapid accumulation of wealth, and the consequent extravagance of society, displayed in palaces, equipage and furniture, in the princely style of living begetting a rivalry that makes expence of no account in the strife for precedence in this ignoble contest, we have seen for the last few years, the most unmistakable indications of a coming catastrophe. Pride goeth before destruction. The action of society has been irregular, fitful, and unhealthy. The stimulus has been unnatural, and must be followed by depression. Individuals and corporations have become intoxicated in the pursuit of wealth, and now that the fit is passing off, they begin to feel its degrading influence. But they will forget again, and plunge only the deeper because they have become accustomed to the excitement, and will have it at the risk of losing every thing they called their own.

If there was any hope of doing good by writing homilies on themes like this, we would give a column to it every week. But we have no thought of any such result. As well might a man go into a gambling-house and at the table preach to the gamblers of the madness of their course, as to seek to arrest the tendencies of the age to luxury prodigality, extortion, over-reaching, stock-gambling and perdition. When a span of horses run away with the carriage, it is next to useless to try to stop them. They will fetch up



against a tree or a wall, and the fragments will hardly be worth picking up. Let them go. Our people are "going ahead;" they are bound to beat everything and every body; and must push along till they are dashed against the wall.

N. Y. Observer.

### Prayer.

Prayer is not eloquence; but earnestness; not the expression of our wants, but the feeling of them; not emanation of the intellect, but the aspirations of the heart; not the bending of the knee, but the prostration of the soul. It is a guilty sinner impressed with a sense of his wants and a true mode of their relief. It is man in audience with the Deity.

### Austria and Turkey.

We believe that the Convention between Austria and Turkey has not been published in the English papers, nor are its principal features definitely known. The Constantinople correspondent of the *N. Y. Evening Post* gives the following running account of the main provisions of this important treaty:

"The Convention entered into by the Porte with Austria on the 14th of this month, and signed by Baron de Bruck and Reschid Pasha, purports to be in the view of recognising the necessity of maintaining the integrity of the Ottoman empire, so as to sustain the present equilibrium of the States of Europe. Here is the great point de depart of European policy, viz., to prevent any one State from becoming more powerful than another; though, indeed, each one nevertheless strives to become superior to the others. England seems in this matter to have got ahead of all the other States, especially by sea, and her insulated position renders her able to offend without being at all afraid of being offended. Safe in her seagirt isle, she can use her immense fleets to command the submission of others. Almost invulnerable, she seeks supremacy by threatened compulsion more than by actual attack. In the present conflict she has completely checkmated her foe, and rendered his armies powerless as a means of offence.

"Austria engages, by the convention, to take a part in the misunderstanding existing between the Sultan and the Czar only so as to procure the evacuation of the Danubian provinces, which, consequently, releases the navigation of the Danube, and enables the numerous steamers of the Austrian 'Lloyds' to resume their trips from this place to Vienna. This is where the 'shoe pinches' the Austrians and the Emperor personally, for he is a large share-holder in this company. All of its steamers are lying idle and encumber the Bosphorus, losing money for their noble and imperial owners. Austria by the convention admits that her proximity to the provinces enables her to do more for the evacuation of them than any one else; by the means in her power she agrees to effect this, without, however, engaging or stipulating as to the manner.

"On the part of the Sultan, the preamble of the convention simply states that he has accepted the offer of the assistance of Austria. It is wholly an amicable offer, disconnected with any apparent interest or apprehension on the part of the court of Vienna; and the manner of regulating this offered assistance is confirmed in the seven articles which follow, viz:

"The Emperor of Austria agrees to exhaust every means of 'negotiation' and 'others' to effect the evacuation of the provinces by the 'foreign army' which occupies them, and even, in case of need, to make use of a sufficient number of troops to bring about this object. The Austrian commander is under the orders of no one but his own government in directing the operation of his army, and he is only required to give timely notice of his operations to the Turkish commander.

"The two contracting powers together unite to restore the 'legal state of things' in the provinces, which result from the privileges assured to them by the Sultan; thus recognizing the treaties between the Porte and Russia on the subject of the Danubian principalities. Care is taken to state that the local authority of the provinces shall have no authority whatever over the Austrian forces. The court of Austria 'engages not to enter into any plan of arrangements with Russia without respect for the sovereign rights of the Sultan and the integrity of his Empire.' This says nothing of the treaty made by the Sultan with his two other allies, both of whom are passed over in total silence. Next follows the presumption that a treaty of peace will be made by means of Austrian intervention between the Porte and Russia, after which the troops of the Austrian government will prepare, forthwith, to retire from the provinces. This is the only place in which mention is made of the possibility of their leaving them; and it depends wholly upon a peace being first made. In other words, they are to remain there during all future warfare; Austria to remain there in place of Russia, by the Porte's permission, thus leaving the

Czar free to use his forces elsewhere so long as the war continues.

"The whole support of the Austrian forces will depend upon the provinces themselves. Moldavia and Wallachia, already exhausted by the Russians, will then be compelled to maintain a new horde of fresh consumers, without having been any other than a passive victim during the struggle between their sovereign proper, the Sultan, and their protector, the Czar. Men and horses are to be supplied with everything by the two provinces, except only when major reasons render this impracticable. The convention to be exchanged or ratified within four weeks, or earlier if possible."

"The writer who communicates the above, comments upon this new phase of the Eastern quarrel as follows:

"It seems to have taken most persons by surprise, and indeed its language, considering the circumstances of the present period, is remarkable. By many it is supposed that all hands, being fatigued with the results of a fruitless conflict, amazed by the magnitude of the expenses incurred thus far, and those to come, fearful that the *entente cordiale* cannot be continued between the two chief western powers, and disappointed by the poverty of the country to be secured and defended from a powerful (and plentiful) aggression, an opportunity or a pretext is thus sought to bring the matter to a close. So unnatural a convention, perhaps, was never made before—one so perfectly egotistic on the part of Austria, so independent of the other contracting power (the Porte) and so totally in ignorance of the existence of the two allied powers, or their hostile position *vis-a-vis* the aggressive Czar of Russia! Here is an instance of diplomacy effecting what armies fail to procure, though indeed as a general rule, diplomacy is powerless unless supported by an armed force. Of a truth, the further the eastern question advances, the more it is obscured by man's endeavoring to bring it to a conclusion, and the more it demands light from a divine source. In what so anomalous a state of things will end, can only be learned from coming events."

### Foreign News.

NEW YORK, July 27. The royal mail steamship *Africa*, Capt Harrison, from Liverpool 15th inst., arrived at this port this morning at 9 1-2 o'clock.

There is no news of special importance from the seat of war.

There is little change in the political news from previous advices.

It is now confirmed that the Russians have received counter orders, and will not quit Wallachia, and the Austrians have for the present entirely relinquished their intentions to peaceably occupy the principalities.

We have no new facts as to the progress of the Prussian-Austrian negotiations.

It is believed that all the smaller German States will adhere to the Austro-Prussian Convention.

The feeling in England with respect to these new complications is decidedly uneasy.

There has been considerable severe fighting on the Danube.

It is clear that the Turks have assumed offensive measures and with the reserve of the Anglo-French, the first division of whom are now at Rutchase, will probably risk a pitched battle.

The *Paris Presse* states that on the 7th of July the Turks took Moken Olneika Islands, and on the 8th Omer Pasha, with 40,000 men, surrounded the Russians and took Giurgevo. The Russians cut their way through with a loss of 900 General Shurtliff lost an arm.

Prince Gortschakoff was advancing at last accounts, with 30,000 men, by forced marches towards Giurgevo. 15,000 Anglo-French troops being at Rutchuk, it is thought the Turks will risk a pitched battle.

Turks have also crossed in the face of the Russians at Oltenitza. Details are wanted, but 150 wagons with wounded have already arrived at Bucharest. Among the wounded are eighty officers. A despatch from Belgrade calls the Island, Kamadan Seymonoff, and says that the battle lasted nearly 12 hours.

On evacuating Giurgevo, the Russians burned some of their ships.

A despatch dated July 7th, says that the combined fleet of 50 sail had been sailing in the direction of Sebastopol.

A despatch says that Gen. Ostosacken has been disgraced, while another says that he is to have the command of the third corps on active service.

It is stated in a despatch from Berlin, that Austria will finally summon Russia to evacuate the Principalities within a month, and will occupy Wallachia without waiting for an answer.

The Black Sea fleet was first seen proceeding from Odessa, in the direction of Sebastopol.

Sir Charles Napier's fleet, with cholera on board had gone to anchor in Bomersund Bay.

Redschid Pasha has resumed the Turkish ministry of Foreign Affairs.

The ex-Ministers of Greece are indicted for malversation of the public funds to foster the recent insurrection.

The cholera, or diarrhoea of a very bad kind appears to have broken out in the Baltic fleet; 30 men have died in the *Austerlitz*, 7 in the *Euke*, and a few in other ships.

An effective blockade of the Gulf of Finland was announced from and after the 29th of June.

An Imperial decree, published by the *Paris Moniteur*, confers on Omer Pasha the Grand Cross of the Legion of Honor.

The officers of the British frigate *Tiger*, who were prisoners at Odessa, have been exchanged and released.

It is notified that the Sultan will visit Omer Pasha's head-quarters, and afterwards proceed to Silistria, to distribute rewards to the brave defenders of the fortress.

Cholera still prevails at St. Petersburg and Cronstadt. At St. Petersburg, June 28, the police report stated the number of cases at 405. On the first of July there were 580.

The British Government have purchased the steamship *Himalaya*, as a troop ship for £140,000.

Asiatic cholera had broken out on board the Australian Emigrant ship *Dirigo*, and the ship put back to Liverpool with 50 deaths.

FRANCE.—The Emperor Napoleon is witnessing the embarkation of the French army at Bologne and Calais, for the Baltic.

On the 11th he reviewed the troops, and issued the following proclamation to the army:

"Soldiers,—Russia having forced us to a war, France has armed 500,000 of her children. England has also called out a considerable number of troops. To-day, our troops and armies, united for the same cause, are combined in the Baltic as well as the Black Sea. I have selected you to be the first to those regions of the North. English vessels will convey you there, a unique fact in history, which proves the intimate alliance of the two governments, not to abstain from any sacrifice to defend the rights of the weak, the liberty of Europe, and the National Honor. Go, my children. Attentive Europe, openly or secretly, offers up vows for your triumph. Our Country, proud of a struggle which threatens the aggressor only, accompanies you with its ardent vows and I, whom imperious duties retain still distant from the scene of events, shall have my eyes upon you. I shall be able to say, they are worthy sons of the Conquerors of Austerlitz, of Eylau, of Friedland, and of Moscow. May God protect you."

"NAPOLEON."

Long and continued shouts of "Vive le Empereur" followed the reading of this address.

It is rumored that the French army have received a check in Africa.

SWITZERLAND.—The reconciliation of Switzerland and Austria is now unequivocally verified by the complete establishment of diplomatic relations between the two countries.

SPAIN.—The *Paris Moniteur* publishes a despatch from Madrid of the 11th of July, according to which Madrid was quiet at that date. The Insurgents were near Despenapenos. Their ranks were rapidly thinning by desertion, and the royal troops were hemming them in. Government troops from the North were rapidly advancing towards Madrid.

The Governors of Seville and Granada had taken the field in favor of the government with all their disposable force.

Gen. Rose de la Concha had been ordered by the French government to remove from Bayonen to Bordeaux.

Some republicans had shown themselves at Valencia, but troops had been sent in pursuit of them.

Accounts brought to Madrid by parties favorable to the Insurgents, say that the rising in Valencia is formidable, especially at Segovia.

Gen. Serano, on joining Gen. O'Donnell, brought with him but a small force of infantry, and 200 cavalry.

A despatch from Madrid of the 4th, states that an engagement had taken place in Valencia between the Insurgents and the Queen's troops, in which 54 prisoners were taken, and the chief of the Insurgents killed.

### From the Danube.

The following editorial from the *London Times* of July 14, gives a view of the present position of affairs at the seat of war on the Danube, so far as is known in England. The accounts from that quarter are very conflicting.

"The last intelligence from the seat of war on the Danube leads us to the inference that another great and sudden change has taken place in the movements and positions of the contending armies, similar to those surprising and unforeseen incidents, which have hitherto marked the vicissitudes of this campaign. A week ago

the Russians were known to be in full retreat. The siege of Silistria had been raised on the 22d of June, and the large army engaged in that operation retired across the Danube, with so much precipitation that they left their battering train behind them.

"Wallachia was said to be evacuated; the head quarters of the Russian army were withdrawn from Bucharest to Fockschan and Jassy; the Austrians were preparing to take peaceable possession of Wallachia; and the only question seemed to be, upon the facts then known to the world, whether the Russians were about to concentrate their forces in Moldavia, or to retire altogether, as the *Moniteur* asserted, behind the Pruth.

"We have no reason to suppose that this intelligence was erroneous, or these inferences incorrect; but it is evident either that fresh orders have subsequently arrived from St. Petersburg, or that different measures have been adopted since Prince Paskiewitch has laid down his command. Possibly the conclusion of the treaty of the 14th of June between Austria and the Porte may have led to more active measures. Certain it is, however, that the evacuation of Wallachia has not gone on as was expected, while the Turks have assumed the offensive on the left bank of the river, and it is even reported that a considerable detachment of the Anglo-French army shares the honors of their victorious advance.

"If the telegraphic despatches which have been received, stating that actions were fought by Omar Pasha at Giurgevo and Oltenitza on the 8th of July, are correct, and that the Russian forces only succeeded in cutting their way, with severe loss, through the Turkish divisions, it is clear that the war has assumed an entirely new character, and that, instead of defending the right bank of the Danube against the Russians, part of the allied forces have crossed the river in pursuit of the enemy.

"It was known by our direct accounts from Varna that the news of the retreat of the Russians from before Silistria had reached the camp on the 26th of June, and that Lord Cardigan was instantly despatched with a detachment of cavalry to watch the movements of the enemy. In five days the light division of the army could reach the Danube, and it is not to be supposed that Omar Pasha would take the important resolution of moving forward with the main division of his army, and of crossing the river, without the assent and support of the allied generals.

"Nothing, however, is yet known of these occurrences beyond the statement that the Russian forces at Giurgevo were attacked and defeated by an army said to consist of 30,000 Turks and 12,000 of the auxiliary corps. This event would be, however, of the highest importance, because it would show that the Russians are not retreating from Wallachia, though they may be driven from it, and we trust that it will turn out that our own countrymen and our gallant allies have had some share in this achievement. At the same time we must add, that these details require confirmation, and that great doubts of their accuracy are entertained by persons best able to judge of the probability of such an advance.

"The want of beasts of burden to convey the baggage of the troops, and the want of supplies in a country already exhausted by war and at all times thinly inhabited, are causes which retard the movement of the best appointed army; and it is scarcely probable that these difficulties have been so far surmounted in a few days as to enable the whole force of the allies to move to the front. Their presence at Varna had been urgently solicited by Omer Pasha, who foresaw the moral effect which their approach would have both on his troops and on those of the enemy.

"Accordingly, we find that the hope of being relieved by the allied armies was a powerful incentive to the brave garrison of Silistria to prolong the defence of that place; and, on the other hand, the besieging army, already demoralized by the loss of its commanders and the failure of its attacks, fled at last from sheer dread of that army which heard the cannon of the siege booming at a distance of 50 miles across the marshes of the Dobrudscha.

"The next letters from our correspondents with the army will enable us to judge of the course resolved upon by the Generals in these circumstances, and it is obvious that the plan of the campaign must have undergone several changes from these rapid alternations in the state of affairs. The expedition naturally commenced by laying the basis of a solid defence of Constantinople and the adjacent country. Measures were then taken to cover the line of the Balkan, which it was thought might be attacked.

"But, contrary to all expectations, the Russians were foiled in their first attempt on the fortress of the Danube, and by the time our troops reached Varna the enemy had retired before them. The Turks are said to have followed them, and if Omar Pasha has crossed the Dan-



ube in the centre of his position, and in front of the Russian army, he must have advanced with the main body of his forces, conscious that he is supported by the Anglo-French divisions.

"At the same time, such a position would be one of considerable peril, for the Russians, as they retreat, fall back on their resources, while the Turks, in their advance, are leaving their base of operations, and may have to encounter the Russian army strengthened by large reinforcements."



## The Advent Herald.

BOSTON, JULY 5, 1854.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESEUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCREETMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;"—"The second was past; and behold the third was cometh quickly;"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLV.

Thus saith the Lord to his anointed, to Cyrus, Whose right hand I have holden, to subdue nations before him; And I will loose the loins of kings, To open before him the two-leaved gates; and the gates shall not be shut.—v. 1.

This chapter is also a continuation of the preceding one, beginning with an apostrophe to Cyrus, uttered about 170 years before the fulfillment of this prediction.

Cyrus, by a metaphor, is denominated the Lord's "anointed"—a title common to the king of Judah and Israel who were consecrated to their office by the ceremony of anointing. It is not known that the Persian kings were thus set apart; but God having expressly designated Cyrus for this particular work, the term illustrates his appointment to that office.

His "right hand" being "holden"—(margin: strengthened) is put by substitution, for his being under Divine guidance for the accomplishment of that special purpose.

"Cyrus was the son of Cambyses, the Persian, and of Mandane, the daughter of Astyages, king of the Medes. Astyages is in Scripture called Ahasuerus. Cambyses was according to Xenophon (Cyrop. b. 1), king of Persia, or, according to Herodotus, he was a nobleman.—Herod. b. 1, c. 107. If he was the king of Persia, of course Cyrus was the heir of the throne. Cyrus was born in his father's court, A.M. 3405, or B.C. 595, and was educated with great care. At the age of twelve years, his grandfather, Astyages, sent for him and his mother Mandane to court, and he was treated, of course, with great care and attention. Astyages, or Ahasuerus, had a son by the name of Cyaxares, who was born about a year before Cyrus, who was heir to the throne of Media. Some time after this, the son of the king of Assyria having invaded Media,

Astyages, with his son Cyaxares, and his grandson Cyrus, marched against him. Cyrus defeated the Assyrians, but was soon after recalled by his father Cambyses to Persia, that he might be near him. At the age of sixteen, indeed, and when at the court of his grandfather, Cyrus signalized himself for his valor in a war with the king of Babylon. Evil-Merodach, the son of Nebuchadnezzar, king of Babylon, had invaded the territories of Media, but was repelled with great loss, and Cyrus pursued him with great slaughter to his own borders. This invasion of Evil-Merodach laid the foundation of the hostility between Babylon and Media, which was not terminated until Babylon was taken and destroyed by the united armies of Media and Persia. When Astyages died, after a reign of thirty-five years, he was succeeded by his son Cyaxares, the uncle of Cyrus. He was still involved in a war with the Babylonians. Cyrus was made general of the Persian troops, and at the head of an army of 30,000 men was sent to assist Cyaxares, whom the Babylonians were preparing to attack. The Babylonian monarch at this time was Neriglissar, who had murdered Evil-Merodach, and who had usurped the crown of Babylon. Cyaxares and Cyrus carried on the war against Babylon during the reigns of Neriglissar and his son Laborosoarehod, and of Nabonadius. The Babylonians were defeated, and Cyrus carried his arms into the countries to the west beyond the river Halys—a river running north into the Euxine Sea, and subdued Cappadocia, and conquered Croesus, the rich king of Lydia, and subdued almost all Asia Minor. Having conquered this country, he returned again, re-crossed the Euphrates, turned his arms against the Assyrians, and subdued them, and then laid siege to Babylon, and took it, and subdued that mighty kingdom. During the life of Cyaxares his uncle, he acted in conjunction with him. On the death of this king of Media, Cyrus married his daughter, and thus united the crowns of Media and Persia. After this marriage, he subdued all the nations between Syria and the Red Sea, and died at the age of seventy, after a reign of thirty years. Cyaxares, the uncle of Cyrus, is in the Scripture called Darius the Mede (Dan. 5:31.) and it is said there, that it was by him that Babylon was taken. But Babylon was taken by the valor of Cyrus, though acting in connexion with, and under Cyaxares; and it is said to have been taken by Cyaxares, or Darius, though it was done by the personal valor of Cyrus. Josephus says, that Darius with his ally, Cyrus, destroyed the kingdom of Babylon. Ant. b. 12, c. 13. Jerome assigns three reasons, why Babylon is said in the Scriptures to have been taken by Darius, or Cyaxares; first, because he was the elder of the two; secondly, because the Medes were at that time more famous than the Persians; and thirdly, because the uncle ought to be preferred to the nephew. The Greek writers say that Babylon was taken by Cyrus, without mentioning Cyaxares, or Darius, doubtless because it was done solely by his valor.—Barnes' Notes on Isaiah, v. 3, p. 70.

Besides his native subjects, the nations which Cyrus subdued and over which he reigned, were the Cilicians, Syrians, Paphlagonians, Cappadocians, Phrygians, Lydians, Carians, Phoenicians, Arabians, Babylonians, Assyrians, Bactrians, Saces and Maryandines. Xenophon describes his empire as extending from the Mediterranean and Egypt to the Indian Ocean, and from Ethiopia to the Euxine Sea, and conveys a physical idea of its extent by observing that the extremities were difficult to inhabit from opposite causes—some from excess of heat, and others from excess of cold; some from a scarcity of water, and others from too great abundance.—Pictorial Bible.

All these kingdoms he acknowledged, in his decree for the restoration of the Jews, to have been given him by the God of heaven: Ezra 1:2—"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth."

To "loose the loins" is to enervate and make weak so as to incapacitate for successful resistance. It expresses a helpless condition, accompanied by trembling and fear. When Belshazzar, in the midst of his feasting and revelry, saw a "part of the hand" of an unseen form, writing on his palace wall characters which he could not decipher, (Dan. 5:6,) "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Nahum in describing the destruction of Nineveh also said, (2:10,) "The heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness."

"The gates," which were to be providentially left open for that occasion, were evidently those within, which led from the streets of the city to the river; and "the two leaved gates" which the Lord would open, those which gave admittance to the king's palace, Babylon was not only enclosed with walls, but was defended within by walls along each bank of the river, which flowed through the city. The gates through these were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise, says Herodotus, (i. 191,) the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed: and the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when

the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king. (Xenoph. Cyrop. 7, p. 528.)

I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, That thou mayest know that I, the Lord, Which call thee by thy name, am the God of Israel.—Is. 2:3.

"I will go before thee," is put by substitution for those acts of God's providence by which the way was to be prepared for Cyrus to conquer Babylon. And, by the same figure, the making "crooked places straight," is put for a removal of all obstacles which might otherwise obstruct his passage.

The "gates of brass," were those by which the entrances though the city walls were guarded. Says Herodotus: "In the circumference of the walls, at different distances, were a hundred massy gates of brass, whose hinges and frames were of the same metal.—B. 1, § 179. The "bars of iron," may have been used to fasten the gates. God's breaking in pieces and cutting those, are put by substitution for the acts of his providence by which Cyrus was to be enabled to force those defenses.

"The treasures of darkness," are the same as "hidden riches of secret places,"—wealth safely deposited where the light does not penetrate. In the east they deposited their treasures in vaults and other concealed places. Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Croesus, celebrated beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each waggon was loaded, when they were carried away; and they were delivered to Cyrus at the palace of Babylon. (Xenoph. Cyrop. lib. 7, pp. 503, 515, 540.) Thus Jeremiah apostrophized Babylon, (51:13,) "O thou that dwellest upon many waters, abundant in treasures."

Pliny states that, "Cyrus, in the conquest of Asia, obtained 34,000 pound's weight of gold, besides golden vases, and gold that was wrought with leaves, and the palm-tree, and the vine. In which victory also he obtained 500,000 talents of silver, and the goblet of Semiramis which weighed fifteen talents." (Nat. Hist. 33, c. 3.) The value of this weight of gold and silver is estimated by Brerewood at 126,224,000 pounds sterling. (De Pon. et Men. Caf. 10.)

The design of putting Cyrus in possession of all this wealth was to cause him to recognize God as the agent of its bestowal. He acknowledges (Ezra 1:2) that God had given him all the kingdoms of the earth; and Herodotus records that Harpagus said in a letter to Cyrus, "son of Cambyses, heaven evidently favors you, or you could never have thus risen superior to fortune."—B. 1, § 124.

This raising up of Cyrus, was not, however, to be for his own sake, but for the sake of Israel, and for a demonstration of Jehovah's sovereignty.

For Jacob my servant's and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, That there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.—Is. 45:1-7.

Many of the acts of God's providences are performed (Dan. 4:17), "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 2:21, 22—"He changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

As before remarked, God called "Cyrus" by name, more than a hundred years before his birth; and he "surnamed" him, by denominating him his "shepherd," in 44:28, and his "anointed," in 45:1. It is probable that at the time of his conquest of Babylon, having been born among idolaters, he was ignorant of Jehovah; and that afterwards he was instructed by the Jews in the knowledge of the true God—as appears from Ezra 1:2.

"I girded thee," i. e. with a girdle or military belt, is put by substitution for the ability to succeed which God gave him while he was still an idolater.

By a metaphor the extreme east is denominated "the rising of the sun,"—from the east to the west being expressive of all the earth—the north and south, according to Kimchi, being supposed to be uninhabitable. In accordance with this prediction, (Ezra 1:1,) "the Lord stirred up the spirit of Cyrus king of Persia, that he made the proc-

lamation throughout all his kingdom, and put it also in writing"—announcing what the Lord had done.

Being the sovereign controller of all events, light and darkness, peace and evil are of God's creation. In the beginning Gen. 1:3, "God said, let there be light: and there was light." And when the shadows of the night, like a thick veil envelop the world in darkness, it is because God has withdrawn the genial influences of the sun's rays.

"Light" and "darkness," were held by the Persian sect of the Magians to represent two Supreme Beings, who continually acted in opposition to each other—to one of whom they were indebted from all the good they enjoyed, and to the other, for all the evil. When they supplicated blessings, they prayed to the good God, Ormuzd; and when they wished for evil to befall their enemies they prayed to the evil God, Ahraman. Says Dr. Prideaux:

"When Xerxes prayed for that evil upon his enemies, that it might be put into the minds of all of them to drive their best and bravest men from them, as the Athenians had Themistocles, he addressed his prayer to Aremanius, the evil god of the Persians, and not to Aramasdis, their good god." Cor. v. 1, p. 173.

This address being to Cyrus a Persian, it is not unlikely that its design was show to the Magians, that in opposition to their views of two Supreme divinities, Jehovah alone was God, and was the Creator of the light and darkness, the good and evil, which they worshipped as gods—by "evil" being understood not wrong doing, or sin, but the judgments and calamities with which nations were visited as punishments for their sins, (Amos 3:6) "Shall there be evil in a city, and the Lord hath not done it?" He alone directs all things.

### ANSWERS TO QUESTIONS OF A CORRESPONDENT.

In another column are a series of questions by a correspondent, which we suppose are designed to have a bearing on the time argument,—they being on points which are particularly dwelt on by its advocates—but we fail to see what connection some of them have with that question, more than numerous other questions would have, which might be asked respecting foreign matters.

In reply, however, to the questions, we would say, that the dates in connection with the first nine questions are probably correct.

The order of the Jesuits was first founded in 1540. They were first permitted to enter France in 1562; but were banished thence in 1594. They were again received by Henry IV. in 1603. In 1764 a decree was issued abolishing the order in all the French States. The order was abolished in Spain and Sicily in 1767; but was restored in Sicily in 1804; and in Spain in 1815. In 1820 they were again banished in Spain, and restored in 1823. They were expelled from Portugal in 1759. In 1773 Pope Clement XIV. published his famous bull abolishing the order in all the states of Christendom. In 1787, an attempt was made to restore them. In 1804 they were silently restored by Pope Pius VII., who in 1814 fully restored them. In 1820 they were banished by a royal decree, from Russia and Poland. Since 1829 the Jesuits have been permitted in England, and they have a college there; and they are now found in the United States, and in most other countries.

To the other interrogations we reply:

10. We know of none.

11, 12. From 1774 to 1778 her attention was much occupied in endeavoring to educate her subjects; and she abolished torture in Austria in 1776.

13. We know of only one.

14. It does not, for the reason that a beast symbolizes only civil power, and never religious. It symbolizes the Roman Empire, the divisions of which are represented by its ten crowned horns. The Papal hierarchy corresponds to the Mouth that was given to the beast (v. 5); and wars against the saints for 1260 years.

15. Not the beast, but its ecclesiastical Mouth.

16. 1260 years.

17. We know of no prediction which asserts that they were to be possessed of such knowledge; but during the greater portion of their oppression, Christians were doubtless aware that they were in the hands of an anti-christian power.

18. Probably not.

19. The tribulation that was to commence with the encompassing of Jerusalem with armies as recorded in the 21st of Luke, and which was shortened by the Protestant reformation under Martin Luther.

20. We suppose that it has, in 1716 and 1732 in America, 1762, at Detroit, 1780, in New England, 1782, in New Jersey, 1783, in Canada, and



in 1780, in Kentucky, as published in the *Herald* of May 13th.

21. She has abundant reason for so doing, not only for the foregoing, but for the many other reasons, which the *Herald* has been occupied for the last fourteen years in endeavoring to impress on the community.

22. Our own opinion is that it was the generation which he addressed, which should not pass till "these things," to which the first question of the disciples had reference, should be fulfilled; while the signs referred to, were those for which they asked in their second question, and which show to the world the nearness of Christ's coming.

It would certainly be pleasant for all to see alike, respecting all subjects; but in the present imperfect state men will not see alike, so long as they differ in their opportunities for obtaining correct information, and in the soundness and capacity of their judgments. It is the greatest evidence of intelligence, to be able to see and comprehend things in their relations to each other. God alone is thus intelligent. The errors of men will be tested by time. The Lord commands us to love his appearing, and to look for it constantly, but has not furnished the data by which we feel authorized in assuring any of its precise epoch. While therefore we are encouraged to look for it constantly, we are also commanded patiently to wait for it,—patience in waiting and love in looking being equal virtues in its anticipation. James 5, 7, 8—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3:9.

## FOREIGN NEWS.



The steamship *Alps*, Capt. Moody arrived at this port at 12 o'clock July 31st from Liverpool, with dates to the 19th inst, bringing four day's later news.

BUCHAREST, July 14.—In consequence of a dispute between the Emperor Nicholas and the heir to the Crown, the latter will not join the army.

WIDIN, July 17.—The Turkish troops in Servia, Wallachia, have crossed the Danube on several points, and occupied the principal places, in order to prevent the Russians from crossing the Aluta.

VIENNA July 17.—The *Presse* says, we are informed that Prince Paskiewitch died on his journey in the neighborhood of Zytomir. This news is not authenticated.

KHIVER, June 1.—The Russians have built water works for the supply of their troops.

A dispatch from St. Petersburg says that government is afraid of some explosion and more than three hundred young men out of the nobility and middle classes had been arrested. The police openly told them that no positive accusation could be made out against them, but political opinion had rendered their imprisonment a mode of precaution and necessity.

The *Presse* states that Omar Pacha gives his own loss at Giurgevo on the 7th and 8th as 1700 killed and wounded. The Russians at Fratescht are already 70,000 strong with artillery in preparation, are continually receiving reinforcements.

The whole garrison of Braila is marching to Bucharest.

The Russian troops are returning to Moldavia from Wallachia. The Russian steamer Pruth has been injured by the Turkish Artillery while passing Rassova.

The Russians are cutting down all the crops of wheat in Wallachia.

The Servian government has given perfectly satisfactory assurances to Austria.

An official despatch says that the batteries at Sulina are destroyed, and the Cossack officer taken prisoner.

It is asserted that while 6000 Russians were marching from Bucharest, one-half were struck down by sun stroke, or inflammation of the brain.

The allies were in full march for the Danube on the 8th. Only French troops had reached Rustchuck. The English were at Embeler, a little place midway between Schumla and Rustchuck.

PART.—The *Moniteur* announces that the Russian

ports of the Black Sea, also that of the Azoff, will be blockaded at a date to be afterwards fixed upon.

Sir James Graham stated in the House of Commons, in reply to a question, that orders had been transmitted to the Admirals commanding in the White Sea, to institute a strict blockade of the ports in that sea from the first day of Aug. next.

According to letters from Bucharest, of the 10th, the state of public feeling in that city was one of indescribable alarm and confusion. No one there doubted that Wallachia was about to be purged of the Muscovites, but it was feared the town might be laid in ashes in the meantime. The wounded Russians, of whom 150 wagon loads had been conveyed to Bucharest, had increased the general anxiety by their dismal accounts of the state of things at Giurgevo.

LATER NEWS.—*Halifax*, July 31. The Royal Mail Steamship *Canada*, Capt. Stone, from Liverpool 9 A. M., on Saturday 22d, arrived at this port at 8 P. M. this evening.

THE WAR.—A private telegraphic despatch from Constantinople received in Paris, states that the Russians had met with a check near Batoum.

4000 Turks have been sent from Varna into Circassia. No change has occurred in the state of the Eastern affairs, nor is a change likely to occur until after a further consideration by the English and French governments of the recent conduct of Austria.

A Paris correspondent of the *London Chronicle* makes the following important communication. He says the Cabinets of Vienna and Berlin have communicated to the English and French Governments the impression produced upon them by the answer of the Emperor Nicholas to the summons sent him by Austria to evacuate the Principalities.

The German powers announce that in their opinions the propositions contained in the Russian answer, if not altogether satisfactory, appears to them calculated to serve as a basis for further negotiations, and they purpose that Prague shall be fixed upon as the seat of further conferences. They moreover expressed an opinion that it will not be possible to call upon Russia to evacuate the Principalities, if it be not at the same time clearly understood that the allied powers shall stop all their movements in advance.

In other words, Austria has fallen back into alliances with Russia. All the Austrian reserves are to be called out, and placed upon a war footing.

Accounts from St. Petersburg state that the Czar is determined not to yield, but discontent prevailed in the capital.

The details received show that the recent victory at Giurgevo was achieved by the Turks unassisted, leaving the whole bank of the Danube, from Turna to Oltenitza, on their hands.

The main body of the Turkish army is said to be marching towards the mouth of the Danube, leaving garrisons at Giurgevo and Czernavoda.

Except a handful of French at Giurgevo, none of the Anglo-French have yet been in action.

The Anglo-French have repaired and occupied the Russian batteries at the Sulina mouth of the Danube, and are employed in removing sunken ships from the channel.

The Russian flotilla must soon fall into the hands of the allies.

The free navigation of the Danube is again established.

English seamen from the fleet have been sent to man Turkish boats on the Danube, with the intention to capture the Russian river flotilla.

The Russians have burned the town of Matzehin. Gen. Aurep having been disgraced from rank for want of success, shot himself.

French troops from Adrianople are marching towards Varna.

The British are in camp at Varna.

The French and English are slowly drawing their lines closer round the Russians.

Omar Pacha reviewed the Anglo-French force at Varna.

FROM THE BLACK SEA.—On the 7th the combined fleets were seen off Arkermann, sailing east.

It was reported that Admiral Bruat had forced the entrance to the mouth of the Anapa.

ASIA.—Kerim Pacha surprised 12,000 Russians and defeated them, capturing six guns and 400 prisoners, at a pass in the mountain.

GREECE.—The Porte consents to re-open Turkish ports to Greek merchants, but demands from Greece indemnity for losses sustained through the recent Greek insurrection.

SPAIN.—The news is very important. The insurrection is spreading rapidly. It is telegraphed from Bayonne on the 20th, that Madrid and the garrison have pronounced against the Queen. The Cabinet is dissolved. San Louis, the Premier, has fled. Narvaez has offered to form a new Ministry. Espartero has placed himself at the head of

the insurgents, and is marching on Madrid with the centre division, while Gen Zabane advances with a force from Basque Provinces, Victoria, Burges, Valladolid, Grenada, Saragossa, Pampalun, Barcelona, San Sebastian, and several small cities.

The Baliasco Islands have also declared for the Insurgents. Saragossa is expected to join the revolt. The Insurrection hitherto is mostly military, but citizens are joining it. The watchwords are "Viva le Constitution," "Down with the Ministry," "Down with Queen Christiana."

Guerilla bands have appeared in Catalonia. Rumors were current that Queen Christiana had fled to Bayonne. Queen Isabella had left Madrid. Doubtful.

Generals Concha and Gonzales Bravo have arrived in England. Manuel Concha has escaped from the Canary Islands. Gen Mazzuelo has fled to France. The Insurgents, if successful, may offer the throne to Don Pedro of Portugal.

The French Government is said to favor the insurrection. An aid-de-camp of the King of Portugal is said to have sought an interview with Napoleon, to consult him on the subject. The Emperor replied that he could not enter into the project, but did not say he would interfere to prevent it. It is surmised that Russia is implicated in the insurrection, with a view of distracting the attention of France and England.

LATEST.—The list of the new Ministry is out, viz Duke Rivas, President; Manuel Morgaus, Foreign Affairs; Rios Resas, Interior—all moderates; and Senora Larcerna, Justice; Entero, Finance; and Roads, Public Works—all progressistas. A period of anarchy is feared.

## A LETTER.

BRO. HIMES:—While passing from one place to another in fulfillment of my appointments I chanced to fall in with the *Herald* (welcome friend) of July 29th in which I find a letter from sister Wellcome, which so much gratifies me for its good wholesome sentiment relating to some of the teachings of our time brethren, that I wish to say a word to the readers of the *Herald* about it, to ask them to lend that paper to the time brethren to read when they can do so, for few of them ever read the *Herald*, and as sister W. has written much for them, and been a strong advocate for the definite time, they will read it from her pen.

It is to be regretted that she did not send that article to the paper she has been writing for so much lately, it would then have been seen by those for whom it was written. I am heartily glad to learn that sister W., has seen the error of positive faith on a time calculation. I was much astonished last winter to find one who understood the principle of faith as she did advocating that we should have the same faith on this time calculation as on the Bible faith that would not admit of an "if," and that would lead us to act as though we "knew," and this perfect faith will do. This was what led her and others to call the time "the present truth" the "meat in due season" when I saw her last spring.

As to the brethren not working, I conceive that they are acting wisely on their faith. It is the legitimate offspring of positive faith, and those who deplore the results of such teachings will, I trust, learn to follow from cause to effect, and as "a great responsibility rests upon teachers, they will strive to teach sound doctrine." As the sister has justly said, "a faith which leads us to violate the commands of God, cannot be a correct faith." So I hope she and others may well consider this point, and examine all parts of our faith, and abandon every idea that leads us contrary to God's commands. All do not seem to see that positive time preaching, when believed fully, as its advocates wish it to be, leads to no work, at least to do nothing that looks beyond the time set. Our no work friends always begin to complain, and justly too, that their teachers who want them to work are inconsistent, or weak in faith.

July 24th, 1854.

AN OBSERVER.

AN EVENTFUL CAREER.—At a recent term of the Supreme Court of Lowndes County, Ga., a young man, nineteen years of age, named Gorham, was convicted of manslaughter, and sent to the Penitentiary. A Southern paper narrates the following prominent incidents of the eventful life of the culprit:

"At the age of thirteen, he was attacked by a tiger, who, after tearing him badly, and crushing both his jaws, left him for dead under a covering of leaves, which he had piled on him. Subsequently he was caught in a sugar mill, and lost one arm; was bitten twice by rattlesnakes, and struck senseless by a flash of lightning. His greatest calamity occurred a few months ago, when he killed one of his neighbors in a drunken frolic, by stabbing.

Since then he has lain in prison, and has now a term of years to serve at some trade suited to his physical condition. If there be any extenuating circumstances in his case, we should be glad to see them brought to the notice of the Executive, for the exercise of official clemency. We doubt very much whether any man living ever encountered similar perils. This is said to be a record, with out the least fancy or invention."

OUR POSITION, on the time of the Lord's Advent need not be misunderstood. We have often stated, and now repeat, that as for us we have light on the subject, the signs of the Lord's appearing have been given, and that the next known event is the "shaking of the powers of the heavens," when the "Son of Man will appear." This is the position of the "Herald," and of all having any responsible connexion with it. We have never had an idea of putting the Advent ten years in the future. Such a thought never entered our minds. A supposition that if time continues ten years, certain things might transpire, would not be used by an honest person, to make us say that the Lord will not come in ten years. This is the thing doubtless that this false report sprung from! Brethren will find it necessary to use some caution about receiving reports relating to the office, many of which are entirely new to us. Professing saints ought to be careful to speak the truth!

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H., and will commence Sept. 7th, and continue over the Sabbath. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the state. Elders Himes, Preble, Osler, and other ministers, will be present, to give the "reasons of our hope," and the evidence of the speedy coming of Christ.

OUR late tour with Bro. Osler was one of much interest. We had a happy reception everywhere among the brethren. We returned on the 31st ult., in health, though much worn down. We found the brethren strong in the faith of the nearness of the advent, but having no confidence in set times. They are patiently waiting and watching for the return of the Nobleman. I shall preach in Chardon street, Sabbath, Aug. 6th, and attend the conference in Salem on the 9th, and go to Pennsylvania the 14th, to attend the three camp meetings to be held there.

CHAMPLAIN CAMP MEETING.—Our late camp meeting, noticed under the above head, was not very fully attended, except on the Sabbath. The dry weather made it necessary for the farmers to get in their crops earlier than usual. We propose to have another on the ground to commence Saturday, Sept. 15th, and continue to the 21st or 22d. Our ground and tents are all in good condition. Those who wish to secure tents for the meeting, or board, will make application to Dr. E. S. Loomis, Perry's Mills, N. Y.

DEAR BROTHER HIMES:—As considerable use has been made of the idea that most of us at this place were believers in the '54 theory, and as several meetings advocating that view have been held among us, I would say, for the information of the brethren abroad, that but very few in this region endorse the view, although they have given it an impartial hearing. We think the best influence is produced by looking daily for the advent until it transpires, taking heed how we preach, and how we hear. I. H. SHIPMAN.

Sugar Hill, July 29, 1854.

MONTHLY REPORT OF NEW SUBS. AND STOPS.—Net loss in July, 13. The whole number of new subscribers and stops since Jan. 1st, is 351—leaving the same number with which we commenced the year. A little effort will be needed, by the friends of the *Herald*, to enable it to hold its own during the year. We are hoping they will enable us to add largely to its circulation.

NOTICE.—There will be a meeting of the board of the A.M.M. Society, Aug. 10th, at the house of Bro. Osler, in Salem, Mass. J. V. HIMES, Sec'y.

THE present number of the *Herald* is issued under unfavorable circumstances, owing to a want of help in the type-setting department. This must be our apology for any omissions, or inaccuracies that may appear in it.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## THE RESURRECTION.

(Concluded.)

THE disciples of Christ when they first saw him after his resurrection were affrighted, and supposed they had seen a spirit. This was an error which the Saviour himself contradicted. Says he, (Luke 24:39,) "Behold my hands and my feet, that it is I myself. handle me, and see; for a spirit hath not flesh and bones, as ye see me have." His disciples were so much filled with wonder and astonishment at the strange fact before them, that their risen Lord was willing to go a little farther to convince them of the reality of the resurrection of the body. He showed them his hands and his feet. He called for meat; and they gave him a piece of a broiled fish, and of an honey-comb. And he took it and did eat before them. (Luke 24:40-43.)

On the truth or falsity of this affecting narrative, hang all the hopes of our eternal salvation. But if there be no resurrection from the dead, "then is Christ not risen, and if Christ be not raised, your faith is vain: ye are yet in your sins, and they which are fallen asleep in Christ are perished."—1 Cor. 15:18.

If it was the literal body of Christ which rose from the dead, so will it be our literal bodies which will rise from the grave, refreshed, renewed, reinvigorated by the sleep of death. "This corruptible must put on incorruption, and this mortal must put on immortality, and then shall be brought to pass the saying, Death is swallowed up in victory."—1 Cor. 15:53, 54.

The fact of our Saviour partaking of food after his resurrection has made much unnecessary caviling in the world, and been pronounced a deception on the part of the Lord Jesus. Such men err, not knowing the Scriptures, or the power of God.

We are certainly unqualified to decide what could have been his motive for so doing; but we believe the fact itself, that he did eat. Possibly, it may have been done to convince his disciples of the reality of his resurrection; but whether this was the cause or not, it is not a solitary instance of an immortal being partaking of food. When the angels of the Lord appeared unto Abraham at mid-day, as he sat in the door of his tent, the patriarch says, "Let a little water I pray you be fetched, and wash your feet, and rest yourselves, and I will fetch a morsel of bread, and comfort ye your hearts, after that ye shall pass on." And they said, "So do as thou hast said," and he stood by them under the tree, and they did eat.

Again, the angels appeared unto Lot as he sat in the gate of Sodom. He invited them home, made them a feast, baked unleavened bread, and they did eat.

There are but two sides to these questions; no neutral ground; they are either true, or not true, and we must all take one of these opinions.

I have no hesitation in choosing the position of our belief, that Jesus Christ was what he claimed to be, that he was crucified, died and rose again, and that he appeared to his disciples, and took of the fish and the honey-comb, and did eat, before his disciples; that the angels that appeared to Abraham, and to Lot, did eat before them. We believe that the resurrection of Christ was a real literal resurrection of the flesh and bones, as he said they were. We believe it too, because it comes from a being that cannot lie or deceive. Men may tell falsehoods and practice deceptions to accomplish their own selfish purposes, but do not, I beg of you, tell me that Jesus of Nazareth practiced one deception on this earth, and that one act, that last act of his filial love to his disciples. Tell me, if you will, that weak erring men may practice deception upon each other, but do not tell me that those holy beings who bear the errands of love and mercy from the throne of the Great Eternal to this earth, to man himself, can be guilty of falsehood, or deception.

Such are some of the thoughts that have presented themselves on this great and momentous question. The dead to live again, to live immortal, subject to no infirmity, no disease, no sickness, or sorrow, but one eternal sunshine of youth without decay.

"Sweet fields beyond the swelling flood,  
Stand drest in living green;  
So to the Jews fair Canaan stood,  
While Jordan rolled between."  
Jacksonville, Illinois. TIMOTHY DUDLEY.

## QUESTIONS.

BRO. HIMES:—Will you, or some one, through the *Advent Herald*, answer the following questions?

1. Were the Jesuits driven out of England in 1604?
2. Venice, in 1606?
3. Japan, in 1615?
4. Abyssinia, in 1634?
5. China, in 1722-6?
6. Portugal, in 1759?
7. France, in 1764?
8. Spain and Sicily, in 1767?
9. Was the order totally abolished by Clement, in 1773?
10. Are there any dates in history to show when toleration in the Papal States was granted to these Christian subjects? If so what are they?
11. Did Maria Theresa make decisive improvements for the benefit of her subjects in her wide dominions? if so, at what date?
12. Did she abolish the Catholic tortures in her hereditary states in 1776, and was her attention turned to the establishment of a general system of popular education from 1774 to 1778?
13. Does history show of more than one subject any way a Christian, put to death openly; sanctioned by the Court of Rome, since 1779? if so, when and where?
14. Is the beast in Rev. 13:1, symbolical of the Papacy? If so, was the true Church to be given into his hands, and for how long?
15. Does the beast correspond with Paul's man of sin, and Daniel's horn with eyes and mouth?
16. How long is Daniel's time, times, and the dividing of time in Dan. 7:25?
17. Were the Church to know when they were to be given into his hands?
18. Was the true Church in the hands of the Papacy, or wilderness-state, when she commenced her missionary and Bible operations?
19. What tribulation does our Saviour mean, (Matt. 24:29,) where he said, "immediately after the sun shall be darkened?"
20. Has the sun been darkened to fulfil that prediction? if so, how and when?
21. Has the Church reason now to lift up her head and rejoice, knowing that her redemption draweth near? if so, what are they?
22. What generation does our Saviour mean, Matt. 24:34?

The above inquiries and made by one sincerely inquiring after truth; situated as I am away from the Adventists, almost alone as regards our faith in the near coming of Christ; none in this large and flourishing village to teach the true doctrine of the personal coming of our Lord. I feel that I need much encouragement, and look to you, if you think my inquiries worthy of notice, to give something definite on each one. I would have liked to ask many more, but suppose that I may have already overcharged your patience, and I forbear. It seems to me that we live in perilous times, but few seem to be agreed; some think that the sun has been darkened to fulfil the prediction of Christ, others not; some think that the true Church was given into the hands of the Papacy in A.D. 519, others think not so, but some other date.

Now, are we to be left here, to be tossed and driven by the merciless winds, without a chart to know our latitude? If there is any hope left that we shall ever strike soundings, and enter the harbor, I ask of you, as a watchman, does the chart tell how many lighthouses there are on the coast, and how far to the harbor? what the last light that we passed; for God's sake, give us the true position of the voyage.

I have now with others been out some twelve years, and feel that I now want to see all of Father's family gathered together. I desire to be patient, and willing to wait the appointed time, but it seems to me that there ought to be a more general agreement among Adventists than there appears to be at this point of the voyage. I would like to write more; my pen fails to express the sensations of my heart, and I will close, hoping that I shall hear from you soon. Your unworthy brother in tribulation, hoping for salvation at the coming of Christ.

JOHN JONES.

Leviston, July 3d, 1854.

[For answers, see editorial columns.]

## CONFERENCE REPORT.

THE third semi-annual Conference of Adventists of Northern Illinois, assembled at Payne's Point, Ogle county, Friday, June 30th, 10 o'clock A.M.

After a season of prayer, a discourse was delivered from 2 Pet. 3:17, 18, by Elder J. Litch.

A business committee was appointed, consisting of brethren W. A. Fay, D. O. Murphy, Joshua King, N. W. Spencer, John Cummings, jr. Adjourned to meet at 4 o'clock P.M. Prayer by Elder Litch. Preaching at 2 P.M. by Elder Litch, from Rev. 16:13, 14.

The Constitution was read, and a committee consisting of brethren Litch, Murphy and Spencer, were appointed to revise it. Adjourned to meet at 10 o'clock A.M., July 1st.

July 1st.—Prayer meeting at 9 o'clock. Conference at 10 o'clock. Prayer by Elder Litch. Heard reports from the churches.

Brother Fay from *Somonauk*, said, Through the blessing of God on brother Chapman's labors, about a year ago, a church of about twenty-five was organized in our place. We have a Sabbath school just started. We have peace and harmony among us with no distracting elements. Brother Spencer labors among us a part of the time, as his health will permit, and brother Cummings occasionally; and we have reason to hope that good will be accomplished. Had weekly prayer meetings. Our numbers have been greatly reduced by removals to the West, but we hope the loss will soon be made up.

Brother Spencer from *Clinton*, said, There was, through the favor of God on the labors of brother Chapman, a church of seventeen formed in our place about one year since, of which he was chosen pastor. We have our trials some of which are very sore, yet are not left without the witness that God is merciful. Two have found favor of God by repenting of their sins. We believe we have seen the signs that were to be the harbingers of his coming, and soon the kingdom will be established under the whole heavens. Have maintained weekly prayer meetings.

Brother Cummings of *Jefferson Grove* church, said, That although pastor, his labors were so scattered that he could not give so minute a report as if he had been more local. Since I have been here two have been converted and united with the church. Prayer meetings have been very interesting at different points. We have no Sabbath school, but intend to start one as soon as our house of worship is completed. We have about eighty-five members in church fellowship.—At *Kishwaukee* we have some excellent and firm friends of the cause, who wish preaching, and are willing to help sustain it.—At *Rockford* we have several excellent members moved there. Brother Himes preached there last fall, but under adverse circumstances, and did not reap much fruit. Brother Litch commenced his labors the first of June, and afterwards returned and labored several days—much interest was manifested, and many want more preaching. Brethren there would like regular preaching, at least once a month. Stephenson county was his first field of labor in Illinois. Has scattered Advent publications extensively.—At *Geneseo Grove* there was an interesting state of things.—There is an interest at *Washington Grove*—members of different churches are interested, and are ready to do what they can to sustain Advent preaching.

Brother J. W. Mitchell from *Geneseo Grove*, said, Myself and wife stand alone at present. He had preached some, and done what he could to awaken an interest. Was disappointed in brother Himes' visit. Brother Cummings has preached, and a good interest has been raised. When brother Litch came, the small pox being in the place our meetings were not as full as they would otherwise have been, but notwithstanding, the meeting had a good effect. Many of different churches are Advent believers, but having no organized church and not regular preaching, they do not take their stand as they otherwise would. There is a field of usefulness open in that region.

Brother Jeffreys, from *Crane's Grove*, Stephenson county, said, We have an Advent cause at Crane's Grove; some who were Adventists in 1843, and are so still. Three weeks ago we organized a church. We have in connection with the Methodists, a good Sabbath school, and also a Bible class. Brother Collins is our preacher; most of us came from the East. We mean to maintain our position till the Lord comes.

Brother Litch said, That he was glad of the privilege of meeting in this conference,—he has been engaged in this work for sixteen years—feels a deep interest in this cause—has no sectional feelings—believes it to be the cause of God, and that he will sustain it. He corroborated the statement of brother Himes in his letter to the conference, relative to the late General Conference held at Providence, and also with reference to the time-question. He believed that time was revealed, and that every child of God would understand it, "because," said he, "God has put it in the Bible

—in round numbers." But does not think that the basis upon which the '54 time argument rests, is substantiated.

After these remarks from the brethren, the following letter from brother Himes to the Conference was read.

To the Conference of Adventists in Northern Illinois, greeting:

"BELOVED BRETHREN:—It was my ardent desire to be with you in the present session of your body; but God has ordered it otherwise. But while I am deprived of this pleasure, I am glad that you enjoy the presence and labors of our beloved and faithful brother Litch. I have no doubt but the Lord has ordered this arrangement for the greater good of our infant cause in Illinois.

"I am now on a short tour in C. E., and though much occupied in preaching, and a multitude of other labors, I cannot deny myself the privilege of briefly addressing you.

"The Advent cause is one, East, West, North, or South. We have 'one faith,' and 'one hope.' The faith of patriarchs, prophets, and apostles, and the hope, the 'blessed hope,' of the church in all ages. The unity of the Advent body is not based upon private opinions, not even public teachers; but upon the great principles of the gospel, which establish the near coming and personal reign of Christ, the resurrection of the saints, and the introduction of the new heavens and new earth. There have been a variety of speculations introduced among us. Men of speculative minds, who in some cases, have sought to make tests of their opinions have aimed to divide the flock, and raise up parties, by drawing off disciples after them. This work has been going on among us from the beginning. But thus far, though attended with some trials, it has, on the whole, tended to the purification of the churches. We have gone through most of these trials in the East, and our churches are well settled in doctrine, and practice which is according to godliness. You have had some of these trials in the West, and are destined, as your field shall become more interesting and inviting, to have an increase of this class of trials. I need not say to you that there are those who profess to be Adventists, who do not belong with, and are deadly hostile to all the healthful interests of the Advent body.

"The true and faithful Adventists are united, as far as they can be, into churches and conferences, for the purposes of social sympathy and fellowship, and especially for moral discipline. Since we have come into this order, we find health and prosperity attending us. The late General Conference in Providence, (of which brother Litch, will give you some account) was one of the deepest interest. Indeed, it was the best meeting we ever had. The reports from all parts of the field were of a very encouraging character. While they held fast the Advent doctrine, and 'the form of sound words,' they were not moved by the new things that come up. The time question, of recent date, is not received by any one of our pastors, or churches. We all believe the Advent 'near even at the door,' but have no confidence in set times, or mere opinions. I have just attended the Canada Conference. The session was one of extraordinary interest. The cause here stands on the same healthful foundation, as in the States. They were never so prosperous as now, either in numbers or piety.

"You may rely upon this class of Adventists, who constitute the only organized body among us. You will have the sympathy and support, of both the ministry and membership. And though we can do but little, yet what we can to aid you, will be most cheerfully done.

"May grace, mercy, and peace, be multiplied unto you, through Jesus Christ. Your servant in Christ.

JOSHUA V. HIMES."

## LETTER FROM GEORGE BANGS.

BRO. HIMES.—I notice in the *Herald* of June 57th, that "A subscriber" is perplexed how to harmonize certain "passages" which clearly show us two resurrections and their order, with the space of time intervening; (one thousand years,) with a passage in Matt. 56:94, and one in Rev. 1:7, and asks your views upon the subject, which you have kindly given.

Now I may be thought to assume too much, should I presume through the *Herald* an explanation to "A subscriber," differing somewhat from that given by the editor. But I want an equality of circumstances in seeing the Lord, both of the wicked dead and living, as well as of the righteous dead and living. And since the righteous dead must be raised to see their Lord in equal circumstances with the righteous living, so let the wicked dead be brought into equal circumstances with the wicked living. And as the one class shall look



through immortal, and incorruptible eyes, so let the other look through mortal and corruptible eyes. And thus we may obtain an explanation of the texts in question, in perfect harmony, without consulting the rich man's hell in the one case, any more than Abraham's bosom in the other.

And I also have a strong desire that we as a people do hold forth, and live up to that principle which has so signally distinguished us from other denominations; namely, literal interpretation and fulfilling of the scriptures. And unless we keep this principle as it were on our foreprint, we will be very liable to fall into "mysticisms," which tend towards "the abominations of the great whore of Babylon."

Expecting that you will give these lines a place in the *Herald*, let me remark that "the day of the Lord" is spoken of as a time in the which, great events will occur; and events are described in the book of God, their exact successive order is not always preserved. As in Matt. 13:40, 41, the Lord says "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." v. 43, "Then shall the righteous shine forth as the sun," &c. In this text we are informed of some things which are to take place in the end of this world, but not an intimation in the whole chapter that the Lord himself will ever come in the clouds of heaven. Yet we understand from other texts as Matt. 24:30, 31, that "all the tribes of the earth shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect," &c. Now we understand both the gathering of the elect, &c., and the gathering out of his kingdom all things that offend, &c., as events which will occur in the day of the Lord, but nothing here to show which is first and which is last. And if we look in Matt. 25:31, 34, 41, we would conclude that all these events occur at the one and same moment. But in 1 Cor. 15:53, we get the order "Christ the first fruits, afterward they that are Christ's at his coming;" and Rev. 20:5, shows a space of 1000 years, from the time that the "dead in Christ," are raised, to the time when the "rest of the dead" live again. So that the Lord allows himself at least 1000 years to accomplish all the work that is appointed to be done in the day of the Lord.

Now for an application of the above remarks to "A subscriber's" perplexity in the two texts. Let us see Rev. 1:7, "Behold he cometh with clouds;" this is the manner of his coming; but it does not follow as a matter of necessity that every eye must see him "coming in the clouds!" Caiaphas the high priest, "and all them that pierced him," with all the rest of the dead, will see the son of man sitting at the right hand of power and fire will come down from God out of heaven and devour them. We must take the general scope of scripture language upon this subject to give the meaning of the text in Matt. 26:64, "The Lord told the high priest that hereafter he should see the Son of man sitting at the right hand of power, (which will be at the second resurrection)." And also told him the manner in which he would come, to be seated upon the throne of his glory.

Now would it be doing any violence to the grand whole, to explain those two texts by the following rule.

1. The manner of his "coming," in the clouds of heaven.

2. Some of the events that shall succeed. "Every eye shall see him," yet not all at the same time and place. But every man in his own order (or company.) In all probability if the translator had perfectly understood God's plan of redemption, many seeming difficulties would have been avoided, but the Spirit of God is able to lead into all truth.

My object is not controversy, but to secure harmony, and that every member of the body of Christ may have a right hold of the sword of the spirit, that he may wield it successfully in all places.

Your humble servant and brother in Christ.

GEORGE BANGS.

Shipton (C. E.), July 11th, 1854.

#### FAITH.

BRO. HIMES:—I send you this piece on faith, which a solemn sense of duty to God and my fellow creatures has induced me to write. I have read many pointed and excellent observations about faith, which have been rendered a great blessing to me. Many have highly recommended it, and shown its power and beneficial effects, who have not sufficiently informed us how to obtain the blessing. Will the reader permit an aged pilgrim who has been taught many years in the school of

Christ, and, through grace has been enabled to make some proficiency, to present a few ideas on the first steps to be taken to get possession of the indispensable grace of faith. For we should ever bear in mind what the scripture affirms, viz., "Without faith it is impossible to please God."

And now, dear reader, with a heart filled with love to your soul, I proceed with my message of mercy and good will to you. If you lack faith, and are anxious to obtain it, firstly, get down to the very bottom of the valley of humiliation, and then, under a feeling sense of your vileness and want, earnestly entreat God, for the Redeemer's sake, to assist you in the pursuit of this great grace, and grant you enlarged and clear views of his dread majesty and glorious and unbounded attributes. Then reflect profoundly on the unlimited nature of those attributes; after which ask yourself the following question: "Is it possible that the Almighty, who is above all control, should go in direct opposition to himself, and to his own attributes, and let one promise fail, and thus stain his holy, unsullied character, when he is the very truth itself, and has unbounded power, wisdom and goodness, and every qualification which is needful to aid in the accomplishment of what the lips of truth have spoken? And by thus reflecting, like a consistent and rational creature, you can get a view of the impossibility of the failure of any promise that God has made. Then let these reflections pass through your mind, viz., what a vile, daring, contemptible wretch I have been, that I should ever suffer, even for a moment, my vain and foolish mind to attend to the base suggestions of the old serpentine deceiver, when he made his mean and wicked efforts to cause me to doubt the very truth itself. Oh, how greatly I have insulted Omnipotence; but may God pity me, and graciously pardon these great offences, and through assisting grace, I will do so no more; but will this moment cast my all, for time and eternity, upon his unalterable word, and upon that Almighty arm that sustains the universe, and he will continually protect me, and cause all things to work together for my good. But it will probably be suggested to you, that you are so vile and contemptible that God cannot, or will not, bestow any special blessing on you; or if he ever will, that he will not at the present time, or not till you have met him half way by duties and good works, and that it would be presumption to ask the fulfilment of the promises on one, every way, so unworthy. But God says, "Now is the accepted time. Now is the day of salvation." "And all things are possible to him that believeth." "And whosoever will, let him take the waters of life freely." Therefore instead of its being presumption for you to obey him, and take him at his offer, now the great presumption and sin is, that if you are following the foregoing suggestions, you are now joining with the devil, the father of lies, to cavil with and to contradict the God of truth, and to set limits to his Almighty power. Let not the reader think me too plain or harsh in the preceding lines; for I speak from long experience, having, in former years, often suffered much from disobedience in this way, and having more recently, often felt and proved the blessed effects of coming to God by faith and prayer without delay, and expecting an immediate answer. I feel to sympathize with the burdened and afflicted, but you know that the kind and compassionate physician will sometimes cut off a limb to save the life of the patient, and that the distressed may be relieved in the quickest and best way possible. Although you are more unworthy and vile than you can conceive, and God knows all about it far better than you do, yet this is no just reason why you should still sin and rebel, by continuing to doubt his word and disobey him. His thoughts are not as your thoughts, neither are his ways like your ways; they are as far above them as his power, wisdom and mercy are above yours, and when he bids a rebel to come now and believe and receive pardon, it is not in the power of angels, or men, to find a reasonable excuse for the delinquent who refuses by doubts and delay the proffered blessings of the beneficent Jehovah.

Unbelief and pride are amongst the very first causes of there being so many backsliders, dwarfish Christians, and unconverted people. O, what blindness and horrid sin it is for an ignorant, base worm of earth to give the Almighty the lie. Behold, he says, "Now is the accepted time; all things are now ready," and will you dare even to contradict the Being, who could destroy a thousand worlds with a nod. If you are a penitent sinner, or a professor of Christianity, and wish to obtain additional faith, or grace by coming humbly and penitently to him, then the great God, the Maker of heaven and earth, on condition of your taking him at his word, and coming at his bidding,

and throwing yourself, this moment, into the arms of Almighty Power, by an act of mighty faith. God says, now is the accepted time. God gives you power to believe, that he requires you to use it. He will never believe for you: the act of faith is the creature's. Consider which you are bound to believe, God, your own heart, or Satan. Remember that the Almighty is not trifling with you in this manner. While you delay and doubt, you peril your own soul, and stand aloof from that peace which the Lord is waiting to bestow. "He needs no price, no worthiness, no delay." He commands you to come now, just as you are, with your entire helplessness, and with all your sins and unworthiness about you; for it is not possible for you to make yourself any better, by all your prayers and duties, for whenever you find pardon or additional grace, it must be entirely a free gift, through the merit of Christ. Then, I entreat you, to venture on him now, and you shall feel his mighty power, and refining fire run through your heart, and illuminate your soul, and such sacred peace and joy will follow, as none but God can give. I have felt to mourn much over the destitution of the church, and over the folly and unskillfulness of individuals, respecting the things whereof I have treated. I see it is the will of the beneficent Creator that they should be strong in faith, and happy in God; and on that account, I am constrained to write thus pointedly. Soul work is too solemn and important to be performed slightly; therefore I write faithfully, as scripture, conscience and experience dictate.

For a further ground work for faith, we should reflect thus, viz. There is no foundation at all for unbelief: it floats on the lying suggestion of Satan, and on the extreme folly of vile, weak mortals. But for faith there is the most permanent foundation, as firm as the very throne of Jehovah. A holy and Almighty Being has spoken the word; he cannot deny himself. It is impossible for him to lie. 2 Tim. 2; 13.—Heb. 6: 18. All his glorious attributes stand ready to aid in the fulfilment of what the very truth itself has pronounced: the Savior has spilt his own blood and says, "Him that cometh to me, I will in no wise cast out." And he ever liveth to make intercession for me.

I'll plead the promises of God,  
Keep Jesus's righteousness in view;  
I'll plead the Savior's speaking blood,  
And powerful intercession too.  
It is impossible to fail  
While Jesus intercedes for me,  
If I myself of faith avail  
And use it perseveringly.

I am not required to work out a righteousness of my own, worthy of God's acceptance, for that would be impossible. But I am commanded to come now, just as I am, with all my sins, imperfections, and unworthiness, without vainly waiting to make myself better, and receive an imputed righteousness, the only righteousness which God will accept.

If you tarry till you're better  
You will never come at all,  
Not the righteous, not the righteous,  
Sinners Jesus came to call.

The pious Carvosso says, "This is the mystery of faith, that while I have, on one hand, a painful consciousness of my deserts as a sinner, I have at the same time, on the other, boldness to enter into the holiest by the blood of Jesus. Now is the accepted time with God; all that Christ requires is that you feel your want of him. What are all the promises without faith! It is faith alone that is the foundation of all our holiness, strength and happiness. How does a life of faith, triumph over every thing that would distress the soul! I have nothing to my soul in motion but faith!" We must be careful that our self-righteous souls do not want something within us to recommend us to God, before we come to him. We must come just as we are, with all our sins and unworthiness, with just such a heart as we now have, with all our helplessness and misery, and come as hell-deserving sinners, to be saved by grace through faith in the merits of a precious Redeemer. Having thus viewed the scriptural glorious, and permanent foundation for faith, and having seen the great sin and rebellion of unbelief, we are led at once to see the propriety of laying hold on the promises this moment, and of venturing our all upon an Almighty arm, which is able, in an instant, with the power of Omnipotence, to sweep every foe and difficulty from our path; although, to our weak sight, the one has risen like giants, on the other, as mountains, to obstruct our way. For, as quoted before, the scriptures affirm that all things are possible to him that believeth, and God has in every age of the world stamped with the broad seal of his smiling approbation, and has powerfully sustained, honored and greatly blessed all those who placed unshaken con-

fidence in his holy word.

Believe the Lord doth reign,  
And constant aid receive;  
Believe and constant victory gain,  
Your souls to heaven believe.

I have often been astonished to see how many there are who profess Christianity who are living beneath their privilege respecting this important grace. Such must remain dwarfs in religion, and

Concluded on page 248.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11: 25, 26.

"I AM the resurrection and the life, he that believeth on me, though he were dead yet shall he live. And whosoever liveth and believeth in me, shall never die."—John 11:25, 26."

BRO. HIMES:—It is with feelings of deep sorrow that I inform you of the death of brother NORRIS THOMAS, who died on the 10th inst. of cholera, aged 51 years. Brother T. embraced the blessed hope under the preaching of brother Chapman, in the Spring of '52, and united with the little congregation of believers in this place. He heard you deliver both of your discourses here last December: also heard you at Rijel. On the 27th of June bro. T. followed a son to the grave. On the 7th of the present month, he followed his wife to her last resting place. Brother T. being a believer in Jesus Christ, though he is dead, yet the Saviour declares he shall live. "Blessed are the dead that die in the Lord, for they cease from their labors, and their works do follow them."

SAMUEL R. GLENN.

Cooperstown (Ill.) July 15th, 1854.



#### AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Febrile symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the bowels all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.

[Phys-6m.]



Continued from page 247.

live most of their time in a cold and comfortless state unless their faith is augmented. Although prayer and other duties are absolutely necessary, yet by all our performances, though continued for years, we can merit nothing nor make an atonement for one sin. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." Eph. 2: 8, 9. Whenever a Christian obtains additional grace or pardon for an offence, it is at God's bidding, and through repentance towards God and faith in our Lord Jesus Christ, receive the proffered blessing; and when the Almighty says, "Now is the accepted time, now is the day of salvation," believe with all the heart, O doubting professor, dare not charge a holy God the God of truth, with insincerity and falsehood; but, by naked faith, lay hold of the naked promise this moment and you shall rejoice in a present victory; and thus you will find that those who honor God in this way, he will honor with constant and special blessings.

O trust his word, believe him true,  
Who sent his Son to die for you;  
He formed the shining worlds above,  
Has boundless wisdom, goodness, love.  
Each moment trust Almighty pow'r,  
And live by faith from hour to hour:  
And have a faith which cannot fail,  
An anchor sure within the veil.

[See Heb. 6: 19.]

Let none wonder that some have a good degree of faith, for it is truly astonishing that one soul who receives the Bible as a guide to heaven, should disbelieve the promises of its holy and Almighty Author, and at the same time believe the father of lies. And now, reader, with prayers for your present and eternal welfare, I bid you adieu, being in the sixty-eighth year of my age, and the forty-fifth of my Christian warfare. This may be the last attempt that I shall ever make with my pen for the good of souls, for I have made this effort with pain and great difficulty on account of extreme weakness of sight, which I fear will terminate in blindness.

R. M.

## ADVENT HERALD.

BOSTON, JULY 29, 1854.

NOTICE.—The Second Annual meeting of the Massachusetts Conference of Churches will be holden in Salem, Mass. in the Advent chapel in Sewell-street, August 9th, 10th and 11th.

The clerks of each church will prepare their reports in season, and the churches will see to the early appointment of their delegations. It is to be hoped there will be a full attendance of ministers and members—let all come who can to the feast.

New churches can send delegates for admission. All Advent churches are invited to unite with us.

L. OSLER,  
J. PEARSON, JR., } Committee.  
J. V. HIMES,

BILLS.—We sent bills in our paper of July 1st to those who are indebted for the Herald. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel their indebtedness thus indicated.

## BUSINESS NOTES.

L. Josselin.—It is 746 on our books.

E. Parker.—We have credited the following persons \$1. each, to number 711, ending January 1st, 1855. Viz.: E. Parker, Miss L. Atkins, Thomas Smith, W. Field, S. Seabury, W. Keyes, J. Gould, W. B. Porter, A. Winch, R. Robinson, E. Ward, A. Durkee, Mary Kellogg, E. Chamberlain, J. Robinson, D. D. Robinson, Mrs. H. Hill, A. W. Bartlett.

B. Webb.—Sent you books, care of W. W., Derby Line, the 23th.

I. Conover.—We mail all our papers at the same time to all places, and on a given day of the week; so that all irregularity in the time of their reception is entirely attributable to the mail arrangements of the Post-offices, and entirely beyond our control.

J. O. Tasker.—We have delayed sending your books on account of having to wait for the S. S. Library, which will be received in a few days when we will send.

J. D. Boyer.—I shall attend the meetings in Center and Elk counties, Pa., in August, if God permit.

## Censorship of the Press.

"That article of mine on Native Americanism was submitted to a Catholic theologian appointed

by the Bishop of Boston to examine my articles during his absence, and was approved by him, before it was placed in the hands of the printers."

O. A. BROWNSON.

The above is from an article by Mr. Brownson in the Boston "Pilot" of July 29th in reply to an attack on himself in the "Catholic Mirror" of Baltimore for an article on Native Americanism which appeared in the July No. of Mr. Brownson's Quarterly Review. It is an admission of what we did not before suppose possible, that Catholic writers, no matter how gifted and enlightened, before being permitted to publish their views on any question, must first submit them to and get the approval of the Catholic Hierarchy, or peril their standing in the Catholic communion.

## NOTICES.

ELDER I. C. WELLCOME and myself will attend a series of meetings in Bristol, Me., commencing August 17th, and continue over the Sabbath, at Round Pond or where Mr. Harding may arrange.

NICHOLAS SMITH.

I WILL preach in Litchfield, Me., in the Robinson school-house, August 9th. Also in the Read meeting house, Richmond, Sunday, August 13th.

I. C. WELLCOME.

I WILL preach at Hatly the first Sabbath in August, as Elder Warren may appoint.

BENJAMIN WEBB.

I WILL preach at Haverhill, Mass., Wednesday August 2d; at Newton, N. H., on Thursday 3d, (will brother Gale call for me at the Newton depot on the arrival of the first train from Boston!) On Sunday, August 6th; Monday 7th, as Elder Sherwin may appoint; at Holden, 8th, as Elder Crowl may appoint; at Westboro, 9th, as Elder Griggs may appoint.

N. BILLINGS.

There will be a camp-meeting, near the Second Fork, Elk county, on land owned by Mr. John Coleman, to commence August 17th and continue over the Sabbath or longer. We extend an invitation to all our brethren in this region of country to make their arrangements to come and bring their tents, and to engage for the week with us in the worship of the Lord. We desire the church to make this meeting a subject of prayer.

Elders J. V. Himes, J. Litch, and J. T. Lanning, are expected to attend.

In behalf of the committee,

J. R. Gates.  
J. D. Boyer.

A GROVE MEETING will be held on land owned by Mr. Weed about three miles from Caledonia near the road leading from Caledonia to Wilson's, to commence August 24th. Elders J. V. Himes, J. Litch, and J. T. Lanning, are expected to attend.

Committee of Arrangements,

G. F. Luce,  
Star Denison, Esq.  
Arnold Bliss,  
Valentine Hevener  
J. D. Boyer.

A camp-meeting will commence August 31st in Centre county on land owned by brother Joseph Eekly, near the second Advent church, at Marsh Creek, we hope the brethren will make this meeting a subject of prayer, that God may own and bless the labors of his servants. Elders J. V. Himes, J. Litch, J. T. Lanning, and others are expected to attend.

In behalf of the Centre Conference.

J. D. Boyer.

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2 50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

THE Youth's Guide for July has been issued. The following are its contents:

The Flowers of Spring (poetry).  
Palm Sunday; or, the Feast of Branches.  
Aunt Jane's Little Lecture.  
The Runaway's Return.  
Summer.  
Interesting Facts.  
A Letter.  
An Old Man's Story.  
Rules of Health.  
A Peg.  
Enigmas, &c.

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## Appointments, &amp;c.

Providance permitting, there will be a Camp, and Grove meeting at Genesee Grove, Whiteside Co., Ill., commencing Wednesday, Aug. 16th, and continue one week, or longer if the interest may warrant. Ministers and members of all denominations, who desire to aid in increasing the Redeemer's cause, and persuade men to be reconciled to God, are cordially invited to meet with us. Elders Chapman, Jaynes, Healey, Mitchell, Cummings, and others are expected to be present. Committee of arrangements Ivory Colcard, William Weeks, Elder G. W. Mitchell.

NOTICE.—I expect to be in Burlington, Iowa, July 14th and over the Sabbath. After that in Hancock county, as brother Chapman may appoint. Sunday August 6th, at Cleveland, O., as brother H. B. Skinner may appoint. August 9th, Providence permitting we expect to commence at Yardleyville, Buck's county, Pa., to continue over the following Sabbath. I trust friends from N. York, Brookline, Newark, &c., will meet with us, and bring their tents. We expect a good meeting. J. LATCH.

I EXPECT to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make arrangements accordingly. A. SHERRIN.

I AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. ROSEY.

I SHALL hold meetings in the following places at Plymouth where brother Dunbar may appoint, to commence August the 11th, and continue over the Sabbath.

Brother Sherwin is requested to be with us.

B. S. REYNOLDS.

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Providence, June 30th, 1854.

[Jy. 29.15.]

## THE ADVENT HERALD

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OFFICE, No. 8 Chardon-street

WHOLE NO. 691.

BOSTON, SATURDAY AUGUST 12, 1854

VOLUME XIV. NO. 6

## Churches, Church Order, Creeds, &amp;c.

(For the Herald.)

BY SIMON.

(Continued from our last.)

THE church is likened to competitors in the Olympic Games. "So run that ye may obtain." "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (1 Cor. 9:24, 26.) "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14.) "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.) "I have fought the good fight."

The points of resemblance are these: 1. A race, fighting, or wrestling match: 2. Rules and laws to be governed by: 3. Strict obedience to those laws: 4. A prize to be given to the victor: 5. A judge to decide who was worthy of the prize, and to award it to them. None could obtain the prize unless he did so lawfully—he must comply in every respect with the rules of the games. So are Christians running in a race, for an incorruptible crown; and there are rules—orderly arrangements enjoined upon them which the church in her individual and collective capacity, must religiously observe, or else the "righteous Judge," at the end of the race, will not bestow the "crown of glory" on those who have not lawfully striven for it. Where there is labor performed in new fields, and sinners converted to God—backsliders awakened, and persuaded to return to their first love—and thus a company of believers raised up; if they are not cared for—are not collected together in church capacity—to keep the ordinances of the Lord—to observe the order and discipline of the gospel—to mutually encourage, and be encouraged;—then the labor or labors of the servants of Christ are paralyzed it not in most cases lost; who thus have been fighting like one who "beateth the air"—nothing being permanently accomplished.

It has been too much so with us as a people, in time past, and we trust that all who possess any love for the advent cause, do, or will see the stern necessity of watering "God's husbandry," that He may give an increase, and the fruit of his servants labors may be so cherished and cared for, that in the "day of the Lord Jesus," they may come "bringing their sheaves with them," as "the crown of their joy."

5. The church is likened to an army of soldiers. "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11, 12.) "Fight the good fight of faith." (2 Tim. 6:12.) "War a good warfare." (Chap. 1:18.) 1. An army has a commander-in-chief—so has the church. "The Captain of our salvation:" 2. An army has officers that serve under the chief commander,—so has the church—"overseers"—"rulers." 3. All orders emanate from the commander of the army—so the Head of the church has left His commands for her to obey. 4. The officers in the army, see that the orders of their general are executed—so it is the duty of the officers in the church, to see that the commands of Christ are obeyed. 5. There is order and discipline in an army—so there must be in the church. 6. There have been traitors in the armies of all countries—so there have been in the church of Christ. 7. Victories have been lost, discomfiture, ruin and death, have been brought upon armies, in consequence of disorder and confusion in their ranks—so has much good been lost, and incalculable evil done, by the disorderly conduct of those professing to be the soldiers of Jesus Christ, by, at the same time, disobeying his commands. Can a people reasonably expect success in the cause of truth—and not labor to sustain unity, harmonious action, co-opera-

tion, and consistent and orderly conduct? We are persuaded they will not for any length of time.

Such are some of the similes in the New Testament which either directly or indirectly teach the fact and necessity of church government, order, or discipline.

2. Your attention is now called to the positive and inferential statement of scriptures and apostolical example, in reference to this subject.

St. Paul says to Titus, "For this cause I left thee in Crete, to set in order the things that were left unfinished, and appoint elders in every city, as I commanded thee." (Chap. 1:5.) From this passage we gather: 1. That labor had been performed in Crete, by the apostle, or others in the gospel. 2. That the labor had been fruitful, and a religious interest awakened. 3. The apostle in company with Titus had set some things in order, and some were wanting, or unfinished. 4. The apostle commanded Titus to "set in order the things" which were yet wanting, among which were, "elders to be ordained, or appointed in every city," in the island. Now if the apostle was so particular to have "things set in order," that there might be orderly churches in every city in Crete, would he not follow the same course, in all places where he labored and the word took effect? If it was necessary for the well being of the cause of truth in that island—in "every city" of that island—to have elders ordained, and "things set in order,"—why not in every country—in every age?

In the foregoing passage, then, we see, first, a positive command to Titus—second, an apostolical example of church order—and third, the inference that if it was necessary for the good of the church, to observe order then, that it is equally imperative now. (Acts 20:28.) "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

In this passage the apostle exhorts the "elders" of the church at Ephesus, whom the Holy Spirit had made "overseers," to "take heed," &c; because there would come "grievous wolves," and "men speaking perverse things," that would divide the flock; hence, they must use their authority and influence to keep those "wolves" out of the fold and from devouring the sheep, and making disorder and destruction and division. "But," says a reader, "these 'overseers' were appointed by the 'Holy Spirit,' and therefore, are not man-made appointments." True. All men who are called by the "Holy Spirit," to preach the gospel and take the "oversight of the flock," will, in all things follow the teachings of that same Spirit, and those who do not obey the commands of the Holy Spirit, in reference to church government, give conclusive evidence that they are not called to the work of the ministry; or, if they are, they are "disobedient to the heavenly calling." Such, cannot say as did Paul to the elders of Ephesus: "I have not shunned to declare unto you all the counsel of God." In this passage we see officers in the church; and therefore the church was an organized body; (for when anybody of men choose officers to preside over them, they are an organized body.) 2. The necessity for such officers, and the duties enjoined upon them. (1 Cor. 12:28.) God hath set in the church, first apostles, and afterwards prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues." Now if God has set in the church, "governments," He designed them to be beneficial; and that the church should submit to them. God has placed them there, and who shall take it upon him to say, that it is an "innovation" upon the liberties of the church? (1 Tim. 3d chap.) "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Let the

reader turn to the chapter and read the character that should be possessed by "overseers" and "deacons" in the church. They must sustain the very best moral and Christian character, both in, and without the church. But why so particular, if the offices of "bishops" and "deacons" are of so little importance, as some think?—so lightly esteeming them as to altogether neglect to appoint, or ordain them in the churches, and teaching that it is an "innovation"—"human machinery," and the like.

The apostle says "If a man desire the office of a bishop, he desireth a good work." But in these days, men have grown so "wise," that the man who endeavors to fill that office well, and faithfully, is called "the abomination of desolation!" "These things I write unto thee, that thou mayest know how to behave thyself in the house of God." There are some, doubtless, whom it would not harm much, to study the same lesson. The apostle says farther, that the church is the "pillar and ground [or foundation] of the truth." In the same degree that the foundation is weakened, or disordered, the superstructure is endangered: hence, if the church is torn, divided, disorderly, disobedient and lawless, the truth is brought into disrepute, and is made ineffectual, for the salvation of sinners.

The apostle, in his epistle to Titus (chap. 1,) says that among the Cretians "there were many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things they ought not, for filthy lucre's sake." If there are no "rules" to be broken, there can be no "unruly" persons. If there is no government, there can be none that are ungovernable. If there is no order, there are none that are disorderly,—for, "where no law is, there is no transgression."

Further, the apostle says of these characters. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate," (or, useless); although they make a profession of christianity, their works—actions and conduct, are a libel on their profession; for their works are works of "disobedience."

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure;"—no, not even good, wholesome gospel order and discipline! It is an abominable thing, in their eyes!! (1 Thes. 5:14.) "Now we exhort you, brethren, warn them that are unruly, [disorderly, margin] comfort the feeble minded." (2 Thes. 3:11, 14.) "For we hear that there are some which walk disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread. . . . And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed;" (verse 6, same chap.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." In the above scripture as the apostle affirms that there are some who are "unruly"—"disorderly," the influence is, that there was established in the primitive churches rules of conduct—church order—which some were guilty of disregarding; and the duty of the church in regard to such cases, is clearly pointed out, viz: "Exhort" then—"warn" them, "note them," withdraw from them—"have no company with them," &c. (1 Cor. 14:40.) "Let all things be done decently, and in order." (Col. 2:5.) "For though I may be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." (1 Cor. 11:34.) "And the rest will I set in order when I come." (1 Cor. 7:17.) "And so ordain I in all the churches." These statements show that order was ordained in the churches and that it was necessary for their good success in the cause of God, and growth in grace and knowledge.

A few passages show more particularly, apos-

tolical and primitive example, in reference to this subject. (Acts 6:2, 3.) "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And this saying pleased the whole multitude," &c.

Here, then, is an example of appointing men to office in the church at Jerusalem. They had a "church meeting" to do business relating to the welfare of the church; men were chosen—the apostles "prayed," and "laid their hands on them," and thus they were ordained to the office of "deacons." Was it right for the church at Jerusalem to have deacons? Was it agreeable to the will of God, that all the churches in the apostolic age should observe order? If so why is the appointment of deacons in the churches in this age an act so wicked? Why should it be called an "innovation" upon the liberties of the saints?

2. The apostles, elders and the church, assembled in conference also at Jerusalem, as we learn from the 15th chap. of Acts. The question of Judaism was subverting, distracting and dividing the churches, and a conference was convened to take counsel on the matter.

They discussed the question—and the discussion resulted in sending letters, (or "decrees," as they are called in the following chapter, (v. 4,) to the churches in different parts. Paul and Barnabas was at that conference, and they were looked upon with suspicion; but they gave an account of their labors among the gentiles—of the success that attended them—and then, as Paul says: (Gal. chap. 2.) "James, Cephas, and John gave to me and Barnabas, the right hand of fellowship as much as to say, we have found out who you are, and what you have been doing, and now we can receive you into our midst and fellowship." But, there were some there, who did not sympathize with the objects of the conference, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place, by subjection, no, not for an hour! Although they "seemed to be somewhat in conference, they added nothing to me." (Gal. chap. 2.) Thus we see an example of the "apostles and elders," in the first and purest ages of the church, of holding a conference to take into consideration the wants of the cause which was so near their hearts. They were opposed in their work just as the church has been in all ages, and still is, by "unreasonable [absurd] and wicked men."

(To be continued.)

## The Reformation in Armenia.

They have lately formed in England a "Turkish Mission Aid Association," for the purpose of aiding Armenian missions in Armenia, which expects to aid the present year to the amount of \$10,000. At a meeting of the association on the 5th of May, Rev. C. G. Young said that:

"Twenty years ago there was not known to be a single enlightened Armenian in Asia Minor or Armenia Proper. Dr. Dwight, who is one of the senior missionaries at Constantinople, and Dr. Eli Smith, at Beyrout, made a very extended tour through Asia Minor and Armenia, and they reported, that they were not satisfied with a single case. There are individuals now present who were then in Turkey, residing in Bagdad and other places, who could bear the same testimony. Now things are much changed. There are sixty-five preachers, foreign and native, in different parts of the Turkish Empire—Protestant, Evangelical preachers. There are now 100 Bible-classes of young people and adults in various parts occupied by the American Mission. Bibles, books, and tracts have been circulated during these twenty years to the extent of 109 million pages. More than 450 different tracts,



averaging fifty pages, and books of all sizes, have been put into circulation, not only in Constantinople, Smyrna, Beyrout, and other out-ports, but in the valleys of Lebanon and Hermon, and even in Ararat. The movement is extending throughout the lands which we are accustomed to call Bible lands. North Syria, Mesopotamia, Assyria, Armenia Proper, Asia Minor,—in all those districts the movement is spreading far and wide. There are now nineteen churches formed there, whereas eight years ago there was not a single church established. There are now 100 native agents at work, evangelists, pastors, and colporteurs, at twenty different posts. There is now full toleration enjoyed by Protestants, whereas, only some eight years ago, Protestants dared not avow themselves to be such at the risk of their lives. The Bibles which have been distributed have been in the Armenian, the Turkish, and also in Armeno-Turkish, and Greco-Turkish. The people generally, though they talk Turkish, are more familiar with Armenian or Greek, as the case may be; and the few Turks among whom copies of the Word of God have been circulated, in the same way read Arabo-Turkish, and thus, by means of the Word of God and religious tracts, a way has been prepared for Christian Missionary effort. Young men scarcely of age have acted as colporteurs, and the few words they have spoken have been the means of leading to a deep conviction of sin, and a profession of true evangelical religion. It has pleased God to bless the native agency more eminently and manifestly than that of the foreign missionaries, and hence the missionaries are more than ever anxious that there should be provision made for native evangelists, pastors, colporteurs, and school-masters. There are two very valuable institutions at Constantinople, which have been the means of sending forth many natives into the field. Most of the native pastors and evangelists at present at work, have been trained at the seminary at Bebek, near Constantinople. That seminary has thirty-four Armenian, and sixteen Greek pupils; but they could easily, had they the means, raised the number to a hundred. The female seminary at Constantinople has been also blessed, and in both institutions there is evidence of deep religious emotion. There is a deal of self-sacrifice and self denial among the students in the Bebek institution. Six or eight young men in the seminary, Armenians and Greeks, have spent their vacations in going about as colporteurs. There is an earnest call on all sides for more Bibles, more tracts, more colporteurs, more evangelists, more laborers of every class. The field that is occupied is very extended. There are a million of people in the city of Constantinople and in the different villages on the Bosphorus. In Constantinople Proper, the Turkish Quarter, the Frank Quarter, the Greek and other quarters, there are 600,000. In the villages on the Bosphorus, twenty in number, and at Scutari (which has alone 100,000,) there may be 400,000 more. One Missionary thinks there must be 1,400,000 in Constantinople and the suburbs. Of these the large proportion are Mohammedans. There are, however, 200,000 Greeks in the city and in the villages. Many villages on the Bosphorus are inhabited entirely by Greeks. The American Board are prepared to extend their operations if only assured of aid from England. The Secretary of the Board wrote to that effect not long ago. There is room, I am sure, for four Missionaries among these Greeks at once, and they would find ample work to do. Everything is encouraging. There is an opening in the khans, or inns, of the East, such as never existed before. Four or five years ago one of the Bebek students who went into one of the khans was attacked by 400 or 500 people, and narrowly escaped with his life. So altered is the state of things now that some four or five of them are accustomed frequently to go out at sunset when the khan gates are closed, take a room, and spend the evenings in reading the Bible and tracts, distributing them, and talking to the people. Mr. Blakiston, the chaplain at the Embassy, works most heartily with the American Missionaries, and so do the Missionaries, to the Jews, of the London Society and of the Free Church of Scotland. There has been a great advance in education throughout the field occupied by the Americans. A number of very interesting cases were cited in illustration of the extent to which the work has progressed. The Mission in North Syria, in the region of Antioch, in Sidon and Lebanon, has much that is encouraging connected with it; but the movement has been specially developed among the Armenians. There are also openings for the Gospel in European Turkey. Between the Danube and the Balkans, are four million Bulgarians, members of the Greek Church, who are much more hopeful than those that speak Greek. Last year more copies of the Word of God were bought by the Bulgarians at Constantinople than by all others put together; yet no missionaries have ever been among them. Then there are a million of Servians. These five millions are Slavonian in origin and language. It is surely a very sad fact, that the Slavonians, who comprise

nearly a third of the population of Europe, have been so entirely neglected. There has been no mission at all among them. North of the Danube are the Principalities of which we hear so much, Wallachia and Moldavia, containing four million members of the Greek church; they belong to the old Dacians, mixed with Romans, and they speak a dialect like Latin. Then south of the Danube there are the Albanians, to the number of more than one and a-half million: they are of the old Illyrian stock. In Bosnia, there are 200,000 or more Turks, who are, I think, independent in a measure of the Turkish Government. The particular field that is occupied by the American mission, extends from Constantinople to Trebizond, and from the Black Sea to the Tigris and Euphrates. North Syria is comprehended in it.

The foregoing statistics respecting the development of Protestantism in the Mohammedan empire, are interesting in connection with the other movements respecting that country.

### Not as the World Giveth, Give I unto you.

THE world gives things of little or no value. But Jesus gives the best things; things which cost him many tears and his heart's blood. He gives grace and glory, peace and righteousness, joy and salvation. He giveth songs in the night. He giveth us the victory. He gives crowns that fade not away, and kingdoms that cannot be moved. He gave himself for us.

The world gives sparingly of the little it can bestow. It doles out a meagre pittance. It retains for its own use all it esteems most precious. It hardly throws scraps to the dogs. Many a man has actually died of starvation in the sight of abundance, and no man gave unto him. But Jesus gives bountifully. His grace is large. There is not room to receive his blessings. He gives good measure, pressed down, and shaken together, and running over. His storehouse is full. His riches are unsearchable. Every believer may sing, "My cup runneth over."

The world gives grudgingly. At every step it reluctates. To yield up what it prizes is like parting with eye-teeth. Even a good man has need of the exhortation, "Let him give, not grudgingly, nor of necessity." But with Christ it is different. Even his sufferings for us were borne joyfully. "I delight to do thy will, O my God: yea, thy law is within my heart." For the joy that was set before him he endured the cross, despising the shame. "I lay down my life. . . . No man taketh it from me, but I lay it down of myself." "Having loved his own, which were in the world, he loved them to the end." To his people he says, "all things are yours." He withheld not himself. He withheld no good thing. He gives like a God.

The world gives expecting an equivalent. "Sinners lend to sinners to receive as much again." But man can make no adequate return to his Creator, Preserver, Benefactor, Redeemer. "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?" "When ye shall have done all these things, which are commanded you, say, We are unprofitable servants." Christ loved us freely. He accepts us graciously. We never can pay the debt of love we owe him. He does not expect that of us.

The world gives to its friends. Christ gives to his enemies. He gave new hearts and full pardons in one day to *three thousand* of his murderers. "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "Christ died for the ungodly."

O matchless kindness, and he shows That matchless kindness to his foes.

We love him because he first loved us.

The world often regrets the gifts it has made, and wishes it had them back. But the gifts and calling of God are without repentance. Jesus recalls no blessings. He revokes no promises. He never fails nor is discouraged. He brings forth judgment unto victory. What he undertakes he accomplishes. By his grace and Spirit he gives repentance and faith. To these he adds courage, knowledge, temperance, patience, godliness, brotherly kindness and charity. If Christ does one act of mercy towards a sinner, it seems but to prepare the way for many others.

The world gives unsatisfyingly. When it does its best, its beneficiaries still cry, Who will show us any good? They toil and pant, and still find that they are spending money for that which is not bread, and their labor for that which satisfieth not. Vanity of vanities is the best thing that can truly be said of all the world is, or has, or gives. But God giveth us richly all things to enjoy. "When he giveth quietness, who can make trouble? and when he hideth his face, who then can behold him?" As one whom his moth-

er comforteth, so does Jesus comfort his chosen. He satisfies the soul as with marrow and fatness.

The world gives deceitfully. "Trust not the world, for it never pays what it promises," said Augustine. It is circumspect of ceremonies, but it is heartless. It has no depths of tenderness. It is not sincere. "They speak peace to their neighbors, but mischief is in their hearts." "The words of his mouth are smoother than butter, but war is in his heart; his words were softer than oil, yet were they drawn swords." It kisses, but stabs under the fifth rib. Its tender mercies are cruel. But Jesus makes good promise, yea, he does exceeding abundantly above all we ask or think.

The world gives when its favors are not needed. It sends presents to the prosperous, and makes feasts for the victorious. Men will praise thee when thou doest well to thyself. But the poor are forsaken; the feeble are forgotten; the slandered are avoided. Yet Christ gives what we need, and when we need it, strength to the feeble, warning to the careless, comfort to the afflicted, salvation to the perishing. God's richest blessings are for the children of sorrow. The greater our need, the larger are his mercies towards us. He gives double for all our sins. He abundantly pardons. There is none like him. No gifts are like his gifts. They are so seasonable, so wonderful, so innumerable.

In the words which stand at the head of this article there is special reference to peace, one of Christ's best blessings. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." To give peace to any one is to wish him well, to bless him, to declare good will and friendly intentions towards him. Christ's legacy to his people was peace. "This comprised peace with God, peace of conscience, a sweet serenity of mind, arising from confidence in God and submission to him, with the hope of heaven, and a disposition to mutual love and harmony." No gift ever excelled this.

The world is full of compliments, which may mean anything, or nothing. Its insincerity is the poor tribute it pays to goodness and virtue. But Christ is the Prince of peace. He came to guide our feet into the way of peace, and to bring glory to God in the highest, peace on earth, good will toward men. When he sent forth his apostles, it was with this salutation to every family, Peace be to this house. In him we have peace. Yea, he is our peace. After his resurrection he twice said, *Eirene umie, Pax vobis, Pa! seja comvoso*, Peace unto you, Peace be unto you.

This peace passeth all understanding. Nothing can exceed it. Nothing can break it. It is the peace of God. It is efficacious. It quiets all fears and agitations. It is the fruit of the blessings bought by Christ. It is itself one of his chief mercies. By means of it we pass through tempests to our desired haven. "Glory be unto Him, who was, and is, and is to come; and let every creature say, AMEN."

N. Y. Observer.

(For the Herald.)

### The Ascension.

A WELL known group stood on the mountain's side,  
And in their midst appeared the Crucified;  
Oft had they stood in that sequestered place,  
Their beaming eyes fixed on their Saviour's face,  
But never met on Olivet's fair brow,  
With such emotions as they cherished now;  
And never with such eager spirits hung  
Upon the words that fell from Jesus' tongue,  
For never had their Master's voice before  
Sounded so sweet, as when his mission o'er,  
He gathered round him that devoted band,  
To give his blessing and his last command.  
"Go ye and teach all nations in my name,  
The Jew and Greek, the bond and free the same,  
Go ye and bid a sleeping world arise;  
Bid them repent, believe and be baptized;  
But first of all, declare a Saviour's love,  
To those who thirsted for a Saviour's blood,  
That they rejoicing thro' his death may live,  
And know their risen Saviour can forgive.  
Ye shall proclaim salvation's waters free,  
And bid all nations to the fountain flee;  
And tho' ye meet with perils dark and drear,  
And tribulation be your portion here,  
Tho' persecution with uplifted sword  
Shall call for blood, and your own blood be  
poured,  
Yet know that I, your Saviour and your friend,  
Will be with you till life itself shall end;  
And with all those who boldly shall proclaim  
To a lost world salvation thro' my name,  
In every land, in every age and clime,  
Till the last trump shall sound the knell of time.  
Now lift your heads ye everlasting gates,  
The King of glory for an entrance waits;  
Has burst the bands of death and of the tomb,  
Lift up your heads and give the Conqueror  
room.  
Rejoice ye angels! worship and adore,  
And welcome back the Son of God once more;

He comes with crowns of victory on his brow—  
Then at his feet in awe and reverence bow;  
Tune all your harps—in joyful numbers raise  
A song of love, thanksgiving and of praise;  
Throw down your crowns at Prince Immanuel's feet,

While heaven and earth the glad acclaim repeat,  
"Worthy the Lamb, worthy the Lamb once slain,  
Worthy the Lamb who died, but lives again."

The humble followers of the Nazarene,  
In silent awe gazed on the dazzling scene:  
Beheld their Lord in power and glory rise  
Up the bright pathway of the parted skies,  
And while they strove with piercing eyes in vain,  
To catch one glimpse of that dear form again,  
Two angels left their happy homes above,  
On messages of peace, of joy and love.  
Oh! glorious message to that faithful band,  
Who, on the mountain's top bewildered stand;  
Oh! glorious tidings to each ransomed soul,  
From sea to sea, from spreading pole to pole,  
In every age the joyful news proclaim,  
That very Jesus shall return again.

Hark! angel voices rend the vaulted sky,  
In thrilling tones those shining angels cry:  
"The heavens conceal your risen Master now,  
The time will come when yonder heavens shall bow,  
Yon glistening dome be rudely rent in twain,  
And ye behold that self-same form again."

Oh Soldiers of the cross! devoted band!  
Press forward now the conflict is at hand;  
Prepare ye for the bloody battle field,  
Bind on your helmet, grasp your shining shield;  
Go forth in warlike panoply arrayed,  
And bravely wield your trusty battle blade.  
The blood-stained cross your glory and your pride,

Your motto, "Jesus and him crucified,"  
Your watchword, "I the chief of sinners am,"  
Your signal, "free salvation thro' the Lamb,"  
And your alarm to the advancing foe,  
"Judgment to come, eternal wrath and woe."  
While o'er your heads the blood stained banner floats,

And the loud trumpet peals its martial notes,  
Rush bravely forward 'mid the battle's din,  
No common prize your fearless sword shall win.  
On, and still on, with firm and stately tread,  
Your glorious Captain marches at your head;  
Ye have his orders and his last command,  
"Go sound the gospel trump in every land,"  
And when ye faint and falter by the way,  
His promise shall your drooping spirits stay,  
"Lo, I am with you to protect and guide,"  
Fear not: your Lord and Master will provide;  
The victory will be yours, and the reward  
Destined for you by your returning Lord.  
For when the clouds reveal your Saviour's form,  
All robed in glory, amid flames and storm,  
When that same Jesus shall return again,  
A mighty King and Conqueror to reign,  
Before his throne ye shall exulting stand,  
Ye shall be crowned by Prince Immanuel's hand,  
The royal diadem your brows shall wear,  
Thrones shall await you and dominion there.

Magog, C. E.

H. M. J.

### Dialogue.

THE following dialogue, &c., was once given at a meeting by the late Wilbur Fisk:

Christ. Go preach my gospel.

Answer. But, Lord, I have other engagements.

C. You are not your own you are bought with a price.

A. But, Lord, I have been preparing myself for another profession; I have been struggling for an education; I have high prospects before me, &c.

C. What have you that you have not received?

A. Lord, I have strong domestic feelings, and I hope one day to have a family and home of my own.

C. He that loveth houses or lands, wife or children more than me is not worthy of me.

A. Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

C. He that loveth father or mother more than me is not worthy of me.

A. Lord, is there none else? May not another answer?

C. The gifts and callings of God are without repentance.

A. At least, let me first stop and bury my father and mother.

C. Let the dead bury their dead.

A. At any rate, I must wait awhile, and acquire some property, &c.

C. He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

A. Lord, I cannot go.

C. Woe unto you if you preach not the gospel.

A. But, Lord, wilt thou not pity a poor helpless wretch, who begs for an excuse as one who would plead for his life?



C. Ye know the grace of our Lord Jesus Christ; that though he was rich, for your sakes he became poor that ye through his poverty, might be made rich.

Here the dialogue ended. The young man covered his face with his hands, and bursting into tears, cried: "Nay but I yield, I yield."

The bond was signed and sealed, and the youth was consigned over, soul and body to the church. The next thing I saw of him, he was threading a pathless forest among the Green Mountains, bordering upon the Canada line, driving his horse before him, because of the roughness of the wilderness, cheerful as an angel on an errand of mercy.

### Brief Extracts.

"He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it."—Rom. 6:1, 2; 2 Cor. 5:14.

"The guilt of one sin is a greater misery than the burden of a thousand crosses."—Heb. 11:25. Mr. Charnock.

"We cannot begin to lead a holy life, till we first look to Christ for pardon of sin."—Luke 1:74, 75.

"Repentance is the greatest honor next to innocence."—2 Cor. 7:12.

"The comfort of a Christian lieth not in his own fulness, but in Christ's."—John 1:16; Phil. 4:13. Thomas Cole.

"He that lives in sin, and expects happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley."—Luke 6:44; Gal. 6:7, 8.

"One leak will sink a ship, and one sin will destroy a sinner."—Gen. 2:17; Ezek. 18:4. John Bunyan.

"Praying only for carnal things, shows a carnal heart, and leaves it carnal."—Hos. 7:14; James 4:3. Mr. Marshall.

"To put on the name of Christ, and not to walk in the ways of Christ, what is it else than to prevaricate with the Divine name?"—Titus 1:16. Cyprian.

"In vain do men pretend to religion while ungodly company is their choice."—Prov. 13:20; Psa. 119:63. Mr. Boston.

"He that is content with just grace enough to get to heaven, and escape hell, and desires no more, may be sure he hath none at all; and is far from being made partaker of the Divine nature."—Psa. 31:6; 40:8; 1 John 3:3. Jno. Janeway.

"All our present glory consists in our preparation for future glory."—Col. 1:12. Dr. Owen.

"One only gift can justify  
The boasting soul that knows his God,—  
When Jesus doth his blood apply,  
I glory in his sprinkled blood!" Meth. Coll.

"In the name of Jesus the whole Gospel lies hid: this name is the light, food, and medicine of the soul."—Song 1:3. Glassius.

"Live not so much upon the comforts of God as upon the God of comforts."—Psa. 63:3. Mr. Mason.

"Poor worldlings! what will ye do when the span-length of your forenoon's laughter is ended, and when the weeping side of Providence is turned to you?"—Luke 6:24.

"Sin's joys are but night-dreams, thoughts, imaginations, and shadows."—Rom. 6:21; Eccl. 1:7-10. Rutherford.

"He is no true believer to whom sin is not the greatest burden, sorrow, and trouble."—Rom. 7:24.

"He that loves Jesus Christ most, is most like unto God."—John 16:27. Dr. Owen.

"He is too covetous whom God cannot suffice: he hath all things that hath Him that hath all things."—Rom. 8:32. Bridges.

Reader! think of these things, and seek for present holiness. ALEPH.

Herald and Journal.

### Foreign News.

By the arrival of the *Canada* at this port on the 2d inst., we are put in possession of some additional intelligence which was not contained in the telegraphic dispatches from Halifax, as published in the last number of the *Herald*.

Nothing definite is known as to the intentions of Austria respecting the war although the statement by the Paris correspondent of the *London Chronicle*, that she has made overtures to the Western powers to open negotiation with the Czar, is very plausible.

VIENNA, July 19.—Colonel Manteuffel is here for the purpose of enforcing the views of the Prussian government respecting the treaty between itself and the government of Austria. The Prussian cabinet is satisfied with the advances made by the Czar as a beginning, and intimates that the aid stipulated for in the treaty would not be due from Prussia should Austria now enter into hostilities with Russia.

OPERATIONS ON THE DANUBE.—The accounts from the Danube are confused and unreliable. There seems to be no reason to doubt, however, that the Turks have gained an important advantage at Giurgevo, which they still hold. One account says that the main body of the Russians, who a few weeks ago had retired towards Moldavia, have now returned in immense force to Bucharest, and are pushing to the South as if to give battle. Their advanced guard is at Fraceschi, not far from Giurgevo. But this report is inconsistent with other accounts, which state that the main body of the Turks was moving down the river, leaving only a garrison to hold Giurgevo.

The following further details respecting the defeat of the Russians at Giurgevo and at Oltenitza have been published.

The struggle began at Giurgevo on the 2d. On the 4th, 6th, and 7th of July sanguinary engagements took place. On the last mentioned date the Turks, who were in great force, were completely masters of the Islands between Rutschuk and Giurgevo. The Russians, early in the morning of the 8th, evacuated Giurgevo and retired to Frateschi. The troops stationed at Budeschi, under the command of Generals Barmgartner and Dannenberg, are said to have advanced to the assistance of the corps at Frateschi. If this statement be correct, the Turks who crossed the river at Oltenitza would meet with little difficulty in getting to Bucharest. General Dannenberg on his arrival took the command of the troops and in the morning of the 8th made a violent attack on the Turks.

The battle lasted many hours, and ended with the defeat of the Russians, and their retreat to Falashtuk, which is on the left bank of the Njuschlow, a tributary of the Argish. The Turks, who were commanded by Said Pasha, the governor of Rutschuk, received reinforcements but on the 9th they had not quitted the bank of the river. On the 8th the Turks passed the river between Tartaritz, and Silistria, and marching west attacked the Russian detachment posted at Oltenitza. The Russians were obliged to leave Oltenitza in the hands of the Turks, who occupied the place itself and the islands in front of it. The Turkish corps at Giurgevo which has a regular pontoon bridge across the Danube, were in communication with the troops at Oltenitza. The main force of the Russians left Ursitscheny, where Prince Gortschakoff had his headquarters on the 8th, and advanced in forced marches by way of Bucharest, to Oltenitza and Giurgevo. According to advices of the 8th from Widden, the Turks had passed the river at several places into Little Wallachia, in order to keep the Russians from crossing the Aluta.

The *London Times* of July 21, has the following remarks on the progress of the war on the Danube, and the position of the allies:

"We now learn with certainty that on the 8th of July the Light Division was still at Davna, the 1st Division at Aladyn, and the 2d and 3d Divisions between that place and Varna. The advance of the army upon Giurgevo was a thing only talked of in the camp, and even the visit of Omar Pasha to the British headquarters on the 4th was not followed by any decided movement. We are less accurately informed as to the position of our French allies; but it is clear from the intelligence now before us, that the statement of the *Moniteur* that 18,000 allied troops had reached Giurgevo on the 7th of July was entirely inaccurate and the honor of the exploits recently performed on the left bank of the Danube belongs exclusively to the Turkish army.

\* \* \* \* A moment's reflection convinces us that to plunge into extended operations on the banks of the Danube would have been to abandon or to defer the chief exploit of the campaign, and we confidently believe that the regret felt at an apparent want of alacrity in marching to the relief of Silistria, or in joining the attack on Giurgevo, will be effectually removed by orders to the whole force to proceed against Sebastopol. That is the real point for us to assail, and on the Danube the Turks have stood in little need of our aid.

"Acting unquestionably upon this independent principle, Omar Pasha threw forward the bulk of his army from Shumla to the Danube early in the present month, and there is no reason to suppose that the accounts we have already received of his success are at all overstated. Even the Russian organs admit the evacuation of Giurgevo in language similar to that in which they described the abandonment of the siege of Silistria. It appears that the Russian forces in and about Giurgevo must have amounted to nearly 30,000 men, while the Turks had not more than 25,000 men, but the result of the battle was, that the whole Russian corps was driven back behind the Argish, and the left bank of the Danube, from Turnu to Oltenitza, is in possession of the Turks.

"We trust that Omar Pasha will not be led to risk this important advantage and the fate of his gallant army by prematurely accepting the challenge of the Russians to fight a general action; for it is clear that several considerations

of importance must be weighed before the allied generals could take the step of marching northward, with a view to a passage of the Danube and a campaign in Wallachia. It is in the first place highly improbable that such a step should be taken until the allied commanders were satisfied that the river itself was under their command, both because it is indispensable to have entire security as to the communications of the army in its rear, and because the navigation of the Danube would powerfully assist the movements of forces, by affording water carriage to the stores and supplies. In other words, if the army is to engage in a campaign in the Principalities, having its operations in Bulgaria, the command of the Danube is naturally to be regarded as an indispensable preliminary; and whether the allied forces actually advance in that direction or not, it is of the greatest importance to secure the free navigation of the great stream on whose banks the struggle must be conducted."

The following is the latest report from the Danube:

CONSTANTINOPLE, July 10.—The Russian coast has been closely reconnoitred, from the Kilia mouth of the Danube to the mouth of the Dniester. Three steamers of the allied fleets guard the mouths of the Danube, to prevent the escape of the Russian flotilla, while a party of British seamen has gone overland to Rutschuk, to unite with the Ottoman river-fleet in an attack on the enemy's boats.

The fourth division of the French army, consisting of 8000 men, under General Forey, had not landed at Varna on the 5th, although Admiral Bruat's squadron, in which it was embarked, entered the Black Sea on the 30th ult. It was believed that the land troops will be employed against Anapa (on the Circassian coast), in the neighborhood of which Admiral Lyons, with a steam squadron, was known to be.

### The Spanish Insurrection.

SPAIN is now undergoing one of those political earthquakes in which misgoverned countries, and especially those on which the military power is superior to the civil, are periodically subject, and to which Spain is no stranger.

A brief review of the more recent history of Spain will illustrate more fully the present posture of affairs in that unhappy country. Ferdinand VII., the father of the present Queen, died in 1833. His reign had been long and chequered. He was deposed by Napoleon, but was re-instated by the allies, and very unwisely too, on the exile of that potentate. It is sufficient to say of his administration of affairs, that he died execrated by his subjects. Upon his death, the Queen mother, Christina, a bold, ambitious and bad woman, seized upon the reins of government as regent, in behalf of her daughter, who was then but three years of age. The crown was claimed by Don Carlos, brother of the late King, under the Salic law, which prohibits a succession in the female branch of the royal family, and the protracted civil war which ensued, will doubtless be remembered by our readers. It ended in the defeat and exile of Don Carlos. But peace was not restored to poor distracted Spain, for in the meantime the Queen mother had made herself so obnoxious to the people by her open profligacy, and by her extortions and gross mismanagement, that she was deposed from the regency and banished the country. This was in 1840. A new regency was appointed, at the head of which was Espartero, who rising from among the humble class of the people, had worked his way to a commanding position in the army, and had acquired great popularity by his valor in the recent civil wars.

Espartero governed Spain for six years, putting down several formidable plots which originated with the Queen mother, and had for their object her restoration to the regency. In one of the insurrections which grew out of these plots he bombarded Seville, and succeeded, by his energy and determination, in quelling a most formidable outbreak. He was popular with the people, but the *vox populi* in Spain is subservient to the voice of the army, and the gold of Queen Christina in the end proved more powerful than the popularity and influence of Espartero. An insurrection headed by Narvaez deposed the regency, and Espartero was forced to fly to London.

The Queen mother returned to Spain, and Queen Isabella was placed upon the throne, anticipating by a decree of the cortes, her majority. Narvaez was for a time all powerful at court, but his influence with the Queen mother soon began to decline, and he was removed from the ministry about a year ago, and "has leave to withdraw" from Spain, though permission was subsequently given to him, as it had already been accorded to Espartero, to return to his country as a private citizen.

We will not enter into the particulars of the marriage of Queen Isabella, nor lift the curtain which ought to hide the immoralities of the Court from public view. Suffice it to say that the Court

of Isabella is in all respects the reverse of that of Queen Victoria; that the King consort is a mere nobody. The marriage was forced upon the Queen by Louis Philippe, and the husband of the queen is merely tolerated at the Court. His name is never mentioned in connection with political affairs. The queen has been governed, and the country in reality ruled, by favorites, and the indignation of the public at the open profligacy of the Court has doubtless contributed to bring about the present military revolution.

The most prominent leader in this insurrection is General O'Donnell, who was at one time Captain-General of Cuba. This General is of Irish descent, his father having been implicated in the rebellion of 1783, and forced to flee from his native country. It would seem by the last accounts that Espartero is about to place himself at the head of the revolution, and that his old rival, but recent companion in retirement, Narvaez, has offered his services to the Queen to form a new ministry. Both of these men could command the support of a large party. It does not appear, however, that the restoration of either to power, forms a part of the plans of the actual leaders of the revolution.

The insurgent Generals, in a proclamation dated July 1, state the following as the objects of the revolution:—"Return to the Constitution of 1837—maintenance of Queen Isabella II.—perpetual exile of the Queen mother—dismissal of a despotic ministry—withdrawal of the forced loan—re-establishment of peace." These are the avowed objects of the revolutionists, but it is believed that there are other and more important ends in view, which are not embraced in this programme. It is said that a union of the whole peninsula is contemplated, and that the deposition of Isabella will be followed by the establishment of the young King of Portugal, Don Pedro V., who is yet an infant, upon the united thrones of Spain and Portugal. The union of the two kingdoms has long been a favorite project with some political dreamers in Spain and Portugal, who look upon this as the best means of restoring the faded glory of the two kingdoms. A glance at the map will show that such a union is by no means unnatural, although there are many important political considerations which will induce the other European powers to oppose the "annexation."

The revolution has evidently assumed a formidable character, and has extended into the provinces. Christina, the Queen mother, has fled to France, and the abdication of Queen Isabella is anticipated. The ministry has been dissolved and a new cabinet formed, but these changes will not probably stay the revolution. It is to be feared that Spain has but just entered upon a season of anarchy and civil war which will last for years, and which will terminate only when the most powerful military chiefs have exhausted their resources and desolated the fairest provinces of their unhappy country.

Boston Journal.

### The Eastern War.

THE Russians appear to have re-occupied the principalities of Moldavia and Wallachia as rapidly as they were said to have evacuated them. It will be recollected that they were reported to have retired beyond the Pruth, after the defeat at Silistria. This report, as we anticipated, turned out to be unfounded. It was then said, and more plausibly, that they had retired upon the line of the Sereth, retaining only Bucharest and a few other important places in Upper Wallachia. It now appears that they continue in full possession of Wallachia, with their advance guards on the Aluta, and their main body, or a strong detachment at least, at Bucharest. It is even reported that the Russians have not yet quitted the Dobrudscha. So that all the advantages gained by the Turks and their allies since the siege of Silistria was raised, have been gained on paper only.

The last arrival reports a victory of the Turks at Giurgevo, whence it is said the Russians have been driven with the loss of nearly one thousand men. But no confidence can be placed in this report, if for no other reason than because it is inconsistent with previous reports from the same source that the Russians had evacuated Lower Wallachia. Speculation upon the progress of the war, with such contradictory reports for a basis, would be profitless.

The *London Times* assumes that nothing of importance can be gained by the British troops on the Danube,—that Austria will interpose to prevent any further advance of the Russians,—and urges the immediate despatch of the long-talked-of expedition to the Crimea. The main body of the allied army are now at Varna, where they are waiting employment, but it is doubtful whether new operations in other quarters will be undertaken before the position of Austria, relative to the contending parties, is positively known.

Austria is still apparently playing the game of fast and loose. It is now certain that her army has not entered the principalities, and she is



supposed by the English papers—very charitably we think—to be still engaged in negotiating with the Czar for the evacuation of those provinces. To the accomplishment of this object the Austrian court is committed by its treaty with the Sultan, but menaced by Russia with an invasion in a vulnerable quarter, and restrained by Prussia, the court of which is undisguisedly in the interests of the Czar, it is by no means improbable that Austria will yet refrain from active interference. It is for the interests of the German powers to maintain a strict neutrality, and none have a larger stake in the maintenance of that policy than Austria, though circumstances have of late compelled her, however reluctantly, to assume an attitude of hostility towards her powerful neighbor. For the part she has already taken, she is now menaced with a Russian invasion; and it is evident that the Emperor is in a dilemma from which he will find it difficult to extricate himself.

If we look at the results which have already been attained by the contending powers, we shall find no reason to believe that the war will be speedily terminated. The Russians have been checkmated but not defeated—they have been shut up within the lines which they occupied at the commencement of the war, but they have not been humbled; neither have they experienced any serious reverse. Unless the allies strike a blow speedily, either in the Baltic, or on the Danube, or in the Black Sea, the campaign of 1854 will be a miserable failure, so far as the Western powers are concerned.

Boston Journal.



## The Advent Herald.

BOSTON, JULY 12, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLV.

Drop down, ye heavens, from above, and let the skies pour down righteousness:  
Let the earth open, and let them bring forth salvation,  
And let righteousness spring up together; I the Lord have created it.—v. 8.

This personification of the heavens, is the expression of an ardent desire for the ushering in of the reign of righteousness. Its general prevalence is illustrated by the spontaneous growth of plants when freely watered by showers and dew. Thus righteousness, by metaphors, is represented as being rained down from heaven, and as growing up out of the earth—as the Psalmist said, 85:11, 12—"Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."

Woe unto him that striveth with his Maker!  
Let the potsherd strive with the potsherds of the earth.  
Shall the clay say to him that fashioneth it, What makest thou?  
Or thy work, he hath no hands?  
Woe unto him that saith unto his father, What begettest thou?  
Or to the woman, What hast thou brought forth?—vs. 9, 10.

The connection of these texts with the preceding is not very apparent; unless they are designed to meet the cavils of unbelieving Jews who should murmur at the allotments of God's providence and be disposed to arraign his wisdom and goodness, in his dispensations respecting them—in permitting them to be oppressed by their enemies and then promising them deliverance, instead of preventing their captivity. For man to question the wisdom or righteousness of God's sovereignty in any particular, is to strive with his Maker, makes him the subject of this dreadful malediction, and is a manifestation of the greatest folly. Men may contend or argue with their equals, but not with the Almighty.

By an elliptical metaphor, the inhabitants of earth are denominated "potsherds"—fragments of broken earthen vessels—a proverbial expression for anything weak, fragile, or contemptible. For impotent man to call in question the doings of the omnipotent Jehovah, is as absurd and presumptuous as for the clay to attempt to control the potter respecting the form into which it was being fashioned. Isa. 64:8—"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—"O house of Israel, cannot I do with you as this potter? saith the

Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."—Jer. 18:6. Rom. 9:20, 21—"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

"Hands," in v. 9, is put by a metonymy for the skill and wisdom evinced by the potter in moulding his work—it being done chiefly by his hands. Isa. 29:6—"Shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

In v. 10, the interrogation is varied, to illustrate by another example the folly of man's striving with his Maker. He who finds fault with the instruments of God's providence, indirectly censures the Almighty.

Thus saith the Lord, the Holy One of Israel, and his Maker,  
Ask me of things to come concerning my sons,  
And concerning the work of my hands command ye me.—v. 11.

In continuing the idea of the preceding texts, Israel is spoken of as the potter would speak of the vessels which he had fashioned with his hands from clay. There are two views taken of this passage. William Lowth, Barnes, and others, regard it as a direction to the Jews to inquire of God respecting what was not revealed of the future, and to inform him of their wishes respecting themselves. Mr. Scott however, remarks that the verbs are not in the imperative, and he regards the text as a rebuke for their presumptuously questioning the wisdom of God's predictions respecting them. This last view is more in harmony with the scope of verses 9 and 10. Bishop (Robert) Lowth, therefore, in accordance with this view thus translates it: "Do ye question me concerning my children? And do ye give me directions concerning the works of my hands?"

God again proceeds to assert his sovereignty as the Creator and Director of all things:

I have made the earth, and created man upon it;  
I, even my hands, have stretched out the heavens,  
And all their host have I commanded.  
I have raised him up in righteousness, and I will direct all his ways:  
He shall build my city, and he shall let go my captives,  
Not for price nor reward, saith the Lord of hosts.—vs. 12, 13.

The heavens, as in 42:5, are spoken of as a tent or curtain extended over us; and their "hosts" are the stars which stud the heavens, whose revolutions with their rising and setting are all under the direction of their Creator, as an army is obedient to the commands of its leader.

"Him," in v. 13, must refer to Cyrus, who is brought to view in the first verse of this, and in the last verses of the preceding chapter,—as the future re-builder of Jerusalem. This recurrence to him again, confirms the view before taken that verses 9 to 11 are a rebuke for the dissatisfaction of some in reference to this prediction respecting Cyrus—it being declared that God's raising him up was an act of righteousness, and that Cyrus's restoration of the Jews would be an act of disinterestedness. By a metaphor, the Persian monarch is said to be "raised up," as from a lower to a higher position in space, to illustrate the eminence to which God would enable him to attain, so that he might accomplish the Lord's purposes respecting Israel. He returned them as freemen, not as slaves—demanding no remuneration for their liberation.

Thus saith the Lord, the labor of Egypt,  
And merchandise of Ethiopia and of the Sabæans, men of stature,  
Shall come over unto thee, and they shall be thine:  
They shall come after thee; in chains they shall come over,  
And they shall fall down unto thee, they shall make supplication unto thee, saying,  
Surely God is in thee; and there is none else, there is no God.—v. 14.

This apostrophe is evidently addressed to Israel. In addition to their restoration they were to be the recipients of signal blessings, and were to exert an influence over surrounding nations.

The "labor" of Egypt is put by a metonymy for the wealth of Egypt which was the result of their labor. Jerusalem was again to become a commercial centre and to be resorted to by traders from other countries. "Ethiopia" and Cush, was in Upper Egypt: and "Seba" is supposed to be the same as Meroe in that country—(see Note on 43:3.) Herodotus (iii. 20.) spoke of the Ethiopians as "the tallest of men;" Solinus affirms that they were "twelve feet high;" and Agatharchides, an ancient Greek historian quoted by Bochart (Phaleg ii. 26) said of the Sabæans, "The bodies of those who dwell there are worthy of special remark."—Thus they were "men of stature." In allusion to Seba, Solomon said, Psal. 72:10, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." It seems that subsequent to the return of the Jews they received tokens of favor from neighboring kings. We find in 2 Mac. 3:3, 2, "that even the kings themselves did honor the place, and magnify the temple with their best gifts;

insomuch that Seltucus king of Asia, of his own revenues, bare all the costs belonging to the service of sacrifices;" and in v. 5, "that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable."

"In chains," is expressive of subjection; not only their merchandise, but themselves were to belong to Israel. The concluding portion of the verse, however, shows that they were to come recognizing Jehovah as God, and supplicating his grace. The present Ethiopians, or Assyrians, who are Christians of the Greek Church, maintain that the Jewish religion was universally embraced in their country from the time of the return of their queen in the days of Solomon; and that the eunuch who was baptized by Philip was steward to their empress. Jahn, speaking of the persecutions of Antiochus Epiphanes, says, that, "in consequence of the stand the Jews then took, and the victories they won, whole nations, as the Idumeans, the Itureans, and Moabites, professed the Jewish faith."—Arch. p. 399. In Egypt the Mosiac religion so extensively prevailed that a temple was erected, and the Jewish rites were performed for several centuries. (Note on 19:18.) On the day of Pentecost there were foreigners present from Egypt and the adjacent countries; and it is not improbable that in Upper Egypt, or Ethiopia, Judaism was as prevalent as in Egypt.

Verily thou art a God that hidest thyself, O God of Israel the Saviour.—v. 15.

"Thyself," in the apostrophe to God, is evidently put by a metonymy for his plans and purposes, the reasons for which are often unappreciated by man; though the result of infinite wisdom. "For," he has said, (Isa. 55:8, 9,) "My thoughts are not as your thoughts, neither are my ways your ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." However incomprehensible or mysterious the dispensations of his providence may at any time appear to the comprehension of finite intelligences, the result always demonstrates Him to be the God and Saviour of his people—as he was then to be in the restoration of Israel from the captivity to which for a season they were to be subjected.

They shall be ashamed, and also confounded, all of them.  
They shall go to confusion together that are makers of idols.  
But Israel shall be saved in the Lord with an everlasting salvation:  
Ye shall not be ashamed nor confounded world without end.—vs. 16, 17.

The antitheses here appears to be in reference to the deliverance of Israel from Babylon, and its destruction because of its trust in idol gods and contempt of Jehovah. In Belshazzar's impious feast, (Dan. 5:3, 4.) they desecrated the vessels that were taken from the house of God in Jerusalem, by drinking wine in them; and they praised their idol "gods." In Jer. 50:38, it is given as a reason for the destruction of Babylon, that "it is the land of graven images, and they are mad upon their idols." And Daniel said to Belshazzar, (5:25), "Thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways hast thou not glorified;" and this he gives as the reason why "the part of the hand" was sent, and the writing written against him on the palace wall.

This text predicts that these worshippers of idols should be confounded; and this is in accordance with Jer. 50:2, "Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." Also Jer. 51:47—"Therefore behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her."

"The idolatry of Chaldea began with the worship of the heavenly orbs, but it ended in the worship of graven images. That which has been deemed a more refined and elevated kind of superstition, in the process of ages sank down into the basest forms of ignorant idolatry. It is said that, when Babylon was taken, the idols amounted to several thousand; and it is remarkable that, in the recent excavations of that region, not only have the catalogues of the kings been found but of their gods, and already have the names of five hundred idols been deciphered. Nothing can paint this more strikingly than the description of the prophet Isaiah (46:1, 2), in which he speaks of the carrying of the idols, and the beasts groaning under the burden. In the description given by Herodotus, we find the same features of idolatry, and very early in the history of the city, the statues of heathen gods and goddesses were to be found placed upon the tower. Idolatry of every

kind seems to have been carried to perfection in Babylon."—Lon. Quar. Jour. of Proph. 1854, p. 110.

As the conquest in Babylon resulted in the deliverance of Israel, the condition of the one was in marked contrast with that of the other—showing the wisdom of trusting in the Lord, and the folly of worshipping images.

### THE "WOMAN IN THE WILDERNESS."

Rev. 12th.

MR. EDITOR:—I wish, with your permission, to ask a few questions in relation to this "woman," which if you will be pleased to answer, will gratify your correspondent, and probably, many readers of the Herald.

1st. What is symbolized by the "wilderness" into which the "woman" fled?

2d. Did she continue to be the true church, after she fled into the wilderness?

3d. Was she persecuted after she fled into the wilderness?

4th. Is not the "woman" which the angel showed John (17:3) in the "wilderness," the same one that "fled into" it? (12:6.)

5th. If not, are there not two women in the same "wilderness?"

6th. Does the "woman" come out of "the wilderness" before she comes to "judgment?"

7th. If so, when?

Yours in love, &c.,

SMON.

ANSWER.—1st. The flight of the woman into the wilderness, symbolizes, the retirement of the church of Christ into obscurity, from before the errors which were embraced by apostates from the true worship at the commencement of the dark ages.

2d. That the purity of the true church was to be maintained during its wilderness state, is evident from the declaration that she goes to "a place prepared of God, that they should feed her there," &c.

3d. While in that state, the church was not persecuted as a church; for the fact of its existence as such was unknown to the world and to the apostate on the scarlet colored beast—its wilderness state implying the invisibility of her who lived it. But saints as individuals, who as saints were in fellowship with all who loved the Lord in sincerity, were persecuted, being given into the hands of the little horn.

4th. In Rev. 17, John does not see the woman that was in the wilderness; but he himself goes in a vision into the wilderness, place himself in sympathy with the woman which had fled there, and in that position is shown the persecutor of the saints,—symbolized as a woman on a scarlet colored beast—the Papacy. Thus he does not see the woman in the wilderness, which was clothed with the sun, &c.; but he in the wilderness sees a woman of very unlike characteristics, who had never fled thither, but was visible from that position, being sustained by the civil power of the state.

5th. There are not; for only one of them had fled to the wilderness, and the other was only seen from thence.

6th. The woman comes out of the wilderness when the church thus symbolized becomes again visible as a church, and is apparent as such to the world and to its persecutors.

7th. The epoch of the revisibility of the church, we think dates from the reformation of Luther, which was 1260 years after the formation and settlement of the Papal ecclesiastical hierarchy—the government of which was modeled after the new form of government introduced by Constantine into the State. (See Bower, v. 1, p. 47.) This has remained the government of the Papacy to this day. Pope Sylvester, under whom it was adopted, was chosen in 314—two years after the conversion of Constantine. And under this Pope occurred what Bower calls "the first Christian persecution," (v. 1, p. 72.) when the Donatists were exiled, their churches taken from them, and some of them led to execution.

### NEW WORKS.

"A Summary Summing of the Charges, with their Refutations, in Attacks upon Noah Webster, L.L.D., his Dictionary, or his Publishers," &c. &c. Springfield, Mass.: George and Charles Merriam. 1854.

This is the last pamphlet we have seen, which the controversy between the publishers of Webster's and Worcester's Dictionaries has given rise to. In the merits of a personal controversy we take no interest; nor do we suppose that our readers would, and therefore we shall not enlarge on it as discussed in the pamphlet. If any person wishes for more full information on it they have only to write to the publisher for a copy, and they will doubtless receive one free of cost.

In the reputation of Noah Webster, however, as a Lexicographer, we do take an interest—his name having been a "household word" from the commencement of our earliest school days. How many



pleasing recollections cluster around Webster's "Spelling Book," and Webster's "Elements of Useful Knowledge," with which our earliest efforts at learning are associated!

Noah Webster was born in Hartford, Conn., in 1758—96 years since. At the age of 20 he graduated at "Yale;" and commenced the next year the occupation of teaching in his native city; and at the end of two years, was admitted to the practice of law. Literature, however, and the compilation of school books, was the profession to which he more particularly devoted himself. In 1783 he published his spelling book; and soon after, an English grammar, and the reading book entitled "Elements of Useful Knowledge," which were the first books of their kind ever attempted in this country. Of the former, about thirty millions of copies have been sold; and its popularity is such, that it still sells at the rate of about a million of copies a year. Soon after its appearance, the compilation of a Dictionary was suggested to him by one of the trustees of Yale College; but it was about ten years before he found himself in a peculiar condition to commence that undertaking. About twelve years later, in 1806, he published his "Compendious Dictionary"—a small work preparatory to his larger one; and then he made preparation for the compilation of that. After laboring three or four years, that he might possess himself of a thorough acquaintance with the origin of words, he spent ten years in a comparison of radical words, and in forming a synopsis of the principal Words in twenty Languages, arranged in Classes under their primary Elements or Letters. Having thus laid a foundation, he proceeded to the completion of his large Dictionary. In 1828, about 35 years from the time of its first conception, it was published in two volumes, comprising from 70,000 to 80,000 words, and sold, if we recollect aright, for \$20.

Dr. Webster, the Honorary degree of L. L. D. having been conferred on him by Yale College in 1822, had now reached the age of 70 years; but his literary labors were continued till his death in 1843, aged 87. During his long life he was laboriously active, and his pen was never idle, being employed in the discussion of all the great practical questions which agitated the times. He wrote on Government, an Jurisprudence, on the laws of Health and Disease, on Education, and on a variety of topics; and no man of his day did more to mould public opinion, to give confidence in the new form of government then just adopted as an experiment in this country, to inculcate reverence for virtue and religion, and to lay a broad foundation for the education of the people, than he did. And no one his contemporary, began to do so much as he did, to give a uniformity to the spelling and pronunciation of the English language in this country; which has excited the astonishment and comments of foreigners.

His large Dictionary, containing three times the matter of any other English Dictionary, is now published entire, for \$6, in one volume, of 1456 quarto pages, with the following title:

"An American Dictionary of the English Language; containing the whole vocabulary of the first edition in two volumes quarto; the entire corrections and improvements of the second edition in two volumes royal octavo; to which is prefixed an Introductory Dissertation on the origin, history, and connection, of the languages of Western Asia and Europe, with an explanation of the principles on which languages are formed. By Noah Webster, LL.D., Member of the American Philosophical Society in Philadelphia; Fellow of the American Academy of Arts and Sciences in Massachusetts; Member of the Connecticut Academy of Arts and Sciences; Fellow of the Royal Society of Northern Antiquities in Copenhagen; Member of the Connecticut Historical Society; Corresponding Member of the Historical Societies in Massachusetts, New York, and Georgia; of the Academy of Medicine in Philadelphia, and of the Columbian Institute in Washington; and Honorary Member of the Michigan Historical Society."

#### "GENERAL SUBJECTS OF THIS WORK."

"1. Etymologies of English words, deduced from an examination and comparison of words of corresponding elements in twenty languages of Asia and Europe.

"2. The true orthography of words, as corrected by their etymologies.

"3. Pronunciation exhibited and made obvious by the division of words into syllables, by accentuation, by marking the sounds of the accented vowels, when necessary, or by general rules.

"4. Accurate and discriminating definitions, illustrated when doubtful or obscure, by examples of their use, selected from respectable authors, or by familiar phrases of undisputed authority.

"Revised and enlarged, by Chauncey A. Goolrich, Professor in Yale College. With Pronouncing Vocabularies of Scripture, Classical, and Geographical names. Springfield, Mass. Published by George and Charles Merriam, Corner of Main and State-streets. 1854."

This is unquestionably the American standard of English Lexicography. Its vocabulary is more perfect than that of any other dictionary extant; and the learner can find in it all the words in gen-

eral use—their definitions being full, clear and precise; their orthography, that on which the leading school books in this country are based, and their pronunciation, simple, natural, intelligible, and in use by the best speakers. It is national authority for the use and meaning of words, and is of constant reference in courts of justice, halls of legislation, and in all matters of public debate. It has received the most unqualified approbation from educated men, and institutions of learning, both in this country and England. And it is finding its way into the library of every educated man, on to the table of every teacher, and writer for the press, and as fast as it is appreciated and their means will permit, into the family of every one who wishes to furnish his household with the best facilities for perfecting their knowledge of the English language. It stands far above any competition, and the sales of Webster's Dictionaries far exceed those of all others published in the country. No student, or person desirous of making progress in this department of science, will willingly be without a copy of this wonderful compilation of words, their copious and precise definitions, and the many aids afforded by it, to think, speak, and write with elegance and purity.

"Sunny Memories of Foreign Lands. By Mrs. Harriet Beecher Stowe, author of Uncle Tom's Cabin. Illustrated from designs by Billings. In two volumes. Boston: Philips, Sampson, & Co.; New York: J. O. Derby. 1854."

The reputation of being the writer of a popular work of fiction, on a subject touching a tender spot in the human heart, having preceded Mrs. Stowe to England, and the work itself having found many admirers there, her reception was very complimentary to herself, and could only have impressed her with pleasing recollections. The volumes before us, therefore, necessarily partake of the coloring associated in her memory of such a reception. They contain no small amount of very pleasant reading; and introduce the reader into some circles and scenes which the American traveler does not always have access to.

"The Conflict of Ages; or the great debate on the Moral Relations of God and Man. By Edward Beecher, D. D. Fifth edition. Boston: Philips, Sampson, & Co.; London: Sampson, Low, Son & Co. 1854."

This volume has made no small noise in the religious world. We have not yet read but are reading it, and cannot therefore yet speak intelligibly of its merits or demerits. We intend to notice it more in full, and to give our impressions respecting it.

#### "Answers to questions of a Correspondent."

"BRO. HINES:—I notice in the *Herald* of August 5th, the above to be the heading of a series of questions proposed by "John Jones," of Lewiston, Me.

"The 13th question is as follows:—'Does history show of more than one subject any way a Christian, put to death openly! sanctioned by the Court of Rome, since 1779! if so, when and where!'"

"To this question is given the following answer: 'We know of only one.'

"I am somewhat at a loss to know how to harmonize this answer with what is found in 'Putnam's Home Cyclopaedia' or 'The World's Progress, a Dictionary of Dates, edited by George P. Putnam, sixth edition,' p. 184.

"What Putnam says is under the head of 'Auto da Fe.' He says: 'One of the last executions, of this kind, was at Goa, where, for the glory of the Christian religion (!) and in vindication of the Catholic faith, twenty sufferers perished in the flames, 1787.'

"Is Putnam wrong in his date, or is he not? If his date is a typographical error, i. e. if the 1787, should have been 1781, it appears that there were twenty, who suffered instead of one! How is this? T. M. PREBLE.

Ans. Putnam is doubtless correct. Our answer had respect merely to our own recollection without making any researches to refresh our memory on that point.

"BRO. HINES:—Please inform your readers of the progress of the 'New god, newly come up,' and you will oblige, D. V."

Ans.—We have no new developments on this subject, and do not know whether the "child," has yet become "able to walk."

## FOREIGN NEWS.



NEW YORK, Aug. 5.—The *Atlantic* arrived at about 8 o'clock this evening. She left Liverpool

on the noon of the 26th, and brings 172 passengers.

A despatch from Vienna dated July 22d, says Prince Gortschakoff's mission to this court has entirely failed. The Emperor Francis Joseph will not disappoint the expectations of Europe. It was expected in Vienna that if Prussia did not throw any immediate difficulty in view, a new and decisive protocol would be signed by the Conference on the 19th or 20th July. A courier with the official communication of the answer of Russia left Vienna on Saturday, July 23d, for Paris and London.

Gen. Baraguay de Hilliers and staff have arrived at Copenhagen.

The Russian army at Bucharest has received large reinforcements. Orders, it is said, had arrived on the 11th, from St. Petersburg, to drive the Turks across the Danube at any cost.

Princes Sterbey and Ghika, are named Hospodars of Wallachia and Moldavia.

A Malta letter reports the death of Gen. Ney, and the death of the Russian General Chruleff is confirmed.

VIENNA, Tuesday. At Frankfort, on the 23d, the German Diet acceded to the Austro-Prussian treaty of alliance by sixteen votes to one against the motion.

An army of 50,000 men is to be concentrated between Zegedin and Arad. The reserves called out will amount to 130,000 men.

Throughout Italy the state of public feeling is bad.

It is said that an insurrection at Moldina is contemplated.

The French garrison at Rome is to be reinforced.

Prince Gortschakoff is enraged at the failure of his mission.

The Turks remain close to the Danube—60,000 men are strongly fortifying Giurgevo.

The Russian centre is moving towards Fakhshina, because the Austrians are marching from Transylvania, northward, for concentration in the Bakowina.

The British squadron of seven sail containing the French troops, was at Kioje Bay on the 24th. On the 25th the combined fleets steered for the Aland Islands. Twenty vessels of the fleet had been telegraphed off Loedman light-house.

THE WAR NEWS.—There is little from the seat of war. Everything is apparently deferred, awaiting the action of Austria.

Prussia more than ever holds aloof from the western powers and favors Russia, and the fleets and armies remain as at last advices.

Another battle has been fought at Giurgevo, but we have no details except that the Turks claim the victory, and state that two Russian generals were wounded.

The Anglo-French have not yet seen the enemy.

Gortschakoff announces that he is determined to hold the principalities with two hundred thousand men if necessary.

Nothing from the Baltic fleet, but when the French land force arrived, it is decided to take and keep Aland island as an inducement to the Swedes to join the Western powers.

Nothing later from the Black Sea, where at last accounts the fleets were cruising. Nothing later from Greece or Asia.

The Germanic Diet has unanimously acceded to the Austro-Prussian treaty.

The Russians continue to destroy the roads and bridges leading from Transylvania into Moldavia.

Gen. Luders is concentrating his strength at Coblesti, east of Bucharest.

The Turks are entrenching themselves at Giurgevo. In the recent action at Giurgevo, the commander of the Cossacks and Gen. Buterline were wounded.

The Turkish Egyptian Division, sent, under the orders of Hassan Pacha to the Asiatic Coast, had succeeded in landing arms, ammunition and field artillery, for the use of Schamyl's army, which is every day becoming better organized.

The Austrian officers of Rend arrived at Schumla on the 10th of July, and immediately left for Varna, as Commissioners of the Austrian Government.

Omar Pacha had gone to Rutschuk.

The advance force of the British army had pressed no further than Devno. The Generals-in-Chief are understood to have now completed all their plans for the campaign. It is said Paskiewitch will be reinstated in command.

The Bey of Tunis has sent a present of 42,000,000 francs to the Sultan.

There are strong rumors about the reported suicide of Gen. Aurep. It is said Gortschakoff knows more about it than any one else.

Cholera has disappeared in the Baltic fleet.

On the 13th of July three English Steamers arrived at Odessa and destroyed some small works when the *Tiger* went ashore; the object being to complete the destruction of a vessel to prevent marching from being available to the Russians.

Capt. Parker, of the British frigate *Firebrand*, was shot through the heart at Sulina.

THE LATEST ASPECT OF THE WAR.—From the *London Times*, July 25: "According to the most recent telegraphic despatches and the ministerial announcements in both Houses last night, two points of infinite importance to the further course of the war are now answered. It is affirmed with confidence both that the Emperor of Russia will maintain the occupation of the principalities by force of arms, and that the Emperor of Austria will, if necessary, by force of arms expel him. If these resolutions have indeed been finally taken by the Courts of St. Petersburg and Vienna, respectively, there will be an end to all those delays and uncertainties which have hitherto attended the land operations of the war. Austria, in virtue of her double engagement with Europe and with the Porte will enter the Danubian Provinces in imposing strength, nor is it to be reasonably assumed that the forces of the Czar, distracted as they will be by the expeditions to the Baltic and the Crimea, can withstand the power of these new allies with the victorious troops of Omar Pacha. It would not, however, be prudent to underrate the strength of Russia, or to infer that the Czar is altogether powerless, because he has failed to overcome the stubborn resistance of the Ottomans, though we entertain no doubt of the ultimate result. We are not disposed to conclude that the principalities will be cleared of the invaders without some hard fighting. As soon as Austria has fairly thrown away the scabbard, the legions of the Czar, now massed on the Galatian Border, will be found in swarms either upon the Wallachian or Austrian Territory, and unless the military power of Russia is indeed a fable, a shock of some severity must ensue.

"Hitherto, the bulk of the belligerent forces have been observing each other in suspicion and silence, while the fighting was left to 50,000 Turks and twice as many Russians detached to engage them. Now, however, if these announcements are verified, suspense will be terminated, and armies of two mighty empires will be completely engaged. From this time, however, we hope we may assume that the war will be prosecuted on three several theatres, and with three distinct objects—in the Principalities, and possibly in the Banterminon Provinces of Austria. The force of that power, in conjunction with the Ottoman troops, will be engaged in driving the Russians into their own territory, and re-establishing the authority of the Sultan in his own dependencies. In the Baltic, the fleets and armies of France and England, will blockade all the ports of the Czar, and menace even his capital. While in the Black Sea we trust that the immediate investment of Sebastopol may contribute a decisive feature to this eventful war.

"The question now is whether Sebastopol can be successfully attacked, and we see no ground for a negative conclusion. That it cannot be taken by a fleet alone seems generally acknowledged. But Sebastopol is a land fortress as well as a sea fortress, and military engineers always assert that before a proper expenditure of time and money, every land fortress must fall. If, then, there is nothing antecedently improbable in its capture, we can very safely argue that all the ordinary chances of a siege are largely in our favor. Though the allied forces may not be numerous enough for operations in the Principalities and the Crimea at once, they are certainly sufficient for one of these places singly, and from our entire command of the seas, our squadrons would enable us to manoeuvre on the water almost as freely as on the land. It is hardly probable that 70 or 80,000 Anglo-French troops, supported by fleets of such extraordinary strength, could be materially impeded in effecting a landing, and when this much has been accomplished everything but the climate would be favorable to the besiegers, while the Russians are separated by enormous steppes and an impassable Isthmus, from the central resources of the empire. The allies would certainly enjoy uninterrupted communication with every part of the coast, and be secured with unlimited supplies of men, victuals and munitions: a siege too, is exactly the enterprise in which the powers of the two highly civilized nations ought to be most conspicuous. The French and English engineers profess to be inferior to none, and the Armies of Woolwich are thought to be matchless in the resources of destruction which they contain. If these persuasions are correct, now is the time for proof. The Crimea, for all practical purposes, will be nearer France and England than it is to Russia, and we then could throw regiment after regiment on its shores before the Czar could get a single reinforcement to its destination. That the fall of Sebastopol would induce the Czar to sue for peace is more than can be said, but it would insure the chief object of the war.

"After the destruction of this fortress, the Black Sea would be open. Constantinople safe, the Circassian coasts free from danger, and the mouths of the Danube once more restored to Germany and Europe. Each and all these conditions would then be secured by a guarantee more infallible than derived from the provisions of a treaty; that is to say, by the very necessity of things. The assent of the Czar would be almost superfluous to terms which he could not contravene if he would. The power of Russia for encroachment and aggression would then be effectually reduced, and the purpose for which Europe has most unwillingly returned to the horrors of war, would be solidly and permanently settled."



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## CONFERENCE REPORT.

(Concluded from our last.)

THE following resolutions were unanimously adopted:

*Resolved*, That we regard the system of domestic slavery in the United States, as immoral and criminal, and desire hereby to lift our voice against it, and declare that we cannot fellowship as Christians those who practice it.

2. *Resolved*, That the signs of these times clearly indicate to our minds that the great day of the Lord is very near us, and that we can but consider these indications a loud call on us to exert ourselves to the utmost of our ability, to warn the world, and stir up the church to a preparation for the event, and that in pursuance of this end, we will endeavor to promote by our contributions and other means, missionary labors; and we will hail with joy the formation of the American S. A. Missionary Society, and invite their co-operation in Illinois, where a most interesting field is opened before us. We also consider book and tract circulation a subject of great importance, and will endeavor to promote this department of usefulness, by our contributions, and we advise the immediate formation of a tract and missionary society.

3. *Resolved*, That the temptations of children and youth are so great in this age as to demand more constant and earnest vigilance than ever to keep them from the paths of the destroyer, and guide them in the way of peace. We would therefore urge on all our people the importance of Sabbath school instruction as well as parental care and restraint.

4. *Resolved*, That we feel a deep interest in the temperance cause, and would urge upon all our friends the importance of giving the whole weight of their influence, by using every possible means for its promotion; and we advise all our churches to incorporate into their organization a temperance rule as a condition of membership.

Conference then adjourned, to meet at the call of the President.

A convention was then called to take into consideration the subject of the formation of a missionary society. A committee was then appointed consisting of W. A. Fay, J. Litch, John Cummings, N. W. Spencer and Joshua King, to draft and present to the Convention a constitution. Convention then adjourned.

Convention met at 2 p.m., and adopted the constitution, when eighteen signed it, and proceeded to elect officers accordingly.

Conference called at half past 2 p.m. Voted to publish the minutes of this Conference and Constitution through the *Advent Herald*. Voted that we tender our thanks to the Jefferson Grove church, and friends of this vicinity, for their kindness and hospitality during this Conference.

Conference adjourned to meet Friday, the 29th day of December next, at Payne's Point, Ogle county.

*Sunday, July 2d.*—Prayer and conference at 9 o'clock, preaching at half past 10 by Elder Litch, from Luke 21:24. Sermon again at 2 p.m. by Elder Litch; after which a goodly number of brethren and sisters came around the table of our Lord to celebrate his dying love. It was a season of solemnity and interest that will not soon be forgotten. There were many there who believe that they shall soon drink wine new in the kingdom.

N. W. SPENCER, Secretary.

Shabbona Grove, July 10th, 1854.

*Constitution of the Northern Illinois Conference of Adventists, adopted July 1st, 1853.*

I. This organization shall be called the Northern Illinois Conference of Adventists.

II. The object of this Conference shall be to promote scriptural piety—having co-operation and efficiency in publishing the Scriptures of truth, and especially that prophetic scripture that relates to the soon coming and kingdom of our Lord Jesus Christ.

III. This Conference shall be composed of preachers, members of churches represented, and delegates of all churches, who may wish to act with this Conference—visiting brethren being made eligible to a sitting by vote of the Conference, each Church having power to send five delegates.

IV. The officers of this Conference shall be a President and Secretary, who shall be chosen by ballot, and likewise be ex officio members of the Board, and continue in office until others are appointed.

V. The order of the Conference shall be to meet

semi-annually at such time and place as shall have been previously provided by the Conference.

1. Hear an opening address: and after organizing, and receiving the names of delegates, shall appoint a business committee to devise and present business for the action of the Conference, by whom all business shall be arranged previous to going before the Conference, after said committee is appointed. The Conference taking such action and adopting such ways and means as shall seem most wise, for the promotion of Divine truth. The committee shall report the time and order to hear reports and letters from the churches; when it is desired that it be stated definitely, their numbers, how often they have preaching, whether they have a Sabbath school, and if so, how large—each church being requested to send a letter stating their condition, &c.

2. Hear the report of the Board.

3. Appoint by ballot a Board of Directors, and such other committees as they shall think necessary, and adjourn. All meetings of the Conference opening and closing by prayer or benediction.

VI. This Conference shall have no legislative power over churches—shall be only advisory to them—but may hear on all matters referred to them by a church, taking such action as may seem wise. Each member of the Conference shall be entitled to an impartial hearing; but no member shall have authority to speak upon any point more than three times without permission from the President. And all preachers of this Conference shall be held amenable to the same for their moral conduct, and the Conference may withdraw fellowship from any they may deem worthy of the same.

VII. The Conference shall appoint by ballot, three brethren, who, with the President and Secretary, shall compose the Board of Directors—whose duty it shall be to have charge of all funds raised by the Conference, ascertain the wants as to preaching, camp, and protracted meetings, &c., of the respective churches of this Conference, and as far as possible provide for such wants—call the Conference when not otherwise called, and transact such other business as the Conference may deem wise: being subject to the direction of the Conference at all times, and shall faithfully report whatever they do the ensuing Conference.

VIII. This polity may be revisor amended by vote of two thirds of the members present at any regularly appointed conference.

## LETTER FROM JOHN SMITH.

BRO. HIMES:—We were disappointed that you did not pay us a visit in your Western tour; but hope you will not disappoint us the next time you come West. A number of the different denominations in this city, are waking up to the subject of the Saviour's second advent. I often feel to say with Paul, "while in this tabernacle I groan, being burdened: not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves, also groan within ourselves waiting for the adoption, to wit, the redemption of our body." The old earth has groaned of late very much. It looks as though the elements had a commission from the Almighty, for the destruction of this sin cursed earth and the transgressors of his holy law. "The windows from on high are upon, and the foundations of the earth do shake. The earth will soon be broken down, and clean dissolved; the earth moveth exceedingly; the earth shall reel to and fro like a drunkard and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it; and it shall fall not to rise again." The elements have made great destruction of late, in human life and property. The tornadoes that have swept over this Western country of late has been awful. Sweeping everything in their way, houses, barns, fences, and uprooting large trees, and breaking others like pipe-stems. I doubt whether there was ever known so much destruction of property and human life in so short a time before. The shipwrecks have been awful, and I think there has not been less than thirty large steamboats and cargoes that have been destroyed in these Western waters within a year, by burning and sinking with hundreds of lives. The fires that have taken place has destroyed millions of property, besides the loss of lives, and add to these, pestilence, famine, earthquakes in divers places, and volcanoes. Wars and rumors of wars, kingdom rising up against kingdom, nation against nation, revolutions in different places, "the sea and the waves roaring, and men's hearts failing them for looking for those things that are coming on the earth." When we look at the present state of the professed church of Christ, as Mr. Onkin of Germany said, when he was here, that the churches in this country had sunk so low,

that it had become fashionable to make a profession of religion, but he said it was never fashionable to be a Christian, nor never would be in this world. The church is governed by worldly principles and her prosperity is calculated on by dollars and cents. The world might conclude by what we publish in the papers that the greatest obstacle in the way of converting the world is the want of more money; and I am afraid there is more dependent on that, than there is on the Holy Ghost, to convert the world. The church has forfeited Christ's promise that he made to his disciples before he ascended, that they were to observe all things whatsoever he commanded them, and he promised to be with them even unto the end of the world. He fulfilled his promise to them as long as they obeyed his commands, and blessed the word that they preached to the conversion of thousands. They continued steadfast in the apostles doctrine and breaking of bread and wherever they went his spirit went with them and supported them under all their trials and persecutions which they had to endure. When Paul and Silas were whipt and cast into prison, and their feet made fast in the stocks, they prayed and sang praises unto God; and the Lord shook the earth and the foundations of the prison, and opened the prison door, and loosed all their bands. He converted the jailor and his household, and made him act the part of the good Samaritan and washed their mangled bodies. They found their Lord was as good as his promise, and one that loveth at all times and sticketh closer than a brother, which more than made up for all their sufferings and made the prison a little heaven on earth; for "It is heaven to dwell in thine embrace, and no where else but there." But there has been a great change since that time. The professed ministers of Christ now instead of seeking for glory and honor, and immortality and eternal life, they are seeking for honor and titles from men, which the Saviour strictly forbids them to receive; for he says, "Ye are all brethren and he that would be greatest shall be servant of all." It seems they prefer to run the risk of being called the least in the kingdom of heaven and break Christ's commands, than to leave those honorary titles conferred by men, in this world. But, "how can they believe that receive honor one of another, and seek not that honor that cometh from God only." But the poor brother that is devoting his time and talents, and travels through cold and heat, and rain and snow, and fares hard, and is treated by the world as the apostles were in preaching the gospel of the kingdom, and pointing sinners to the Lamb of God for salvation, has his reward in the presence of his Lord and master, which he promised to them who obey and observe all his commands, which is far better than all this world can bestow. Although "troubled on every side they are not distressed," although "perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed;" "though their outward man perish, yet their inward man is renewed day by day; for these light afflictions, which are but for a moment, work for them a far more exceeding and eternal weight of glory, while they look not at the things which are sure, which are temporal, but the things which are not seen, which are eternal." The church has sunk into a Laodicean state and are saying, "they are rich, and increased in goods, and have need of nothing, and know not that they are wretched and miserable, and poor, and blind, and naked and have need of all things." This state of things has been brought on by disbelieving what the Saviour has said about his second coming, and preaching up the "conversion of the world and a temporal millennium;" which has lulled the church and the world into a profound sleep. But it is in the state we are to expect it to be, when the Saviour comes, for he said, "When I come, shall I find faith on the earth?" The time is fast approaching when the Lord will not only shake the earth, but heaven also, that the things that cannot be shaken may remain; when all the doctrines and commandments of men, and their refuges of lies, will be swept away within the bosom of destruction and them that know not God and obey not the gospel of Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, while his saints will stand unmoved on the sea of glass, "amid the wreck of matter and the rush of worlds," and sing "Hallelujah, the Lord God Omnipotent reigneth."

JOHN SMITH.

Cincinnati, May 11th, 1854.

## LETTER FROM M. CHANDLER.

BRO. HIMES:—When I was determined on a religious life, the question with me was, What will be for my interest? I counted the cost; I wanted to obtain wealth and honor, but I saw that if I gained the whole world, and lost my own soul, the

loss would be more than the gain. The wealth and honor obtained here is but momentary, and generally proves a curse. Therefore when I compared the things seen with those not seen, I saw that it was better to make the sacrifice the gospel requires; for it offers one hundred per cent in this life, and in the world to come life everlasting. Our best interest is in living in obedience to the gospel. O, that men would be wise. We are living a peculiar time. Everything in this life is uncertain, and we are all rushing on to the judgment. Soon the holy, will be holy still; and the filthy, filthy still. In view of this, we should live day by day.

Now I wish to say a few words on time. I think that those make a great mistake who put the same confidence in human declarations that we have in Divine revelation; and many are still pursuing that course. Faith will cause us to act as though we knew. When God said to Abraham, "Go out to a place you shall afterward receive for an inheritance," he went, not knowing whither he went. God spake, he believed, and acted as though he knew; for it is impossible for God's word to fail. Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day on the earth; and though after my skin, worms destroy this body, yet in my flesh I shall see God." Job says that he knows this; how does he know it? God said it, who cannot fail, therefore Job spake with confidence. Now we have the positive testimony of Christ, that when signs in the sun, moon stars, and earth, should be before he comes the second time, begin to come to pass, we may know that our redemption draweth nigh; and when we see all these things come to pass, we may know that he is near even at the door. I understand the darkening of the sun to be the first of these signs, and that we have had these signs, so we know that he is near, even at the door. We have the great leading governments symbolized and explained which reaches to the judgment, so we can trace their fulfilment and know when we come to the last prediction before the event. We know that at the end of 2300 days the sanctuary shall be cleansed; and that the resurrection shall take place at the end of 1335. God does not say at what date in the world's history the numbers commence, nor can we without the aid of uninspired chronology. Had the Lord told us, we could number off the years and say the Lord will come at such a time; but it is not so. We may take uninspired history and dates, make a harmony in our own minds, and it may appear plain to somewhat the calculation is correct; but there can be nothing positive in it. It cannot amount to faith; for we cannot say we know the day, or month, or year, yet I look for the Lord this year because I see nothing why he may not come, not because there are any conclusive arguments for it; for I think they are defective; but we know he is near, even at the door; his coming must be soon, and if he does not come this year he may come next. Be like those that wait for their Lord. My sympathies are with the *Herald* more than with any other paper; for I think it has the most consistent course and sheds forth the most healthy influence; and I give my support to no other one; yet I do not endorse all it contains; I feel as brother Chapman has expressed himself, that I shall do what I can for its support. The article it contained a few weeks ago on the working of the sun staggered some; but we must agree to disagree, we only see in part and know in part; but when that which is perfect is come, then we shall see as we are seen, and know as we are known. Let us keep the unity of the spirit, live as brethren and wait for His Son from heaven.

Your brother as ever in hope,

MOSES CHANDLER.

## GENERAL CONFERENCE AT LOUDON RIDGE, N. H.

AMID all the strife and confusion of the times, I am interested in the call for a general Conference at Loudon Ridge.

I hope it will be a conference that will be pleasing to God, and profitable to his people; not only in the vicinity where it is to be holden, but generally throughout the state.

In looking over the 1st vol. of the "Signs of the Times," I was forcibly impressed with the phraseology of the notice for the first general Conference—holden in Boston, in October, 1840. The following is the notice:

"The undersigned, believers in the second coming and kingdom of the Messiah 'at hand,' cordially unite in the call of a general Conference of our brethren in the United States, and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Wednesday, Oct. 14, 1840, at 10 o'clock, A. M., to continue two days, or as long as may then be thought best.

"The object of the Conference will not be to



form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe to meet him at the judgment seat.

"By so doing, we may accomplish much in the rapid, grand, and powerful spread of 'the everlasting gospel of the kingdom at hand,' that the Lord may be speedily prepared, whatever may be the precise period of his coming. Signed, William Miller, Henry Davy Ward, Henry Jones, Henry Plummer, John Train, Josiah Litch, Joshua P. Atwood, David Merrill, David Millard, L. D. Fleming, Joseph Bates, Charles F. Stevens, P. R. Russell, Josiah Leavey, Timothy Cole, J. V. Himes."

Two points in the above notice, are worthy of special attention. First, the *cause* of calling the Conference. Second, its *object*.

1. The cause—Believing in the "second coming and kingdom of the Messiah 'at hand,'" "looking for the 'advent near,'" "immediately to meet at the judgment seat." No definite time here.

2. The object—Not to "form a new organization in the faith of Christ"—not to "assail others of our brethren who differ from us in regard to the period and manner of the advent;" "but to discuss the whole subject faithfully and fairly;" hoping thereby to "accomplish much in the rapid, general and powerful spread of the everlasting gospel of the kingdom at hand."

Although nearly 14 years have passed since the first general Conference was holden, yet I am happy that I can unite, most heartily, with those who are interested in meeting together for the *cause* and *object*, expressed in the above notice; it still being applicable to the present times.

T. M. PREBLE.

East Weare, July 29th, 1854.

Fully endorsing the above, I subscribe my name as being deeply interested in the above named Conference.

BENJAMIN LOCKE.

#### Questions.

DEAR BROTHER:—I respectfully suggest the following queries, which you can insert if you please in your paper.

1. If the Tarks were the four angels who were loosed at the sounding of the second woe-trumpet, when did that trumpet begin to sound?

2. If the taking of Constantinople in 1453, be the time, did not the period allotted to that woe expire in 1844? for an hour, a day, a month, and a year, are equal to 391 years, fifteen days.

3. If the time of that woe has expired, are not we very solemnly apprised that another woe is to succeed; the third woe; and is not our attention called to it in Rev. 11:14—"The second woe is past; behold, the third woe cometh quickly."

4. If the time of the third woe is distinctly marked in Rev. 10:7, as that in which the mystery of God shall be finished, is it not the time of the end?

5. Is not this confirmed by Rev. 11:15-18, where the heavenly worshippers speak of this as the time of the dead, when they should be judged, and the faithful servants of God rewarded, and his enemies destroyed?

6. If this be the time of the end, are we not to look for the fulfilment of Dan. 11:40; the pushing of the King of the South against the King of the North?

7. If, contrary to the opinion held by the conductors of the *Advent Herald*, the little horn of Dan. 8:9-14, is not the Roman Power, but the Mohammedan; if the latter power be the King of the South, do we not witness in the efforts of Turkey to push back the King of the North, Russia, the fulfilment of the first clause of that Dan. 11:40.

8. Should such be a correct view of these texts, are we not to expect the complete and sudden overthrow of the Mohammedan Power by Russia, and great conquests to be made by the latter power?

Such are the ideas of one who is

AN INQUIRER.

Brookfield (Ct.), August 1st, 1854.

#### Letter from Wm. M. Ingham.

BRO. HIMES:—I am still striving to obtain the kingdom. My heart is cheered with the prospect of soon getting home; of seeing Jesus, and all the family of the redeemed, safely gathered to the inheritance that is incorruptible and undefiled, and that fadeth not away.

The evidence is clear from the signs given by Jesus and the apostles, and the fulfilment of prophecy, that the Lord is soon to come. The movement among the nations of the earth speak

in thunder-tones, that the great day of the Lord is near and hasteth greatly. Then all that have their names written in the Book will be delivered, and shine as the brightness of the firmament. Happy day to the pilgrims and strangers that have no continuing city here, but are seeking one to come. I think the time has arrived when God's saints can lift up their heads knowing that their redemption is nigh. Is it so? Is Jesus about to come? Is the last trump soon to sound? Is the great day of God about to burst upon us with all its realities? Is the resurrection near? Is the final testing of all mankind about to take place, and the world unconscious, and the Church of Christ generally asleep on this momentous subject? Well, brethren, seeing we look for such things, what manner of persons ought we to be, in all manner of holy conversation and godliness. Let us take the admonition of Jesus: "Watch, and pray always, that we may be counted worthy to escape all the things that are coming on the earth, and to stand before the Son of man."

There is little interest here in some places. At others, there is more. I think it would be better for the cause, for some other person to be here than for me. I think it is my duty to go to other places. May the Lord direct me right. I have baptized three since my return. Yours, expecting redemption at the end of the days.

WM. M. INGHAM.

Clements (N. S.), July 20th, 1854.

#### Letter from T. F. Boyer.

BRO. HIMES:—My heart swells with gratitude to God, as I take a retrospective view of the past, and behold how the hand of the Almighty has gently cleared my pathway, through the trials, and the many obstacles that the wearied pilgrim has to contend with on his journey to that land, where the wicked shall not trouble, and where we shall forever be at rest. It is also encouraging to learn that the cause is in a prosperous condition; and your labors of love are owned and blessed by God. My prayer is that multitudes may be constrained to fall in love with the truth before this weary night shall pass away, when the wrath of God shall be poured out upon their guilty heads; and then shall dawn that glorious morning which will be the joy of the saints; will shine throughout eternity. And hope, that has so long comforted our hearts amidst the storms of life, like the anchor that secures the mighty vessel upon the raging deep—will then be lost in love which will rule predominant throughout God's vast dominion. I cannot see that there is much difference as regards religion in this place; as when I wrote to you last it is at a low ebb. Wickedness seems to abound everywhere. Since you heard from me last, I have been traveling considerable through Ohio, Indiana, Illinois, and a portion of the state of Iowa. I was surprised to find in almost every place the mark of the Beast; they are jealous and make use of every means to increase their power. While looking over this vast field, I was constrained to exclaim, "truly the harvest is great, but the laborers are few." Oh, let our united prayers ascend to the Lord of the vineyard that he would send forth more laborers into his vineyard. My friends are well and join in sending there love to you and yours.

Your brother in Christ,

Harrisburg, July.

THEODORE F. BOYER.

#### One of the Worthy Poor.

WE take pleasure in sending the *Herald* to such persons as the following:

"DEAR BROTHER:—I cannot indulge a hope of your favoring me with the *Herald* longer in this distant region. I wish I was able fully to compensate you. But after my expenses to this place, I am left with but five dollars, and am still without house, home, horse or cow.

"Sir, you see the condition in which I am placed, and it is wholly optional with yourself, whether to continue or discontinue your paper. I have thus far been highly pleased with its perusal. And must subscribe myself, yours, in the bonds of peace."

This brother has recently removed from the East to the West. He will not want for the *Herald*, while we have the ability to send it.

#### Letter from I. Godfrey.

BRO. HIMES:—I have been a constant reader of the *Herald*, for some years, and am deeply interested in it. I was much interested especially in the late reports of the Conference, in Providence, R. I. I am glad that things are coming into some order, both as to the churches and ministry. For there has been much looseness in discipline, and a want of system by which we might know who and what we are. Some have taken advantage of our liberality and want of order, to impose upon

the churches. We have recently had a man among us, who professed to be an Adventist, but held himself responsible to none. He imposed upon us, and did us much injury. We have learned a good lesson. They are not all Adventists, who profess to be. Some take the name, only to impose upon us. But this class of men will soon be exposed, and the churches will understand them. We have had a good visit of late from Elder B. S. Reynolds, and Wesley Burnham. They have done us much good. They found us in a tried condition, resulting from the injudicious course of our late minister. But their preaching has revived us, and given new interest to the cause in this region.

We were much interested in the labors of brother W. E. Burnham, of Essex, who has just entered the field. We hope he may be encouraged to continue in the work.

In the above I have spoken the minds of the brethren here.

ISRAEL GODFREY.

South Vershire, Vt., June 30th, 1854.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

THE late Elder JAMES PARSONS, of Canton, Pa., was born on Cape Ann, Mass., June 20th, 1791. His parents soon removed to Boston, where, at the early age of thirteen, he embraced a hope in the Saviour, and united with the Second Baptist church, (now worshipping at Baldwin Place,) under the pastoral care of D. F. Baldwin.

He was early impressed with a desire to preach the gospel, and while quite young obtained a license from the church, and devoted himself to the all-important work. He was ordained in the fall of 1820, by a Conference of Elders, at Newport, N. H., where he was then laboring.

He was married in 1821, and continued as an itinerant minister in many parts of New England, where his labors were abundantly blessed; especially at Strafford, Oxford, Lynn, Newport, N. H., and at Reading and Coleraine, Mass. In all the above places, he was blessed with great and precious revivals, which gladdened the hearts of the people of God, and built up the waste places of Zion.

In the summer of 1825, he received a call from the Baptist Missionary Convention of Mass., to go to Bradford county, Pa., which he complied with.

He spent several years of his life in the arduous work of winning souls to his Saviour, in that new and thinly settled county. It was during this period that I became acquainted with him, that being the place of my birth. I became early attached to him and his family, which has continued to the present time.

Elder P. was a great and good man, and won the hearts of his hearers, by his solemn and pleasing address, fine talents, and clarion voice.

At the end of his seven year's mission, he removed to New York State, where he spent about fourteen years. In 1838 he obtained the Lectures of Mr. Miller, on the second coming of Christ. He embraced most of the views advocated in that work, and faithfully advocated them in public and private until the last; but never considered them sufficient reason for leaving the Baptist church.

In the spring of 1846 he removed to Canton, Bradford county, Pa., where he continued his indefatigable labors.

In 1850, he visited New England for the last time—the fatigue and exertion of which enfeebled his health, but not so as to confine him at home, until about the 1st of February last. He then had a severe attack of influenza, terminating in the dropsy, and causing his death.

I visited him twice during his last sickness. At my first visit he seemed conscious that he had but a few more days to spend on earth, and he thus addressed me: "Brother Gates, I have been hoping and praying that I might get able to join you in the holy work of preaching the everlasting gospel of the kingdom; but I feel now, as though I should never do it any more. My time has nearly come. Oh, be faithful, and in your journeyings to and fro always make my house your home—you, and all God's dear servants shall have a hearty welcome." He added: "I was in hopes to have attended the camp-meeting in Elk and Centre counties, and to have seen and heard Elders J. V. Himes, and Litch; but I have now given up all idea of it, and must be resigned to the will of my Heavenly Father."

He further said, that he had reviewed the whole ground of the Advent faith and hope, and must say he was fully satisfied with its tenableness, its scriptural character, &c.

He was a firm believer in the consciousness of the spirit after the death of the body, and he expected, when absent from the body, to be present with the Lord.

He wished me to pray with him, which I did, with great pleasure. He joined in the holy theme, in the true spirit of worship. I then left him, and proceeded on my way to visit my father in Bradford county, Springfield, Pa., and returned in about one week. I found him much reduced, and sinking very fast. His wife was bowed in prayer for his easy exit, and the family were in tears! He knew me well, and expressed gladness to see me once more. I prayed with him, and left to fulfil my appointments at the Block House—he requesting me to preach his funeral sermon, which I agreed to do, if practicable.

I returned home, and a few weeks after received the following letter from his son James, but I did not get it in time to be there. But I was told that Elder Dwyer of the Baptist church spoke on the occasion, to general acceptance.

Thus has fallen a great and good man in Israel, and Oh, may his mantle fall on us. Yours, in hope.

I. R. GATES.

Salladysbury, July 18th, 1854.

BRO. GATES:—It is with sad feelings that I sit down to inform you of the death of my venerable father. He expired this morning, about a quarter before two o'clock. He remained much in the same state until last evening, when he complained of more sinking feelings. After midnight it became evident that he was sinking in death. His family were all called together, and were all present when he quietly breathed his last. His last moments were tranquil and hopeful. He died in full hope of a better resurrection. We propose to have his funeral take place on Wednesday, the 3d, at 1 o'clock in the afternoon. If you can reach here by that time, we should like to have you attend. Yours in tribulation,

Canton, May 1st, 1854.

I. C. PARSONS.



#### AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feversish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

ISAAC L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Supt and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1. Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.

[1751-5m.]



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## ADVENT HERALD.

BOSTON, AUGUST 12, 1854.

## THE A. S. A. MISSION SOCIETY.

Rec'd and Cr. to A. Pearce, Treasurer.

S. B. Knight ..... \$1 00.  
E. Edgerton ..... \$2 50.

## Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

NOTICE.—Elder Himes will preach in the second Advent meeting-house, 39 Forsyth-street, New York, morning and evening, Sabbath, August 13th. And the second Advent chapel, 7th Avenue, in the afternoon.

ELDER I. C. WELLCOME and myself will attend a series of meetings in Bristol, Me., commencing August 17th, and continue over the Sabbath, at Round Pond or where Mr. Harding may arrange.

NICHOLAS SMITH.

I WILL preach in Litchfield, Me., in the Robinson school-house, August 9th. Also in the Read meeting house, Richmond, Sunday, August 13th.

I. C. WELLCOME..

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2 50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H., and will commence Sept. 7th, and continue over the Sabbath. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the state. Elders Himes, Preble, Osler, and other ministers, will be present, to give the "reasons of our hope," and the evidence of the speedy coming of Christ.

THE INSURRECTION IN SPAIN.—The Spanish insurrection is triumphant. The new Rivas Ministry has resigned, and the Queen has besought Espartero to form a Government. There was barricade fighting in Madrid on the 18th and 19th. Queen Christiana's Palace and the residences of the favorites were sacked and demolished. Christiana, with her minions, have fled into France, the people demanding her head.

All the chief cities have joined in the insurrection. The Carlist guerillas are up in Navarre.

Dates from Madrid to the 24th state that although the city is covered with barricades, it is quiet. The Junta, distrusting the Queen's promises, has resolved to hold its own until the arrival of Espartero and the arming of the National Guard. General O'Donnell was expected with the troops of General Blaser, who had joined him.

FUNERALS.—On Sunday no less than thirteen funeral processions passed from this city, over Cragie's bridge, to the cemeteries in Cambridge.

THE FAMINE IN ZANTE AND ZEPHALONIA.—A correspondent of the *Traveller* says that the famine in these islands is on the increase. The disease of the grape and currant vines is making rapid progress, and it is feared that the olive crop will fail. The cities are literally beggar cities, and the square of the public pawnshop establishment is daily so thronged with pale and emaciated people, of both sexes and of all ages, that policemen are stationed there to clear the avenues. The writer says "it is distressing to see those who have been unable to gain admission during the day, towards evening stagger homeward in an exhausted state, to spend another night in agony, a prey to gnawing hunger. And how aggravated the suffering of the despairing mother, who returns home after a day of unfruitful search, to hear throughout the dismal night, the shrieks of her starving offspring, without the power of relieving their pangs."

FEARFUL MORTALITY.—At Lamar's stage station, about fifteen miles from Chicago, there has been a fearful mortality recently. Of twenty-five persons who dined there on Monday, seventeen died in the course of a few days, and the rest will probably die. The cause for this mortality was found in the cellar. The bottom was covered with water in a putrid condition, in which was floating cut pieces of meat, decayed vegetables, and other refuse. Over this mass, the meat consumed by the family was hanging, and through the accumulations upon it, the disease—whatever it may have been—is supposed to have been communicated to the sufferers.

DROUGHT IN MAINE.—A great drought is felt throughout the State of Maine. Very little rain has fallen for several weeks, and vegetation is suffering, particularly potatoes. The *Bangor Mercury* says that the streams are very low, and many mills have been hung up on the Penobscot. The up-river steamboats from Oldtown to Mattawamkeag have discontinued their trips. Paper mills are all dry.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller.*—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Bliss's Commentary on the Apocalypse.*—Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints, or, the World to Come.* By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium.* Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

*Benedictions, or the Blessed Life.* Price, 75 cts. Postage, 15 cts.

*Lectures on the Apocalypse.* (In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

*The Church before the Flood.* Price, 75 cents. Postage, 17 cts.

*Voices of the Night.* Price, 75 cts. Postage, 13 cts.

*Voices of the Day.* Price, 75 cts. Postage, 15 cts.

*Voices of the Dead.* Price, 75 cts. Postage, 15 cts.

*The Tent and the Altar.* Price, 75 cents. Postage, 16 cents.

*Scriptural Reading on Genesis.* Price, 75 cents. Postage, 16 cents.

*Lectures on our Lord's Miracles.* Price, 75 cents. Postage, 19 cents.

*Lectures on our Lord's Parables.* Price, 75 cents. Postage, 19 cents.

*Lectures on the Book of Daniel.* Price, 75 cents. Postage, 20 cents.

*Lectures on Romanism.* Price, \$1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

*Story of Greece.* Price, 30 cents. Postage, 7 cts.

*Night of Weeping.* Price 30 cents. Postage, 7 cts.

*Morning of Joy.* Price, 40 cents. Postage, 8 cts.

*Eternal Day.* Price, 50 cents. Postage, 11 cts.

*Advent Fracts* (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*The Premium Essay on the Characteristics and Laws of Prophetic Symbols.* By Rev. E. Winthrop, Rector of St. Paul's church, Norwalk, O. Price, 75 cents. Postage, 11 cents.

*The Infidelity of the Times,* as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

*Infidelity; its Aspects, Causes, and Agencies:* being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

*The Advent Harp*—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*—The Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.* \$2.50 per hundred; 4 cts. single.

*First Principles of the Second Advent Faith.* This

tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed.* By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

*Principles Concerning the Second Advent.*—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phenomena of the Rapping Spirits.*—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home.* By J. Litch. Price, \$3 per hundred; 5 cents single.

*Tracts for the Times*—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

*Tracts for the Times*—No. 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

*Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.* Price, \$3 per hundred, 5 cts. single.

*The Pauline Chart.*—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

*Time of the Advent, or, What do the Adventists Teach now on Time?* \$1.50 per hundred.

*The Saviour Nigh*—\$1 per hundred.

*That Blessed Hope*—\$1 per hundred.

*Motives to Christian Duties in view of the Lord's Coming.* \$1 per hundred.

*Declaration of Principles.* 50 cents per hundred.

*Kelso Tracts*—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

*Knowledge for Children*—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

*Prophetic View of the Condition of the Nations*—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

*The Personal Coming of Christ at the Door—Are you Ready?* Price, \$1 50 per 100, 3 cts. single.

*Glorification.* By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine.* By the same author. \$2.5 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee.* A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

## Appointments, &amp;c.

THERE will be a Camp-meeting, near the Second Fork, Elk county, on land owned by John Coleman, to commence August 17th and continue over the Sabbath, or longer. We extend an invitation to all brethren in this region of country, to make their arrangements to come and bring their tents, and to engage for the week with us in the worship of the Lord. We desire the church to make this meeting a subject of prayer. Elders J. V. Himes, J. Litch, and J. T. Lanning, are expected to attend. In behalf of the committee, L. R. GATES, J. D. BOYER.

A GROVE-MEETING will be held on land owned by Mr. Weed, about three miles from Caledonia, near the road leading from Caledonia to Wilson's, to commence August 24th. Elders J. V. Himes, J. Litch, and J. T. Lanning are expected to attend. Committee of arrangements, G. F. LUCE, S. DENSON, Esq., ARNOLD BLISS, VALENTINE HEVENER, J. D. BOYER.

A CAMP-MEETING will commence August 31st in Centre county, on land owned by brother Joseph Eckley, near the second Advent church, at Marsh Creek. We hope the brethren will make this meeting a subject of prayer, that God may own and bless the labors of his servants. Elders J. V. Himes, J. Litch, J. T. Lanning, and others, are expected to attend. In behalf of the Centre Conference, J. D. BOYER.

A CAMP-MEETING will be held about two miles east of the Thompsonville Depot, Hartford and Springfield R. R., commencing Monday, August 21st, and continuing one week. Teams will meet passengers on the arrival of the cars. Come with tents. Provisions will be made for boarding, housekeeping, and the poor. May God send his servants like clouds, filled with rain. In behalf of the Church, H. L. HASTINGS.

PROVIDENCE permitting, I will preach in Manchester, N. H., Wednesday evening, August 16th.

Francetown, Thursday evening, 17th.

Claremont, Sabbath, 20th.

Chelsea, Vt., Tuesday evening, 22d, as brother Gardner shall appoint.

Waterbury, Sabbath, 27th.

Bristol, Sabbath, September 3d. A. SHERWIN.

PROVIDENCE permitting, I will preach, At Portland, Me., Sabbath, August 20th.

McGuire Hill (Poland), Friday, 25th and over the Sabbath.

Kennebunkport, 30th, and 31st.

Kingston Plain, N. H., September 1st, and over the Sabbath.

Newton, Wednesday, 6th, as brother Gale may appoint.

Kensington, Friday, 8th, and over the Sabbath

Essex, Mass., Sabbath, 17th. N. BILLINGS.

PROVIDENCE permitting, I will hold a meeting at the school-house, near the West Meeting-house in Hill, N. H., Sunday, Sept., 17th. If thought best, the meeting may continue two or three days. I will also hold a meeting at West Boscawen, Sunday, September 24th. T. M. PREBLE.

NOTICE.—I expect to commence, Providence permitting, at Yarmouth, Bucks county, Pa., August 9th, to continue over the following Sabbath. I trust friends from New York, Brooklyn, Newark, &c., will meet with us, and bring their tents. "We expect a good meeting." J. LITCH.

address me immediately, at Lowell, Mass., that I may make arrangements accordingly. A. SHERWIN.

I AM NOW at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. ROSEY.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

M. W. Frank—I shall not be able to do more than attend the regular meetings now appointed, in Elk, and Centre counties. It is very difficult for me to do even that. Imperative duties at home, prevent me from complying with your kind invitation, at this time.

B. M.—According to our books, your account was \$10 00, upon which you have been credited as follows: April 30th, 1853, \$1.—July 9th, \$2.—March 13th, 1854, \$2.—which leaves a balance of \$5. due us.

John Jones—You have paid to No. 690—50 cents will pay you to January next.

J. O. Tasker—Sent you books by Cheney & Co., the 2d.

G. Nellis—Sent you tracts by Thompson & Co., the 5th.

L. Taylor—That was his Cr.

## DELINQUENTS.

The P. M. of Macon, Ga., returns the paper of J. MORRISTY, who owes ..... \$9 00.

The P. M. of Concord, N. H., returns the paper of J. L. PRESCOTT, who owes ..... \$1 25.

The P. M. of Hillsboro' Centre, N. H., writes that JOSHUA RUTNELS has left the place, owing for the *Herald* ..... \$7 00.

The P. M. of Mackerel Corner, N. H., writes that the paper sent to GEORGE W. PIPER, is not taken from the office—owes \$2 50.

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Providence, June 30th, 1854.

[Jy 29.1.f]

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Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 692.

BOSTON, SATURDAY, AUGUST 19, 1854

VOLUME XIV. NO. 7

## Churches, Church Order, Creeds, &c.

BY SIMON.

(Concluded.)

I HAVE elsewhere made reference to the example of "ordaining elders in every city." Paul and Barnabas "ordained elders in every church."—Acts 14:23.

Reference might be made to the fact, that church discipline was enforced, and that "unruly" members, and disorderly persons, were excommunicated, disfellowshipped. They were to be as "heathen men and publicans," (Matt. 18th,) unto the church. The churches, if there were in their midst any wicked and corrupt persons, were required to take immediate and decided action on such cases. The command of the apostle to the church at Corinth, was, "Put away from among yourselves that wicked person." "Deliver such an one unto Satan."—1 Cor. 5th. "He that is an heretic, after the first and second admonition, reject."—Titus 3:10. A diseased, corrupted member of the body that cannot be healed, must be cut off; so also, in the church.

I have brought before the reader facts and examples enough from the Scriptures, to satisfy any candid mind, that the New Testament teaches the duty of attending to order, discipline and government in the church. I have not defined gospel order, that was not the intention of this article; but to show that it should be practiced in the churches—that it is taught in the Scriptures and should be obeyed. I have made no plea for the abuses which have grown out of a misuse of government in the church—of attaching a superabundance of human machinery to the order of the gospel, nor would I knowingly make any.

The exact course to be pursued in all the minutia of church government, is not laid down in the New Testament; but the main features—the outlines are given, and the details left to the united wisdom, and illuminated judgment of the church. If all would possess the love of God, and have the interest of all in view, with the glory of God, and not individual aggrandizement, there would be no chance for individual exaltation; for when "one member suffers," all the rest "suffer with it," &c.

There are many objections to "setting things in order" in the Advent societies, in the minds of many good, candid, believers, which should be considered; and others raise objections for the mere purpose of opposing union and co-operation, that they may keep up divisions and parties, which are their only hope. Could all understand this, they would not give their influence to men pursuing so deleterious a course.

OBJECTIONS.—I. "It proscribes individual liberty,—is opposed to free action." In what sense? That there have been, and still are, organizations that proscribe individual liberty to a certain extent, I do not deny; but that there are any such adopted by Adventists, I do not believe. Gospel organization recognizes the individuality of each member, also their gospel liberties. The great difficulty with those opposed to any kind of organization, is that their "liberty" to preach when they please, to whom they please, and what they please, without being responsible in any degree, for the results and consequences of their course and conduct, is called in question. They must have the "liberty" to introduce "questions that gender strife," "subvert hearers," "draw away disciples after them," "divide the flock," or what not, without their "liberty" to do so, being questioned in the least! The objection is just as valid against primitive usage, as against any conference action of Adventists.

When some "subverted" the churches by the question of Judaism, their "liberty" to do so, was called in question by the conference convened at Jerusalem; and they "legislated" on it, and sent word to the churches, concerning those men that "troubled" them; that they "went out from us, and consequently are no

of us;" "we gave them no such commandment," or authority. No doubt such felt that their liberties were "proscribed." Again, When Paul told the church at Corinth, "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, to put away from among them that wicked person;" no doubt such could say, that was "proscription of his individual liberty"—that it was "opposed to his free action!" Admitting that some of our liberties are proscribed, is it not better to lose a little liberty and have a good deal left, than to submit to anarchy and have all our liberties trampled in the dust? Where love for God, for the cause, for each member of the body exists, there can be no legislative acts that will proscribe the liberties of the many, for the benefit of the few. Reference is made to "councils" and "synods" of past and present ages, to illustrate how the Church has been robbed of her liberty; and yet, many of the "organizations" of the present day, are to be preferred to a body where anarchy and disorder are prevalent; for the "creed" of the Pope himself could not be more proscriptive than the "creed" of those who go against all "creeds" but their own!

II. "It is opposed to free speech."—"Men are not allowed to preach their own sentiments." How much freedom does the gospel give to its ministers? Paul did not charge Timothy to "preach his own sentiments," but to "preach the word." All men have a right to entertain such opinions as they think proper, or according to truth, on all questions; but they have no freedom from the gospel, to preach those opinions, and enforce them with the same authority as the "word of God." If there are "overseers" appointed to take charge of the churches of Christ, why have they not authority to say what may, and what may not, be taught, to the flock of their charge—always taking the "Word" as their standard? If they have no such authority, why did Paul charge Timothy to "charge some that they preach no other doctrine?" (1 Tim. 1:3,) or why, "These things teach and exhort," if Timothy had a right to teach anything he pleased? And farther why did he say "If any man teach otherwise, and consent not to wholesome words," &c., he is a fool, [margin] knowing nothing, but dotting [sick, margin] about questions and strifes of words, &c.?" Why did the apostle John tell the "elect lady" that "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed," if our churches should be open to every one that comes along? Why did the Saviour find fault with the angel of the church of Thyatira for "suffering that woman Jezabel, which calleth herself a prophetess, to teach and seduce many servants?" The gospel gives "freedom" to teach that which will "interest," "strengthen," "comfort," "correct," and "make wise unto salvation." It gives no liberty to preach "fables," "endless genealogies," "questions that gender strifes," or for "doctrines, the commandments of men." While he "whom the truth makes free is free indeed," the liberty to say and do what, and anything he pleases, right or wrong, is not embraced in that kind of freedom!

III. "The few act for the whole."—This may be true in some bodies, and with some Advent believers; but it is not so with those who have adopted gospel order, and are trying to persuade believers in the near coming of the Saviour, to take heed to all the requirements of the gospel; be willing to bear a responsibility and have a voice and an influence in all things relating to the good of the cause with which they are connected. When an individual is not responsible to the church for his conduct, and will not place himself in a connection where he will be responsible, then he has, by his own neglect or willingness, placed himself in a position where he has no right to any act or voice in the body. Should such complain of others, for what they have brought upon themselves?

IV. "It evinces a want of faith and confidence in God."—This objection might be true,

if it could only be proved! But it lacks that very essential element—truth. Should we see a sinner turning from the error of his ways, following the Lord in baptism, and endeavoring to keep all the commandments, and should he tell you that it was because he loved God and wanted to keep his commands, how would it affect him to tell him that his course "evinced a want of faith in God?" The answer of Jesus to Peter on a certain occasion might suggest itself to his mind: "Get thee behind me," &c. If God has promised to save us without faith and repentance, then to believe and repent, is a "want of faith" in him. If he has promised to bless us in our labor, if we follow our own ways, then to follow his commands is a "want of faith" in him! If to disregard his whole counsels is the result of confidence in him, then to regard it, is indeed "a want of faith in God!" If to obey gospel order is "a want of faith in God," then may we ever be delivered from that "confidence" which is the result of disobedience!

V. "It is the most effective means to destroy souls of anything that ever was brought into existence." Then, of course, it is the most effective engine that Satan ever invented, or man ever used for the destruction of souls; intemperance, robbery, war, murder, not excepted!

Candid reader, can you believe that such an objection could be raised against the beauty and simplicity of that order taught in the New Testament, and adopted and carried out by some of our Advent churches? yet, so it is! It will be enough for the unprejudiced to read the objection to be satisfied that it is wholly untrue.

VI. "There is nothing in the Bible to support it." Those who have read this article thus far, can judge of the weight of this objection.

VII. It gives a "disposition to lord it over God's heritage." The reverse of this is true. It prohibits those who wish to do so, from doing it; hence, their animosity to it.

VIII. "It is a want of unwavering faith in the speedy coming of Christ." "If the advent of our Saviour is to be soon, what need is there, it is asked, of forming organized bodies, and making arrangements for the future? The Lord is coming so quickly, say they, that we have no time to attend to such things. This objection has been for at least ten years, and the history of the latter part of those years administers a severe reproof for our disregard of all the advantages of an organized co-operation, and a carefully matured method of prosecuting our work. We have made the plea of the shortness of time an excuse for a reckless indifference to all providential warnings, and every prudent advice to consolidate our scattered energies, nay, as an excuse for every one to do just what he fancied, without any human help, admonition, counsel, or responsibility; and dearly has the cause reaped the legitimate fruits of such irresponsibility." (1st Report of the Mass. Con., p. 10.) To my mind it is an evidence of strong faith in the speedy advent of Christ, to see Adventists coming into order of the gospel and doing all they can to have a complete preparation, in order to hear from their returning Master,— "well done: thou hast been faithful over a few things, enter into the joy of thy Lord." May it thus be to us all.

IX. "We did not feel the need of anything of the kind in forty-two and three." Our history since then has demonstrated by a harvest of legitimate fruits of that "feeling," which should teach us the "need" of something "of the kind"—or we deserve the proverb—"Experience keeps a dear school," &c., applied to us. The past shows that there has been a great neglect somewhere.

X. It is "exerting an unsuspected, but tremendous power against the liberty of the gospel." This objection is answered, and shown to be incorrect, from the fact that the gospel authorizes and enforces by precept and example, the duty and necessity of church order.

XI. "These religious combinations are opposed to God and his cause." But is there not a "combination" of members in the human body? Has not God taken the human body as

a fit similitude of his church? Can there be a human body without such a "combination" of members? Can there be a church of God without a "religious combination," or compacting of members? If then, God has ordained that his church should consist of a union of members, how can it be opposed to Him and his cause?

XII. "It is the meshes of the net of the devil." If this be true, he, and his children are in no danger of being caught in his own net, for they keep very clear!

XIII. "It is the most consummate stroke of infernal craft, and doubly distilled Jesuitism." There, reader, my pen stops! I am not "Jesuit" enough to answer that "Jesuitical" objection.

Then a long string of further objections (?) which I designed to answer, but fear the reader would be wearied; I will just string them out and leave them, as follows:

"Nothing in the Bible to support it;"—"Climbing up some other way;"—"First step in apostasy;"—"Evidence of backsliding;"—"Insult to God;"—"Imposition on Jesus Christ;"—"Is of the flesh;"—"Sectarian pens;"—"The mystery of iniquity;"—"Is an innovation;"—"An effort to steady the ark;"—"Turning the Lord out of doors;"—"Leads to damnable results;"—"Departure from the truth;"—"More baneful than beneficial;"—"Wicked system;"—"Human machinery;"—"Last effort of Satan to destroy souls;"—&c. &c. &c. There, reader, you may have that string of objectionable objections, and preserve them as a curiosity connected with the history of Church order! They form a constellation of rare brilliancy!

What I have written on this subject, I have done on my own responsibility; and expressed my own views on the matter. I have not designed to say anything in favor of any system, or systems that are forbidden in the Bible; that are contrary in their object and results to the spirit and genius of the blessed gospel, nor written it as a "creed" to be imposed upon the followers of Jesus. If there is one that sees the matter in the same light, then there are "two agreed," and can walk together in union on this question, at least.

If my brethren do not view this matter as I do, they will not be disfellowshipped because of difference of opinion. As to "creed" I am willing to confess that I have got a "creed;" and when shown the living adult person that has not, I will show an idiot or a fool. Many deceive themselves by supposing, that, because they have no written creed, therefore they have none at all. I have learned by observation that such persons generally have the most illiberal creed of any.

The words of our lamented Father Miller, on this subject, express my own views so clearly that I transcribe them:

"The fact is, there is no man living without his distinct creed; for a creed is nothing more or less than (credo) a belief. When a man makes his belief, or a body of men make their belief, the test of other men's salvation, they act as bigots; they usurp God's prerogative. But when he or they allow to others the same liberty of thought and speech that they ask for themselves, making them only responsible to their Maker, they do not transgress the 'golden rule.'"

"What a man believes is his creed. The creed of the infidel is, 'I believe in all unbelief.' Another creed is, 'I believe we have no right to write out our belief.' The creed of another is, 'I do not believe in any creed except the New Testament.' And the creed of another is, 'I believe we have the right to write out and undeceive the world as to our understanding of scriptural teachings.' Now shall the man whose creed is, 'I believe we have no right to have an oral or written creed (belief), make that creed the standard to which all men must submit? If he does he is himself a bigot. A man who thus believes, has no right to speak or write; for, if he speaks what he believes, he has an oral creed, and if he writes what he believes, he has a written creed.' If, therefore, he speaks,



or writes, he puts forth his creed, unless he speaks or writes what he does not believe; and then he is a hypocrite. A man who thus believes, can write for no periodical; he can preach no sermon; every thought he gives utterance to is a violation of his creed; it is a departure from it, or in conflict with it. And while thus continually violating his *own* creed, he has surely no right to oblige all others to submit to it.

"Those who cry the loudest against creeds, and disclaim the strongest, are the very men who require others to submit to their *ipse dixit*. They require the largest liberty for themselves, and allow the least to others. And if others are not ready to comply with their fancies, ever-varying as they are, they are ready to consign them to perdition. For shame on such consistencies!"—*Miller's Life*, pp. 320-1.

May the Lord enable his waiting people to "build each other up in their most holy faith," ever "praying in the holy Spirit, looking for our Lord Jesus unto eternal life;" always remembering that "God is not the author of confusion, but of peace, as in all the churches of the saints." Amen.

## Our Position, Perils, and Duties.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

[The present connection of England, a professedly Christian nation, with the war in the east and in defense of a Mohammedan power, is thus considered by an English writer:]

Our history as a nation has been a very marvellous one from the beginning. God has been working amongst us in a way such as he has not been doing amongst any other nation upon the face of the earth. It becomes us, then, to look back upon these doings, and inquire, not only what do they mean in themselves, but what do they teach us *now*? We may learn much of present duty from the history of the past.

God, in his messages by the prophets, always appealed to the past, reminding Israel of his dealings with them from the days of Abraham, or from the day when he led them out of Egypt. So, in our instructions and exhortations, we may appeal to the history of our nation as one filled up with wondrous dealings on the part of God with us, continued through ages; not merely from the time of the Reformation, but from the day when, eighteen centuries ago, the glad tidings of life, through the death of the Son of God, first echoed from our cliffs and forests.

Very early did the ambassadors of peace find their way to our shores. Sailing in the merchant vessels that traded with Britain (in her metals, such as the tin of Cornwall), from the coast of Syria, or Asia, or Greece; or perhaps forming part of the Roman army that subdued and occupied Britain, Christians, with the Bible in their hands and the gospel on their lips, took up their abode among us, and made known to the fierce islanders the love of Him who died and rose again. So that, in the very lifetime of the apostles, the Word of God had free course and was glorified in these regions over which the idolatry of Druidism had spread its hideous shadow.

The light arose upon the darkness of this island, and shot its rays even to the extreme north of Scotland, so that in the second century Tertullian could say, that the gospel had penetrated further than the Roman arms, and that those regions of Britain which Rome had not been able to subdue, had yielded allegiance to Christ.

For two centuries, the true light thus enlightened our land. After that, Rome, now rising into power, and exhibiting the first signs of Popish tyranny, cast her eye on Britain, and despatched her emissaries to seduce our fathers from the faith, and bring the church of these lands into subjection to Rome. But this was not the work of a day. The British Christians held fast the ancient faith in opposition to the modern devices of Rome, and the British churches refused to own the Headship of Rome. For centuries did Rome, with persevering stubbornness, labor to gain the ascendancy; for centuries did she press upon Britain the tradition of men in subversion of the commandments of God; for centuries did Britain resist the crafty assaults, and for centuries did she, with the Bible in her hand, defeat every device set on foot against her liberties as a church of Christ. At length, however, she was overcome in the conflict. Rome triumphed. Tradition prevailed. Superstition, dark as Paganism, cruel as Druidism overshadowed the land for ages. A voice might be heard here and there, as in the wilderness, proclaiming the truth and protesting against error. But in vain. It was silenced, though still it may be said, that at no time did God leave himself without a witness for his gospel; and it seems as if the early church of Britain were again and again speaking out from the tomb, and calling upon the degenerate professors

of the cross to shake off their idolatries, and turn again to the free grace of Christ.

Still it was not till the beginning of the 15th century that the truth seemed once more to gain the ascendancy. Then God raised up Wickliffe, who with his Bible in his hand, protested against Rome so forcible and effectually, that the whole land seemed on the point of casting off the yoke of Popery. But he prevailed not. It was a wide-spread, but only a temporary reformation. Rome triumphed again. Her chains were riveted again. Her darkness covered our hills and plains again. A century more had to elapse ere the yoke was to be finally broken, and the long midnight exchange for the full and abiding day.

But soon after the 16th century commenced, there were symptoms of returning light and liberty. Voice after voice was heard, both in England and Scotland, murmuring against the old oppressor. Gleam after gleam shone out in different parts, till at length the darkness passed away, and the true light arose. The era of the Reformation had begun. Day had already dawned in Germany and Switzerland; it now dawned over the plains of England and the mountains of Scotland.

For three centuries has that light continued to shine. Sometimes it has shone out more brightly, at others less so. But still it has not been again put out, nor has the blinding darkness of Popish error again covered the land.

What history is this! This sketch is a brief one, but how much is crowded into it! What wonders have these eighteen centuries exhibited in this island! God's eye has been upon us. His care has watched over us. His arm has fought for us. His love wrought marvels in our behalf. Such is our history.

A history like this is a solemn one for us. It involves so many responsibilities, so many duties, and no less, so many dangers and temptations. We cannot weigh these responsibilities, and duties, and dangers aright, save in connexion with our past history.

It is very plain to one that considers the *Character* of the history which we have just sketched, that there has been on this rock of ocean a continual conflict going on between light and darkness; sometimes the light prevailing, and sometimes the darkness; sometimes the armies of God victorious, sometimes Satan's hosts bearing down everything, and leading the whole land into captivity. Our island has been the great battlefield where the conflict between truth and error, between the truth of God and the lie of Satan, has been going on for ages. In no other land has such a long and continuous battle, or series of battles, been witnessed. The combat has never ceased since the first Christian, in the first century, launched the first spear against the hosts of the evil one. Never has the sound of warfare been allowed to die away. For this small ocean-rock, Satan has waged a warfare such as he never done for any other land, even the mightiest empires of earth. And in defence of this stronghold has God raised up captain after captain, gathered army after army, given us victory after victory; yet still the war is waged, and there is no sign of flagging on either side.

Is not this quite a peculiar history? Is it not an aspect of history which, to the same extent at least, belongs to no other nation? God has made us the bulwark of his truth, not since the Reformation merely, but for fifteen centuries before. He struck the staff of his banner into this lone rock of the sea, and round it he has made his hosts to rally.

Does not there lie upon us most peculiar and weighty responsibilities? Does not God expect much of us as witnesses for the truth, as defenders of the faith? And are we not, especially in these days, called upon to remember this?

Such is our past history;—what now is our present position? Does the latter correspond with the former? Are we the men that such a history should have made us,—the men that God expects us to be? Are there exhibited in the midst of us these fruits of righteousness which might be looked for, seeing God had planted on our land such a goodly vine? Have we proved faithful to our trust as a Protestant nation, and faithful to that God who committed to us so glorious a trust? Have we kept the ancient banner of these lands unstained and untorn? And do we bear it aloft as firmly, as fearlessly, as nobly, and unflinchingly as our fathers did? Or are we not suffering it to be soiled and dishonored, as if it were little else than the badge of old bigotry?—nay, are we not of our own accord lowering that time-honored flag at the bidding of an Italian monk, the head of a system, against which for so many ages this land has waged unwearied and uncompromising battle? Are we not forgetting the purpose for which God has raised us up and made us what we are? But let us look at our present condition more narrowly.

1. *Look at our pride.*—There is abroad among all classes a spirit of *vanity*. Self-elation marks our doings and deportment. Literary pride, scientific pride, commercial pride;—these are some of our besetting sins as a nation. We are disposed to look down on all other na-

tions, forgetful who has made us what we are, and given us what we possess.

2. *Look at our boasting.*—There may be some nations who boast more than we do; but still our vauntings are louder and more frequent than becometh our position as a kingdom where God is acknowledged. We have often boasted in days past. We have boasted in parliament, on platforms, in our newspaper, in our religious meetings and societies. Our national songs have in them too much of boasting, and "Rule Britannia" has in it more of vaunting than becomes us. Our national spirit has in it too much of boasting; and we speak not only as if we were the sovereigns of the earth, but as if it never could be otherwise,—as if wisdom, and power, and supremacy, could never depart from us, nor pass over to another people. We boast of our commerce, of our wealth, of our possessions, of our institutions, of our army, of our navy, of our past deeds of prowess by sea and land,—as if no evil could come nigh us, as if we could descend from the elevation in which we seem to have placed ourselves by our strength and skill. We are self-sufficient, self-confident, vain-glorious.

3. *Look at our covetousness.*—We are a money-making and a money-loving—ay, a money-worshipping—people. For gold we go to the ends of the earth. For gold we climb the loftiest mountains or descend into the depth of the ocean. For gold we sacrifice home, kindred, country,—nay, health of body and peace of soul. To be rich is our ambition. To make a fortune is every young man's aim on setting out on life. And has not this covetousness been the root of a thousand other evils,—dishonesty, selfishness, a spirit of competition, and a desire to overreach others, as well as of deeds of darkness? The love of money is the root not merely of individual sin, but of social and national evil.

4. *Look at our worldliness.*—Covetousness is not the same as worldliness, though they are often conjoined. Covetousness is the love of money; worldliness is the love of those worldly things which money buys. Worldliness in the minding of the things of earth in preference to the things of heaven. It is the desire of gratifying the lust of the flesh, the lust of the eye, and the pride of life. And what a spirit of worldliness,—resolute, stereotyped worldliness,—has gone abroad through the nation! We are lovers of gaiety, lovers of all that makes up what the Bible calls "the world." This spirit of worldliness has been greatly refined and elevated, so as to assume a far fairer aspect than it once did, or than it does in other nations; but it is not less truly *evil, ungodly, altogether earthly*.

5. *Look at our indifference to error and idolatry.* We have lost sight of the *sin* which error involves, and we have ceased to see the hideousness of idolatry, or to understand its hatefulness in the sight of God. Hence a large section of the nation has become ashamed of earnest Protestantism of our fathers, and calls it bigotry or narrow-mindedness. As a nation we encourage Popery, and give the same countenance to its superstitions as we do to the simple verities of the gospel. Our statesmen foster Popery; our Parliament fosters it; many of those calling themselves Protestants hold fellowship with it; many of our literary men admire its decorations, and are fascinated with the attractions which it presents to the ear and eye; and then, lastly, our different Protestant denominations seem, for the most part more intent on "biting and devouring" each other, than on assailing the common foe of all.

(To be continued.)

(For the Herald.)

## Short Sermons on Short Texts.

NO. III.

"Pray without ceasing."—1 Thess. 5:17.

THERE are few christian duties on which more has been written than on that of prayer, and yet there are but few duties more neglected by professors of religion at the present day. As it is one of the means appointed by Jehovah for the conveyance of grace to the heart, it certainly ought to be attended to by us all more than it is. And here let me notice an objection to prayer which is sometimes suggested by infidels; it is this, "If the Lord is a being who changeth not, as the Scriptures represent him, how comes it to pass that you expect him to be moved by your entreaties to do the things you desire?" To this we reply, It is because he changeth not that we expect him to grant our request. He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," so that common blessings come alike to all, whether they are prayerful or not; but God has ordained that special, spiritual blessings shall be received in answer to prayer. He has bidden us, ask and receive, seek and find, knock and the door shall be opened, and declares, "I will yet for this be inquired of by the house of Israel to do it for them."—Ezek. 36:37. So that if ever we receive the pardon of sin, peace with God, and inheritance in the coming kingdom it will be through prayer, in accordance with a fixed principle of the Lord's government,

and because he does not change.

But what is prayer? It has been called the "Christian's vital breath." And how appropriate the figure! When a person ceases to breathe we conclude he cannot live long. So a man without prayer is destitute of spiritual life. A prayerless soul is, without doubt, a graceless soul. We read of Saul of Tarsus that at one time he was "breathing out threatenings and slaughter against the disciples of the Lord," and at another time, as an evidence of his conversion, "Behold he prayeth." Thus the breath of threatenings was exchanged for the breath of prayer. Prayer is a key to unlock the store-house of heaven. And what child need be poor while he has such a rich Father as the Lord is, and with a key in his possession that will open the doors of His treasures, and also permission to use the key when he pleases. Verily "prayer moves the hand that made the world."

But what is it to pray without ceasing? We cannot understand the apostle to mean that we are to do nothing else than pray, or that we are to be always on our knees, for that is more than he did himself. It is more than Christ did and yet he prayed without ceasing, in the sense of our text. We understand that "adverbs of time expressing perpetuity, sometimes denote only frequency or regularity at stated times and seasons" \* as the following texts will show:—2 Sam. 9:7,—"And David said unto Mephibosheth, Thou shalt eat bread at my table continually." Rom. 1:9,—"For without ceasing I make mention of you *always* in my prayers." See also Ex. 27:20, compared with v. 21, and 1 Sam. 3:3; 1 Thess. 1:2, 3; 2 Tim. 1:3. The text therefore means that we are to maintain a prayerful spirit by praying frequently and at stated seasons.

1. *The Christian will pray in secret.* It is there he obtains strength for public service. How did the youthful David know that he was able to slay Goliath of Gath when that champion of the Philistines met him on the battle field? It was from the fact that when he was away alone, watching his fathers sheep, a lion and a bear came out to rend and to devour the flock, and he arose against them "and slew both the lion and bear." Having learned to trust in God and to do his duty in secret, he was satisfied that God would not forsake him in public. Christ commands his disciples when they pray to enter into their closets and to shut the doors about them, and there pray to their Father who seeth in secret. Any retired place will serve as a closet. Isaac went into the fields to meditate, or to pray. David went into his bed-chamber. Nathaniel under a fig tree. Christ to a mountain, and Peter to the house-top. David and Daniel, though one was a king and the other a courtier, found time to pray three times a day. Should not we go and do likewise?

2. *A Christian should pray in his family.* We have no positive command in Scripture for doing this, yet it seems as though every Christian parent would regard it as a privilege, as well as a duty, to pray with his family, and daily lead them to the given of every good and perfect gift. The Lord said of Abraham,—*"I know him that he will command his children and his house hold after him, and they shall keep the way of the Lord, to do justice and judgment."*—Gen. 18:19. Now "if ye be Abraham's seed ye would do the works of Abraham." We hear Joshua say, "As for me and my house, we will serve the Lord."—Josh. 24:15. We read of David that he returned from public worship "to bless his household,"—2 Sam. 6:12, 3. Jesus prayed with his disciples, and they constituted his family, Luke 9:18. Now "he that saith he abideth in him ought himself also so to walk, even as he walked,"—1 John 2:6. And did not Jeremiah pray, "O Lord, pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name?"—Jerem. 10:25. If therefore parents would escape the curse invoked by the prophet, let the voice of prayer be heard in their families. I know that to do this unceasingly will require an effort. We must act from a settled principle and not merely from feelings. Let no one say, I have not the ability to do it. Make a trial, and God will bless you. Read a portion of Scripture in connection with prayer, and endeavor to embody in your petitions, the idea contained in what you have read, and thus your prayer will be more interesting. Pray not so long, so as to be wearisome, nor so loud, so as to give the impression that your God is asleep and needs to be awakened. In private is the place for long prayers, and in public for short ones. "A word to the wise is sufficient."

3. *Christians should meet for public prayer.* The primitive saints did this as we learn from Acts 1:12-14; 4:31, 32; 12:12. And the Lord has promised to meet with those who are assembled in his name, Matt. 18:20. Let not the hurry of business drive you from your closet, nor cause the family altar to fall. "Seek first the kingdom of God, and his righteousness" and then worldly business will prosper as the Lord sees best. See that ye forsake not the assembling of yourselves together in the house of prayer,

\* Bush's Scrip. Illus. pp. 636.



as the manner of some is. Remember what Thomas lost by neglecting one meeting. He lost a sight of Christ; he received not the Holy Ghost; and unbelief took possession of his heart so that he would not believe the testimony of his brethren. How easy it is for some to frame excuses for staying away from prayer-meetings. A slight head-ache, a little rain, roads not very good, and things which would not be thought of on other occasions, are made a sufficient excuse. My brethren, these things ought not so to be. Do not say that the professors of religion around you, are cold and indifferent, and not actively employed in the Lord's service. That is no excuse for us. It is the dry weather that shows us where the living springs are. In a wet season water can be found almost anywhere. In the time of a revival the prayer-meetings are well attended. But it is when there is no extraordinary movement on religious subjects, that we find out where the living Christians may be found. Read Malachi's account of the state of Israel, when "they that feared the Lord spake often one to another," and you will see that it was a time of general apostasy, and surely if God honored those who were faithful in those trying times, he will do the same now. See Malachi 3d chapter.

The subject of prayer-meetings leads the enlightened, reflecting mind to consider the account given us in the prophetic Scriptures of the great prayer-meeting which will be at the end of the age. Some of our prayer-meetings now are small, but this will be the largest one that has ever been seen. There will be two classes in attendance. "Many" professors of religion will be there. Their prayer will be, "Lord, Lord, open to us," Matt. 7:21-23; 25:11, 12. Concerning this petition it has been observed that there are several good things belonging to it:—1. It is addressed to the proper person—the Lord. 2. It is a prayer for a good object—admission into the kingdom of God. 3. It is put up with earnestness, as the repetition of the name of the Lord implies. And 4. It is the prayer of sincerity, and yet not answered for one simple reason—it is offered *too late*—the Master has risen up and the door is shut. O how important it is that we seek the Lord while he may be found and call upon him while he is near.

But who will constitute the other class? The Seer of Patmos says he saw the kings of the earth, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hide themselves in the dens and in the rocks of the mountains, and heard them say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12-17. Kings of the earth will be there, with their crowns fallen to the ground, and their sceptres lying in the dust. Those proud monarchs who thought it a disgrace to bow the knee in a Christian prayer-meeting, are now mingled with the slaves and freedmen of their realms. Those rich men who laid up their treasures in abundance, let out their money on interest and put far off the evil day;—those chief captains, who led armies to the battle-field, and obtained great honor among the nations;—the mighty men whose hearts were unmoved amid the roar of cannon and the clash of arms;—the rich and the poor, the master and the slave, all, all the careless sinners of the earth will join in one common cry of despair—

"Hide us, Hide us, rocks and mountains from His eye."

What a scene! The scales are turned now. Those "of whom the world was not worthy, who wandered in deserts, and mountains, and in dens and caves of the earth," are now permitted to walk the golden street of the New Jerusalem, while their persecutors flee to the dens and caves which the saints have left. Those "who wandered about in sheep-skins and goat-skins," are called to wear robes of unfading beauty, while the proud ones of earth who were "clothed in fine linen" and rolled in wealth, now lie humbled in the dust. Those once "destitute" of food, for the truths sake, are called to sit at the royal banquet which the King of kings has prepared, while those who "fared sumptuously every day" and whose god was their belly, are now compelled to lie down in sorrow and to make their bed in hell. Those who heard the tidings of the rapid approach of the day of God, and scoffed at the doctrine, are now forced to cry, "The great day of his wrath is come!" Oh what an ending to a prayerless life! May the Lord in his infinite mercy enable the writer and the reader of this article, to be found among the praying ones now, that we may be among the praising ones then, and thus escape the things that are about to come to pass, and to stand before the Son of man.

J. M. O.

### Dust to Dust.

Dust, receive thy kindred!  
Earth take now thine own!

To thee this trust is render'd;  
In thee this seed is sown.

Guard the precious treasure,  
Ever-faithful tomb!  
Keep it all untrifled.  
Till thy Master come.

Time's rude wave of riot  
Breaks above thy head;  
Feet of restless millions  
O'er thy chambers tread.

Earthquakes, whirlwinds, tempests,  
Tear the quivering ground;  
Voices, trumpets, thunders  
Fill the air around.

Roar of raging battle.  
Shout and shriek and wail,  
Startle even the bravest,  
Turn the fresh cheek pale.

Torrent roll'd on torrent  
Bursts o'er bank and bar,—  
Sweeping down our valleys,—  
Swells the rising war.

Billow meeting billow  
Beats the shatter'd strand,  
Rousing ocean-echoes,  
Shaking sea and land.

But these sounds of terror  
Pierce not this low tomb;  
Nor break the happy slumbers  
Of this quiet home.

Couch of the tranquil slumber,  
For the weary brow;  
Rest of the faint and toiling,  
Take this loved one now.

Turf of the shaded churchyard,  
Warder of the clay,  
Watch the toil-worn sleeper,  
Till the awaking day.

Watch the well-loved sleeper,  
Guard that placid form,  
Fold around it gently,  
Shield it from alarm.

Clasp it kindly, fondly,  
To cherish, not destroy;  
Clasp it as the mother  
Clasps her nestling joy.

Guard the precious treasure,  
Ever-faithful tomb;  
Keep it all untrifled  
Till the Master come.

London "Quarterly Journal of Prophecy."

### Foreign News.

NEW YORK, Aug. 8.—The *Arabia*, Capt. Jenkins, from Liverpool, 29th ult. arrived at quarter past seven o'clock this evening.

The war news is very meagre, and may be summed up as follows:—Prince Gortschakoff is confirmed as commander of the Russian forces in Moldavia and Wallachia, and is centering his army at Bucharest. The Russians are to resume offensive operations at once, and drive the Turks across the Danube, at whatever cost. The Russians are reported to have completely evacuated the Dobrukscha. It is also reported from Constantinople that Russia has asked for an armistice, but there is probably no foundation for the statement. There are now at Varna 60,000 French, 30,000 English, and 10,000 Turks. There has been no fighting since previous advices. The Russian fleet is reported to have left Sebastopol and proceeded to Odessa. The watching of the allied fleets could not have been very close. The allies left Rustchuk in search of the Russians. Omar Pacha was at Rustchuk, and offensive operation had been suspended until the arrival of 18,000 English troops. The Baltic fleets is still in *statu quo*.

Intelligence had been received that three English officers were killed in the affair at Giurgevo. They were volunteers. Without being actually engaged, England has already lost seven brave officers:—Gifford of the *Tiger*, Parker of the *Firebrand*, Butler at Sillistria, three officers at Giurgevo, Lieutenant Carrington of the *Odin*, Capt. Foster drowned, and some midshipman and men in the Baltic.

In the House of Commons, on the 25th ult., some very important revelations were made, which, if true, must have a disheartening effect upon the public feeling. Lord Dudley Stuart having criticised the inaction of the fleets in the Baltic and Euxine, he was replied to on behalf of the Ministry by Admiral Berkeley, who read extracts from very remarkable letters from the British Admirals in the Baltic, as follows. This from Admiral Napier:

"It has not been in my power to do anything with this powerful fleet, but attacking either Cronstadt or Swenborg, would have been certain destruction."

And this from Admiral Chads:

"After two days' inspections from the light-

house, and full views of the forts and ships, the former are two substantial for the fire of ships to make any impression. They are large masses of granite. With respect to an attack on the ships where they are it is not to be entertained."

At the same time, Admiral Berkeley maintained that Napier had not been crippled, and was doing the best he could. He subsequently made an explanation, that Napier, in the extract above quoted, spoke only of his present position with ships alone, and without being backed by land forces.

TRIUMPH OF THE SPANISH REVOLUTION.—The following is a despatch from Madrid of July 22:

"The city is quiet, but the citizens are still under arms, and continue to build barricades. On the other hand, the troops maintain their positions at the Retiro and around the Palace. The Junta of Safety and Defense has decreed the re-organization of the National Guard, and the re-establishment of the Constitutional Ayuntamiento of 1843. The ex-Ministers continue to hold their portfolios until the arrival of Espartero. It was said that Queen Christina was concealed in the Palace with her daughter, M. Pozos, Sub-Director of the Secret Police, had been seized and shot by the people. There was a report that the Queen wished to transfer the seat of Government from the capital. No news had been received of the movements of O'Donnell, but it was said he had had an interview with Espartero, and would enter Madrid with him."

The *N. Y. Courier* has a letter from St. Petersburg contradicting the statements of the English press in regard to the Czar, that he is insane, failing in health, &c. The letter says:

"I need not tell all these reports, as well as those which represent the Emperor as sinking under the united effects of guilt, anxiety and remorse, are utterly unfounded in truth. Both the Czar and the Czarowitz are at this moment in the enjoyment of the most exuberant health. Nicholas may be daily seen in St. Petersburg driving about, unprotected, in a one horse drosky, amid the acclamation of his subjects; and the heir-apparent of the empire, but lately returned from Cronstadt, where he had for some weeks previously been employed in making preparations against Sir Charles Napier's anticipated attack, and only quitted when he found that there was no prospect of its at present being made."

"The Czar comports himself with gallantry and with dignity, receives the captive British officers of the *Tiger* with courtesy, directs his journals to refrain from every sort of retaliation, and his troops as well as subjects to conduct themselves with clemency to the captured British sailors and marines, even although these have lately been guilty of the most atrocious attacks on females, chiefly on the shores of the Baltic."

### The Crimea.

THE British government is strongly urged to carry the torch of war into the Crimea. Scarcely a day passes that the *London Times* does not press this upon the government, and in the debate in the House of Commons on the 24th ult., a sketch of which we have given, Lord John Russell, the Ministerial leader, made the significant remark that "no treaty of peace could safely be adopted which left the Emperor of Russia in the possession of a fort of the greatest strength, protecting a powerful fleet which could at any time menace the Bosphorus." It is probable that the English and French auxiliaries in Turkey would ere this have been on their way to the Crimea, to reduce Sebastopol, had the position of Austria been definitely known. Indeed, when the convention between that power and Turkey for the occupation of the Principalities was concluded, it was thought that the long contemplated expedition to the Crimea would be immediately undertaken. But the indecision and duplicity of that power renders it necessary to maintain the large Anglo-French army near the Danube in an inglorious inactivity which exerts a more pernicious and demoralizing influence than would severe losses in the field of battle. Strong hopes are now entertained, however, based on the latest phase of the negotiation between Austria and Russia, that the auxiliaries will soon be at liberty to take the field in a quarter where they will not have to share the glories of a victory with an army of semi-barbarous troops.

The Crimea is spoken of in some of the English papers as one of the "material guaranties" which the allies should exact from Russia as the price of peace, or as security for the future good behavior of that power, and as it is highly probable that the active operation of the allies will ultimately be transferred to that province, a brief account thereof may not be without interest. The Crimea, or Crim-Tartary as it is sometimes called, is the ancient Taurica Chersonesus. It is a peninsular, extending out into the Black Sea from Southern Russia, with which it is connected by a narrow Isthmus. There is probably no province in Europe which has been so often devastated and which has been the theatre of such stormy scenes of violence and bloodshed, as this unfortunate country. It is said that since the time of Herodo-

tus (B. C. 450) it has been conquered and devastated by more than seventy different nations. The Alans, the Goths, the Huns, the Petchengues, the Comanes and numerous other predatory tribes, in turn occupied the country. It was settled by the Genoese in 1193, who were expelled by the Crim-Tartars, under a grandson of Ghengis Khan, in 1474. These predatory hordes settled in the country, and were tributary to the Porte until the latter part of the last century, when Catherine II. took possession of and annexed the country to Russia.

The circumstances under which this country was annexed to Russia forcibly illustrate the aggressive policy of the Muscovite. Catharine II. inherited from Peter the Great a strong desire for territorial acquisition on the Black Sea, and like that monarch indulged in dreams of extending her empire to the Bosphorus. She coveted the Crimea, and deliberately provoked a war with the Turk, who, defeated and humiliated, was forced to conclude the treaty of Kainardji in 1774. The terms of this treaty were dictated by Russia, which power secured among other important concessions, the navigation of the Black Sea and Mediterranean, established a kind of protectorate over Moldavia and Wallachia, which was subsequently strengthened, and forced the Porte to acknowledge the independence of the Crimea. Of the treaty of Kainardji, the Baron de Thugut, the representative of Austria said: "This treaty is a model of ability on the part of Russian diplomatists, and a rare example of simplicity on the part of the Turkish negotiators. By the terms of this treaty Russia will remain the mistress, and will be at liberty, whenever she shall think the opportunity fitting, to make descents upon the shores of the Black Sea. From her new frontier of Kertsch she will be enabled at forty-eight hours' notice, to conduct an army to the very walls of Constantinople." Simple as were the Turks, in the estimation of Baron de Thugut, for granting such concessions, Austria was still more simple for allowing her powerful neighbor to obtain such material advantages, not only without remonstrance, but with actual approval. It is stated that her representative, the Baron de Bruck, assisted in drawing up the treaty. This is not the only time that Austria has allowed herself to be made the tool of her grasping neighbor, and has blindly aided in the accomplishment of her ambitious projects.

But the independence of the Crimea by no means satisfied the wishes of the ambitious Catharine, and she soon, in violation of the faith of her recent treaty, deposed the reigning Khan, who was in the interests of the Sultan, and established upon the throne his brother, who for some years had been detained a hostage at St. Petersburg. The new Khan was surrounded by Russian officers who had been introduced expressly to make him obnoxious to the people, and Russian emissaries stirred up an insurrection. By this artful policy the empress Catherine obtained an excuse to march an army into the disturbed province. The most atrocious cruelties were perpetrated by the Russians upon the inhabitants, and the country was virtually conquered, and its Khan nominally pensioned off and sent into retirement. The independence of the Crimea was thus effectually subverted; and the country was annexed to Russia in 1783.

The population of the Crimea is about 200,000, of whom not far from one-half are Tartars who profess the Mohammedan faith. These remains of a once powerful tribe are wasting away under the oppressive rule of the Muscovite. The country is one of the most beautiful and productive on the face of the globe, and yet, according to a recent traveller, "whole tracts susceptible of a high state of cultivation, and once producing abundantly, are now lying waste; their manufactures deteriorating, their territorial wealth destroyed, their noble families becoming extinct, their poor ground down by Russian tax-gatherers, and swindled out of their substance by dishonest officials."

The latest accounts from this unhappy country states that there exists among the inhabitants a discontent bordering on hostility against the Russians. The trade of the country is ruined by the war, and the inhabitants, who only live by maritime industry, are reduced to the utmost misery. The fortress of Kherson had been nearly destroyed by fire, kindled, as it was believed, by the malcontents, and it is said that when an opportunity shall offer, the entire province will rise in arms against its oppressors.

The greatest obstacle which the allies would encounter in wresting the Crimea from the relaxing grasp of Russia, would be the reduction of Sebastopol. The strength of this fortress is well known, and it would doubtless successfully resist any attack by sea. There would be no difficulty, however, in landing any number of men to the south of the town, where there are no less than six convenient bays, which are unprotected. The roads across the Crimea are wretched, and during eight months of the year, in spring, fall and winter, the dreary steppes in the northern part of the province are almost impassable for large bodies of troops. The reduction of Sebastopol, if the allies should set about it with zeal



and energy, would be only the work of time. Invested by land, and blockaded by sea, the garrison would not long hold out without a strong prospect of relief. Sebastopol taken, the subjugation of the Crimea would be an easy task.



## The Advent Herald.

BOSTON, AUGUST 19, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLV.

For thus saith the Lord that created the heavens;  
God himself that formed the earth, and made it;  
He hath established it, he created it not in vain, he formed it to be inhabited:  
I am the Lord; and there is none else.—v. 18.

For Judea to continue to lie waste, as it did while the Jews were in Babylon, would be contrary to the design of God in the creation of the earth,—which was that it might be inhabited. That was one reason for the restoration of the Jews to Palestine. In addition to this, we derive from this declaration an argument in favor of the perpetuity of the earth as the eternal residence of the saints. Prior to the fall, God commanded the earth to be replenished—i. e., stocked with inhabitants; and when the Psalmist said, (115:16,) "The heaven, even the heavens are the Lord's," he added: "but the earth hath he given to the children of men." Mr. Barnes says: The Jews from this passage infer, that the earth shall be inhabited after the resurrection—an idea which has every probability, since there will not be fewer reasons why the earth should be inhabited *then* than there are now; nor can there be any reasons why the earth should *then* exist in vain any more than *now*. Wm. Lowth thinks the restoration to Judea hardly comes up to the full import of the words. And he adds: "Mr. Mede, p. 578 of his Works, hath observed that at the 11th v. God condescends to declare to his servants the 'things that are to come'; and St. Paul hath applied the 23d v. to the day of judgment (Rom. 14:11), so that in that learned person's judgment, the scope of the place directs us to explain it of that 'new heaven and new earth wherein dwells righteousness,' which St. Peter tells us we are to expect at the end of the world, 'according to God's promise.'"—2 Pet. 3:13.

I have not spoken in secret, in a dark place of the earth:  
I said not unto the seed of Jacob, Seek ye me in vain;  
I the Lord speak righteousness, I declare things that are right.—v. 19.

Not speaking in secret, in a dark corner of the earth, was in contrast with the manner in which the heathen oracles gave their answers, which were generally delivered from some recess or cavity in the earth. Virgil, (*Æn.* VI. 42,) describes the seat of the Cumean Sybil as, "a cave cut in the side of a high rock." And of the famous oracle at Delphi, Strabo wrote, (lib. 9): "It is said to be a hollow cavern of considerable depth, with an opening not very wide." And Diodorus, giving an account of the origin of this oracle, said, "that there was in that place a great chasm, or cleft, in the earth; in which very place is now situated what is called the Adytum [the cavern or hidden part] of the temple."

Unlike such utterances, God directed his prophets to no dark place in the earth to learn of him. Thus Moses said, (Deut. 30:11,) "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off." And the Saviour said, (John 18:20,) "I spake openly to the world . . . and in secret have I said nothing."

The Lord's speaking righteousness, and declaring things that are right, is also in contrast with the utterances of the oracles, which were equivocal, obscure and often false. Croesus purposing to attack Cyrus, consulted the oracle at Delphi respecting his success. The answer was: "If Croesus march against Cyrus, he shall overthrow a great empire." Cyrus encouraged, fought and lost, when the oracle took refuge under the ambiguity of the phrase—having predicted the destruction of an empire, it did not designate whether that of Cyrus or Croesus should be overthrown. There is no ambiguity or equivocation in God's predictions.

By a metaphor, descendants of Jacob are denominated "the seed" of Jacob.

Assemble yourselves and come;  
Draw near together, ye that are escaped of the nations:  
They have no knowledge that set up the wood of their graven image,  
And pray unto a god that cannot save.  
Tell ye, and bring them near; yea, let them take counsel together:  
Who hath declared this from ancient time? who hath told it from that time?  
Have not I the Lord? and there is no God else beside me;  
A just God and a Saviour; there is none beside me.—vs. 20, 21.

This apostrophe is addressed to the Jews who should be restored from their bondage among the several nations subject to Babylon. And the direction to them is to meet together,—doubtless for the purpose of publicly recognizing God's agency in their restoration, bearing testimony against the vanity of idol worship, and returning thanks to the Lord for deliverance. Those thus returned would be witnesses of the folly of those who look to idols for protection.

Look unto me, and be ye saved, all the ends of the earth:  
For I am God, and there is none else.  
I have sworn by Myself, the word is gone out of my mouth  
In righteousness, and shall not return,  
That unto me every knee shall bow, every tongue shall swear.—vs. 22, 23.

This is an apostrophe to all nations inviting them to look to God alone for salvation—the command to "look" being put by substitution for the analogous act of the mind which trusts alone in Jehovah; and distant countries, by an elliptical metaphor, are denominated "the ends of the earth,"—put by a metonymy for their inhabitants.

God's having sworn by himself, is an announcement of his unchangeable determination. Heb. 6:13, 16, 17—"When God made promise to Abraham, because he could swear by no greater he swear by himself . . . for men verily swear by the greater, and an oath for confirmation is to them an end of all strife; wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath." To swear by himself, is pledging his own omnipotence and existence to fulfil his purposes. Thus Paul quotes it in Rom. 14:11—"It is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

In quoting this passage, Paul adduces it in support of his declaration, (Rom. 14:10,) that "we shall all stand before the judgment seat of Christ;" and after using it in support of that position, the conclusion he arrives at is (v. 12,) "so then every one of us shall give account of himself to God." It is because all nations are thus to be judged and to receive individually according to their deeds, that in the previous verse all are exhorted to look to the Lord for salvation.

The word having "gone out" of the Lord's mouth, is a metaphorical expression of its utterance—"return" being also a metaphor, expressive of its revocation. By a synecdoche the "tongue" is put for the person of those who swear; and the bending of "every knee" is put by substitution for the acknowledgment of Jehovah's sovereignty. The ancient mode of rendering homage,—the same as that now practiced in oriental countries,—was to place one knee on the ground, and then to incline the body till the forehead touched the earth. The significance of the passage is that all intelligences will recognize and acknowledge Jehovah's right to reign,—whether they are accepted or acquitted in the day of the Lord Jesus: for, (Phil. 2:9-11,) "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Surely, shall one say, In the Lord have I righteousness and strength:  
Even to him shall men come:  
And all that are incensed against him shall be ashamed.  
In the Lord shall all the seed of Israel be justified, and shall glory.—vs. 24, 25.

"Surely shall one say," &c., is in the margin. "He shall say of me, In the Lord is all righteousness and strength"—that being ascribed solely to Him, which the worshippers of idols attributed to their false deities. To "come" to him, is put by substitution for the act of the mind which heartily accepts of the offers of mercy and complies with the conditions of salvation. Those who do not thus come are his enemies, who hate his sovereignty; and though in the day of judgment they will bend the knee to him, it will be with shame and confusion of face that they had looked only to gods that could not save them.

By a metaphor, those who look to the Lord, are denominated a "seed" of Israel; and their glorying in Jehovah, is a renunciation of all self-righteousness,—looking to him alone for justification. That this "seed," does not embrace all the Jews, but only those who are of the faith of Israel, is evident from Rom. 9:6-8—"For they are not all Israel, which are of Israel: neither, because they

are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." *Ib.* 2:28, 29—"For he is not a Jew that is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

#### CHAPTER XLVI.

Bel boweth down, Nebo stoopeth,  
Their idols were upon the beasts, and upon the cattle:  
Your carriages were heavy laden; they are a burden to the weary beast.

They stoop, they bow down together;  
They could not deliver the burden, but themselves have gone into captivity.—vs. 1, 2.

"Bel" and "Nebo" were among the principal divinities of the Babylonians, and gave names to several of their kings, as Belshazzar Nabonassar, Nebuchadnezzar, &c. "Bel" or "Belus" is the same as the "Baal" of the Canaanites, and represented the sun. Nebo, was the planet Mercury, and was regarded as the scribe of Bel. Their bowing down and stooping, is expressive of their images being removed from their places, and taken by the Persians among the spoils of Babylon. As the Persians were worshippers of the sun under the symbol of fire, and abhorred images, it is not unlikely that they seized on the idols for the metals of which they were made. Thus we read, (Jer. 50:2,) "Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." The prophet in vision sees them borne upon the beasts and cattle, and carried off in wagons, in such numbers that the beasts were oppressed under their heavy burdens.

In the conquest of the images of the gods, the deities thus worshipped were shown to be unable to deliver them. As they could not rescue the idols made for their honor, they might be considered as also conquered and as being carried captive.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel,  
Which are borne by me from the belly, which are carried from the womb:  
And even to your old age I am he; and even to hoar hairs will I carry you:  
I have made, and I will bear; even I will carry, and will deliver you.—vs. 3, 4.

The vanity of the idols being thus shown, there is so much the more reason for trusting in Jehovah, to which by an apostrophe to those who were to be delivered are exhorted. By metonymy, "house" is put for the people of Jacob and Israel—the remnant of whom, by substitution, are represented as being "borne" and "carried" by the Lord, as a parent bears his children in his arms during the period of tender infancy. Ex. 19:4—"I bare you on eagles' wings, and brought you unto myself." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings so the Lord alone did lead him, and there was no strange god with him."

God having thus cared for them from their birth, he now assures them that he is "the same" God (as the phrase is translated in Psa. 102:27,) to their old age—i. e. he is unchangeable, and ever constant in his watchful care over them.

"Hoar hairs" by a synecdoche is put for all the characteristics of advanced years; and "bear" and "carry" are put by substitution for the protection which God promises to his children.

#### "THE CONFLICT OF AGES."

This work of Dr. Edward Beecher which we noticed in the *Herald* of August 12th, we have since read, and now we must fulfill our promise to speak our convictions respecting it.

No one can complain of the spirit in which it is written, which is kind and respectful to theologians of all parties. It is also written with great earnestness, as if the writer felt that the only way of vindicating the Divine government from the charges of dishonor and malice, was by ascribing to all individuals of the race a state of existence in which they had fallen before their connection with this planet. The spirit in which it is written precludes the propriety of assailing it with ridicule or satire.

As a work of logic and of close and pithy reasoning, we confess that we have been much disappointed in its perusal. Its author seems to be all the time occupied in establishing preliminary positions; and when you suppose he will next unfold his main hypothesis, he is still engaged in preliminaries. It strikes us also as containing a great amount of unnecessary repetition,—the same positions being affirmed over and over again, and repeatedly dwelt upon in aspects slightly varying, as if the author feared that he had failed to make an impression by a simple statement of his argument. And finally his great conclusion, that of Pre-existence, is confessedly unsustained by a soli-

tary text of Scripture, and is entirely hypothetical.

The "conflict" here attempted to be settled and harmonized, is that which is claimed have existed for ages between the doctrine respecting "the fallen and ruined condition of man as a sinner;" and that respecting "the justice and benevolence of God in his dealings with man." He claims that the fallen condition of man, as taught in the Bible, is irreconcilable with God's justice and benevolence, unless there was a previous state of existence; and herein he thinks it is proved that there was such a pre-existence. The conflict between the two principles he thus states:

"The evidence which sustains the principles of honor and right, as we have seen, originates from the fact that God has so made the mind that their truth is instinctively recognized and affirmed, and is therefore a divine revelation; and also from the distinct recognition of these principles in Christian experience and in the word of God."

"The truth of the fundamental facts concerning the ruined state of man, is evinced by the combined testimony of the word of God, of history, of observation, and of Christian consciousness."

"But that in some way these moving powers have been so misadjusted as to conflict with each other, is obvious from simply placing them, as above developed, side by side. To say the very least, the preceding statements as to the ruin of man do appear directly to conflict with the principles of honor and right which have been set forth, and tend directly to subvert and destroy them. He who holds that God, in the manner already set forth, gives existence to men with natures radically corrupt and depraved, anterior to any knowledge, desire, or choice of their own, with full power to do evil, and none to do good, and then places them under the all-pervading influence of corrupt and corrupting social systems—and, in addition to all this, subjects them to the tremendous and delusive power of malignant spirits, fearfully skilled in the work of developing, maturing, and confirming original depravity—cannot, at least with any apparent consistency, say that the Creator has fulfilled towards them the demands of honor and of right, as they have been exhibited. How can he say that he has regarded their well-being as he ought, or that he has observed towards them the principles of justice? Has he not held them responsible for what exists in them through his own agency, and anterior to any desire, choice, or action of their own? Has he not conferred on them such original constitutions as most unfavorably affect their prospects for eternity, and render their right conduct and eternal life in the highest degree improbable? Has he not placed them in circumstances which are not reasonably and benevolently favorable to their eternal life?"

"He, then, who holds that God is the author of the facts alleged, finds himself constantly urged by the demands of logical consistency, to evade, or else to call in question and deny the real and self-evident principle of honor and right. On the other hand, he who holds to the genuine principles of honor and right, will be no less powerfully urged to deny the facts alleged to the ruined state of man, and to put forth all his energies to subvert and destroy them."—pp. 80, 81.

With a previous state of existence wherein each man had sinned, so as to have deserved to be created in this world as he is, then, and not otherwise, he claims it would have been right for God to have created man here as he has!

It follows then that if there has *not* been such a pre-existence, that Dr Beecher virtually accuses God of injustice and cruelty in creating man as he has! We see not how such an alternative can be avoided.

It would have been well however for him to have inquired whether men, individually, ever feel to reflect on God as the author of their sins, or to exculpate themselves by the plea that they were thus created. Men universally blame only themselves for their sinful acts. They feel self-condemned and self-ruined, without a belief in a pre-existence; which they could not do if a belief that they had sinned in a previous state was necessary to vindicate God's justice and clemency.

If our present condition here is a penal consequence of sins in a previous state, there should be a consciousness on the part of the sinner of their commission. There is no more propriety in punishing a person for a crime which he is unconscious of having committed, than there would be for that which another had committed; for the justice of punishment is only apparent in view of the demerit which demands it.

Man universally is entirely ignorant of any such pre-existence; and God has made no revelation of such in the Scriptures. If it was necessary, for the vindication of God's honor, that man should believe he had thus existed, how is man's ignorance of that state, and the silence of revelation respecting it, to be reconciled with God's honor? If man had a previous existence, God in giving him such a nature in his present body so that he should be entirely unconscious of that state, has demonstrated that it was not his purpose that man should know that he had thus existed; and the silence of revelation demonstrates the same. Therefore, God does not choose to have his honor vindicated by the resort to any such hypothesis; and to resort to it, is to do so in defiance of his providential dealings with man;



and to claim that God's honor can only be thus vindicated, is to reflect upon his honor and goodness! For if there was not such a previous state, he argues, (p 217.) that "the actual facts of this world and of revelation are such that they logically lead us to the result that the present system is indefensible, and that God does not deserve the honor, reverence and worship, of his creatures!"

Now "the facts of this world, and of revelation," are all that it is possible for man to know of God. All else is theory. If all these are claimed to be against God, of what strength, as a vindication of God, is a hypothesis which is only barely possible? It must be admitted by every logical reasoner that to claim that all such facts reflect on God's honor, for the sake of thus vindicating him, is an attack on him; and that infidels would be far more likely to advance these facts in disproof of God's honor, than Christians would be to lay hold of the possible hypothesis as a vindication of it. And therefore the work instead of exerting a tendency to harmonize conflicting principles, can only serve the purpose of adding to the previously existing conflict.

Mr. Beecher argues, that "the actual facts of this world and of revelation are such," that they are so at variance with the honor and benevolence of God,—that his honor and benevolence proves that man had a pre-existence. But as we get no evidence of God's honor and goodness except from the actual "facts of this world and of revelations;" if we yield to the infidel the admission that God in their light is indefensible, we have no other evidence by which to prove God's honor and goodness, and therefore can not by it prove a pre-existence. This is Dr. Beecher's argument:

"If it can be shown that the facts of this moral and physical system, taken as a whole, are such as to demand a pre-existent state, in order to explain them, or as much as the facts of the material system demand the law of gravitation to explain them, or as much as the facts of the whole system demand God as their cause, then the doctrine of a pre-existent state can be proved by the highest possible proof—proof so clear and so strong that no intelligent being need wish to go beyond it. Let me state a single course of reasoning, which of itself would be all sufficient.

"The law of honor and of right are of God; nor has he ever violated them, nor will he. This is the premise of an argument powerful enough to revolutionize nations and churches, and to shake a world.

"Taking, then, this premise, I allege that if the facts and principles that have already been set forth are true, there is a brief argument, entirely within our reach, and comprehensible by all, which of itself is enough to settle the question for ever.

"If the facts which have been stated concerning the ruined condition of man are true, and if the principles of honor and right have been truly set forth . . . and if [as he holds] the common theory arrays the principles of honor and right against the conduct of God, whilst the other exhibits them as in harmony, then it follows of absolute necessity that the common view is false, and that which I advocate is true. If the premises are granted, the conclusion is inevitable: and no argument can exceed this in power. The argument for the being of God has no superior force. The proof that the Bible is the word of God, is no more conclusive. The proof of the Newtonian theory is not more powerful, although that is regarded as established beyond any rational doubt."—pp 452, 453.

As all we know of God, is all that we can have by which to prove his honor and goodness; and as all that we can know of him, is from those "facts of this world and of revelation," if they are claimed to be indefensible,—then God is accused, his government is assailed, and there is no possible way of vindicating him. For independent of "all facts of this world and of revelation," we can only suppose him to good; but a supposition is no evidence. But it is God's honor and goodness that Dr. Beecher feels called on to vindicate, and this he does by making them prove a pre-existence. That is, that which he proposes to vindicate he takes for granted, (thus admitting that it needs no vindication); on the assumption of that he bases his evidence of pre-existence; and then on the assumption that he has thus proved pre-existence, he makes that a proof of God's honor and goodness! Thus he proves a pre-existence by God's honor and goodness; and proves God's honor and goodness by a pre-existence! Is not that reasoning in a circle? and was there ever a more illogical argument?

Dr. Beecher claims that the only passage in the Bible which appears to deny a pre-existence, is, (Rom. 5:12-21,) "Whereas by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it

was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

He attempts to set aside this scripture by claiming that Adam was merely a type of Christ, and that there was only an apparent connection between the sin of Adam and that of his posterity. Adam resembled Christ only in his standing at the head of the fallen race, as Christ does at the head of the redeemed. But such a resemblance is not a type. Types never typify by contrasting opposites; therefore Adam's sin can be no type of Christ's atonement; and therefore there is no force in the following argument:

"It is in accordance with the laws of language and the usages of Scripture, to suppose that the sequence is one of merely apparent causation; so that the sin of Adam, in fact, exerted no influence whatever on his race, but it and its sequences were merely ordered to stand in relation to each other, as to make at the very introduction of the human race into this world, a striking type of the coming Messiah, by whom the race was to be redeemed. On this latter supposition, the fallen condition and depravity of the race are assumed as having been already in existence, and the doctrine is that the events connected with the introduction of the race into this world by one man, were such as to form a type of the relations and acts of the coming Messiah in redeeming the church."—p. 376.

He then attempts so to explain away the words of the chapter, as to deny the fall of the race in Adam; but our limits will not permit us to follow him in his argument.

This passage in Romans is not however the only passage in the Bible against his theory; for the Bible expressly asserts, that when God created man, it was done on the sixth day of creation. Gen. 1:26, 27—"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

The life or death of Adam and Eve was expressly based on their not eating, or their eating of the forbidden tree. For reference to this Paul says: (1 Cor. 15:21, 22,) "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

But Dr Beecher affirms that the sin of Adam "exerted no influence whatever on his race." Which shall we believe, Paul or him?

We have no space to follow the doctor in all the consequences to which his theory would lead. We have read this book with great pain. It appears to us more of an attack on the Divine government, than a vindication of it. If we knew not the origin of the book, we should conclude from its perusal that its author was endeavoring to make as strong a case as possible against God's honor and goodness, and to vindicate him by so insufficient a supposition that its rejection would leave God dishonored. We cannot however suppose for a moment that Dr. Beecher had any such purpose in view; for no one who knows him would ascribe to him any but the purest motives in this effort of his. But we regard it as effort misdirected; and as affording more of an armory for the enemy to furnish himself with weapons with which to assail the cause of truth, than as a shield with which to ward off the weapons of the adversary.

#### NEW WORKS.

"Complete Encyclopædia of Music, Elementary, Technical, Historical, Biographical, Vocal, and Instrumental. By John W. Moore. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor and Worthington. New York: Sheldon, Lamport and Blakeman. London: Sampson, Low, Son & Co.

This is a very valuable octavo work, of 1000 pages, comprising all that is important to be known that relates to the science of music, the history of tunes, of musical composers, makers of musical instruments, technical terms, &c. &c., arranged alphabetically. The work is very neatly

executed, and will doubtless prove a very desirable compendium to all lovers of music.

"Gan-Eden: or, Pictures of Cuba." This work is from the press of J. P. Jewett & Co., and is from the pen of one who has lately visited Cuba. In seeing and thinking for himself, he has endeavored to re-produce the sights and thoughts as they appeared to him, i. e. as a "Gan-Eden," or "Garden of Delight."

"Substance and Shadows: or Phases in Every Day Life. By Emma Wellmont. Boston: J. P. Jewett & Co."

This work is also from the same prolific press as the foregoing, and comprises about eighty sketches, very prettily written on common place every day subjects, very well calculated to entertain an idle hour.

Messrs. Jewett & Co., have found their business so growing on their hands as to become straitened for want of room. Their store in Cornhill, of three stories, not longer accommodating them, they have leased the large store, number 117 Washington-street, have had it thoroughly refitted, and removed to it the first of the present month.

"History of Cuba. Phillips and Sampson of this city, are now publishing a work entitled 'History of Cuba: or Notes of a Traveller in the Tropics,' By the editor of the *Pictoria*. The book is finely illustrated, and brings the history of this interesting and important region up to the present hour."—*Gleason's Pictorial*.

"More Worlds than one, the Creed of the Philosopher and the Hope of the Christian. By Sir David Brewster, & Co. New York: Robert Carter & Brothers, No 285 Broadway. 1854."

This work was called forth by a perusal of another work, intitled "Of a Plurality of Worlds. An Essay," in which it is claimed that the earth is the only habitable world in the universe. It is for the purpose of refuting that supposition, and of establishing the idea that the planets and other worlds are inhabited like the earth, with intelligent beings, that this is written. The argument is based on analogy, is popularly presented, and is sufficiently full to give it plausibility.

"Gratitude: An Exposition of the Hundred and Third Psalm. By Rev. John Stevenson. New York: Robert Carter & Brothers, No 285 Broadway. 1854."

We can easily conceive, from a cursory examination, that this is a very valuable book for devotional reading. The text on which it is written, is one of the most beautiful of the Psalms; and comments written on it in a devotional spirit, cannot well fail to be of interest and profit. The exposition is enriched with many fine thoughts, and quotations of other and appropriate texts of Scripture.

#### THE ST. LOUIS RIOT.

We learn from the *St Louis Democrat* that the disgraceful riot which occurred in that city on the 7th, originated among a party of Americans and Irishmen who were standing around a engine house. The fight in a few minutes became general, and whenever an Irishman was seen he was pursued and cruelly beaten. The Irish retreated to their houses and thence fired pistols at their assailants. The resistance was at length overcome and the mob proceeded through the streets attacking every house or tenement supposed to contain foreigners.

The *Intelligencer* says that about 5 o'clock a quarrel occurred at or near the Fifth ward polls, in which an Irishman stabbed an American; this was the signal for a general fight, which continued for about two hours. We take the following paragraphs from the account in the *Intelligencer*.

"Pistols were freely used, stones flew in every direction. The drinking houses on Morgan and Green streets and Washington Avenue, and on the whole front of the Levee from Cherry street below Locust were more or less injured. In the whole block on Morgan street, between Maine and the Levee, there is not, on either side, a drinking house of which the front is not entirely destroyed, as far as capable of destruction, and in many instances, the houses are riddled and furniture broken to atoms.

"The crowd supplied themselves with axes and implements of the sort, from the steamboats at the wharf; and with them beat in the shutters and smashed the counters and everything that would yield to blows. On the Levee between Cherry and Locust, there are only one or two houses, at most, that do not bear disastrous marks of the conflict; at Locust street the damage stopped.

"Wounded men were constantly borne up from the Levee to Broadway, during the fight, and such terror reigned in the neighborhood that the stores on Broadway and on Fourth for some distance

down were closed and remain closed during the afternoon and evening.

"At one o'clock on the morning of the 8th, the military had retired, and Third street in the neighborhood of the *Anzeiger* office was quiet, but even at that late hour there were small knots of the rioters scouring the northern part of the city, yelling and throwing stones. Some fifty or more were engaged tearing out the inside of P. Bracy's grocery, corner of Morgan and Fifth streets. This house was mobbed early in the afternoon but the crowd returning did the work well, not leaving a whole door or window, and not a particle of furniture within. This is the third time within a few years that houses on that corner have been sacked.

"On Morgan and Green streets, extending west from Broadway, not an Irish grocery is left, all being torn to pieces, and the houses more or less injured. A frame row at the northwest corner of Fifth and Green streets, suffered severely, the weather boarding being split and torn by stones, and all the windows and doors smashed in."

The *St. Louis Democrat* of the 8th, in its account of the election riot in that city, says it is utterly impossible to estimate the number of persons wounded in the whole affair, or even to say how many have been killed. We saw at least twenty men lying bleeding and wounded so severely that they were perfectly insensible, their faces cut most horribly and skulls smashed, and some apparently perfectly dead. Three men, we have learned, are certainly killed, and five or six more are thought to be dead at this time, from wounds received. A man named Shannon, was stabbed in the back of the neck, from the effects of which he very probably died last night. A hand from the steamer *Henry Choteau* was killed instantly, and a man named Josh or Frank Freeman was shot through the head and fell dead without uttering a word.

He was standing at the foot of Morgan street, on the levee, with his arms folded, watching the affray without at all participating. The immense excitement throughout the whole city prevented the procurement of any reliable account of the disturbance. At a rough estimate the damage to property cannot be less than \$50,000. At the time of going to press quiet was apparently restored, although small squads of rioters were still moving about.

The latest advices from St. Louis are to Wednesday 9th, and from them we learn that the riot had not then been subdued. Great excitement was prevailing there.

The riot continued to rage with greater or less violence until Wednesday evening, during which time the most efficient and vigorous measures to restore peace to the city were adopted by the city authorities. The *Republican* of Thursday morning says that at 11 o'clock on the previous evening the city was perfectly quiet peaceable—in fact, there was a solemn calm settled over the whole city. A paper of Wednesday morning says that the most intense excitement prevailed at the time—that the Irish were pouring in from the surrounding country, and that more bloody scenes were anticipated. On Tuesday night there were several collisions, and it was reported that twenty men were shot, but this was a grossly exaggerated statement, although the precise number of killed and wounded does not appear to have been known even as late as Thursday.

On Wednesday, a meeting of citizens was called by the Mayor, which was largely attended, when measures were taken to restore the public tranquillity. The regular police force was suspended by the Mayor, and a special police force organized, composed of some of the best men in the city. About seven hundred men volunteered for this duty, out of which number thirty-three captains, each captain having under his command twenty men. The Captains and Lieutenants were mounted, and the number of mounted police was one hundred and twenty. This force went on duty Wednesday night, and all disposition to riot seems to have been quelled. The military seems to have been under arms most of the time, but we do not see by the accounts that they were called upon to do much active duty.

Among those killed was Mr. E. R. Violett, an extensive iron merchant. He was shot with three balls in the shoulders, and died immediately.

Of the riots on Tuesday night, one of the papers has the following:

"The riots continued in different parts of the city, with more or less violence, during the whole night, and the greatest excitement prevailed. Crowds of men were hurrying to and fro, augmented occasionally by individuals moving from one point of bloodshed and confusion to another, as fresh news was received.

"The military companies, who were dismissed in anticipation of quiet at twelve o'clock, were recalled soon after, there being no probability of a

Continued on the next page.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## THE WORLD AND ITS DESTINY.

THE study of the final destiny of this earth and its inhabitants, is one of momentous importance, and affects the living as much as the dead, and the dead as much as the living. That a large proportion of mankind should be doomed to a life of toil, sickness, sorrow, and want, and love, and sink into the grave and his end be like the beasts that perish, is unreasonable, and unnatural. There is one fact about which most men are agreed upon, and that is, that man has existed on this earth about six thousand years, and that were we to draw a comparison between the amount of good and evil, that have fallen to the lot of man on earth, their decision would be, that evil has been the fate of man.

We cannot stop to argue with any one who denies the existence of a God of love, and good-will to men, for the reason that they take the universal prevalence of evil to prove that the Christian's God cannot be the good being they believe him to be.

We all of us know the world to be full of violence and blood, that the bars and bolts of our prison doors, must be made strong, to keep the robber and the murderer, from preying upon the life and property of the peaceful quiet citizen; we know that the acquirements of our moral law cannot prevent the fearful and rapid increase of guilt and crime, no more than the strong arm of civil law can restore the bad by the fear of punishment. Such is the history of man for those six thousand years and were this order of things to be reversed and good prevail for the next thousand years to come it could not balance the wickedness that has ruled six parts out of the seven in this world's history. We hold to the doctrine that this earth was created for man, for his welfare and his happiness, and were it to be stricken out of existence at the end of the next year or at the end of the next thousand years, the creation of the world for good to man would be a failure.

Most men will admit that the world has nearly come to the turning point in its history, and its destiny, and that there has never been a time since the birth of Jesus of Nazareth, when passing events were so big with the fate of nations as now, and the great question to be decided is, what is to be the end of these things?

Politicians look forward with ardent anticipations to the spread of Republicanism, or democracy, when North and South America, and the isles of the sea, shall be locked in the embrace of one grand confederacy.

European diplomatists are striving to preserve a balance of power, by fighting for a weak and rapidly decaying nation, whose very religion is not worth preserving, a religion which is founded on fatalism and sensuality, an Empire they are striving to preserve to pay the expenses of the war, and will probably end in a war between those nations about the divisions of the empire for the expenses of that war.

Very few of our political prophets or worldly wise men anticipates anything more from the European struggle, than the establishing of governments based on more republican principles, or a kind of democratic millennium.

The Spiritualist views it in a somewhat different light. To him the battle fields of Europe, are introductory to the conversion of the world, and the millennial age, when the kingdoms of this world are to become the kingdoms of Christ, by being converted to the principles of the gospel, and the world is to have no rulers. Ministers of the gospel, are to explain and expound the gospel, and men will willingly obey; they will continue to increase and multiply for one thousand years, until not a foot of this earth is left vacant or unoccupied, when the general judgment takes place, the world is destroyed by fire, and that ends the existence of man on earth.

The new earth is their millennial age, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. 8:11.

There is one more class which I will notice, who take quite an original view of the subject. They suppose that before man was developed, the attraction of the sun and moon caused the ebbing and flowing of the sea, which was the first motion. By degrees, the waters moving over the soft mud, rolled up a small ball, which by gradually hardening in the sun acquired a soft shelly crust, and this in time by action of the saline properties of the ocean acquired such hardness as to become a living oyster. This oyster becomes so expert in propagating its species and being somewhat of an ambitious creature burst its shell and wiggled its way to land. The necessity of something to steer its way to land, developed a tail; when on land its efforts at locomotion threw out on one side a leg, on the other an arm, and as nature never works at halves, the same necessity produced two of each kind, and here is the first tadpole. By exercise the animal requires strength, its body increases in size and expands in breath until the first monkey has developed itself. The human race according to their theory is nothing more than educated and enlightened monkeys and the principle does not stop here, development goes on until there are giants in the earth, and giants becomes gods.

This doctrine includes the earth in its views, for that is subjected to the same order of progress, and fitted up for their residence.

Whenever man attempts to follow out the destiny of this earth from the reasoning of philosophy alone, fanciful theories will be embraced even if they have nothing to recommend them but their perfect absurdity.

Admitting the Bible to be a revelation of God to man, the earth when it came from the hands of its maker was pronounced by him to be very good. He planted a garden in Eden, and appointed man to till and dress it, what fruits and flowers grew and blossomed there revelation does not inform us, but we may well suppose they were such as were necessary to the welfare and subsistence of our first parents; that the flowers were gratifying to the senses, perpetual in their bloom, and as much above ordinary flowers in beauty and fragrance, as the deity who planted them is above our imagination and comprehension, for it was a place where the deity himself loved to walk in the cool of the day and hold sweet social intercourse with man. Enmity between man and the beasts of the field and forest did not exist, neither had the beasts declared war with each other. We have no reason to doubt that the wolf dwelt with the lamb, the leopard lay down with the kid, the calf the young lion and the fattling together, that the cow and the bear lay together, and their young ones lay down together and that they did not hunt or destroy in all God's holy mountain or Eden's blissful plains. That was the time when the morning stars sang together and the sons of God shouted for joy, the meek could then inherit the earth, and delight themselves in the abundance of peace.

How long the earth continued in this state, we cannot tell; the commands of the Most High were broken,—and what a fearful change swept over the earth, like some awful desolating tornado. The flowers that bloomed so sweetly, faded, withered, and died. The fruits that ripened in innocence for the welfare and happiness of man felt the withering touch of sin, rotted and went to decay; thorns and thistles sprang up to choke the growth of such stunted fruits as man wanted for his substance, while he was condemned to a life of toil, disease, decay and death.

The beasts of the field and forest now began a war of extermination with each other, and with man, and became objects of fear and hatred. The serpent for the part he had taken in the sin, was condemned to crawl through the dust, armed with a venomous poison an object of universal fear, hatred, and detestation of the whole human family. And the prospect before the parents of our race, when they first contemplated the awful change of their transgression, with the remembrance of the fruits and flowers of Eden's calm retreat, must have been gloomy in the extreme.

But no sooner was the curse pronounced which drove them from Eden, than a great and glorious plan of pardon and reconciliation was promised to cheer them onward in the long and gloomy pilgrimage before them; a plan which was to cost no less than the blood of the Son of God himself, to save what that transgression lost, and effect that great and glorious restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began. (Acts 3:21.)

Six thousand years have written in characters of blood, carnage and woe, the history of this world's guilty wrongs, and the times of restitution are yet in the future. The world is singing upon the house-tops and shouting in our streets of the "good time coming boys." Our princely merchants and business men are dreaming of the golden age;

politicians are looking for the birth of some political prodigy; and philosophy for some higher development of the human race.

Neither of these principles are founded on reason or common sense, if the Bible be true to itself, and the revelation which it teaches; and we shall now proceed to take up some passages from the Bible which go to prove that the wicked will be destroyed, the earth and all things in it, be burnt up and a new earth created, in which dwelleth righteousness; and that the meek are to inherit the earth, and delight in the abundance of peace.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35:4.

"According to their deeds, accordingly he will repay fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun."—Isa. 59:18, 19.

"For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men: neither are they plagued like other men. Their eyes stand out with fatness: they have more than heart could wish. They set their mouth against the heavens, and their tongue walketh through the earth. Behold, these are the ungodly, who prosper in the world; they increase in riches. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors."—73d Psalm.

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."—Psa. 11:6.

"To me belongeth vengeance, and recompense: their foot shall slide in due time; for the day of their calamity is at hand. For the Lord shall judge his people, and repent himself for his servants; when he seeth their power is gone, and there is none shut up, or left."—Deut. 32:35, 36.

"If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."—Deut. 32:41-43.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:49, 50.

"The fear of the wicked, it shall come upon him: but the desire of the righteous it shall be granted. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish."—Prov. 10:24, 28.

We have in these passages proof of the destruction of the wicked. A great portion of them appear to come suddenly upon them, while they are in the eager pursuit of worldly honors and wealth. So it is in the great conflagration of the earth which we suppose takes place at or about the same time of the destruction of the wicked. (Mal. 4:1; 2 Pet. 3:10-13.) These passages go to prove that a great change will take place on this earth by the agency of fire, which will purify it, and restore it to its Eden state, such as it was before the fall. Says Peter, "Nevertheless, we according to promise look for a new heavens and a new earth in which dwelleth righteousness;" and admits at the same time there are some things hard to understand.

After the conflagration of the earth comes the restitution of all things, spoken of by the mouths of the prophets from the foundation of the world. A few beautiful passages relating to the new earth, I will quote:

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

"Violence shall no more be heard in thy land, wasting nor destruction within thy border; but thou shalt call thy walls Salvation, and thy gates Praise. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in its time."—Isa. 60:18, 21, 22. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Psa. 37:11. "He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish: Yea, all kings shall fall down before him: all nations shall serve him. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."—Psa. 72:6, 7, 11, 17.

This was a great theme for the prophets to dwell upon; the earth in its restored beauty, and mankind all holy; flowers that blossomed in Eden, spring to life and virgin purity. No more occasion to pray, "Thy kingdom come," for it has come, and the will of God is done on earth as it was in heaven. The great plan of salvation by Jesus Christ is complete in all its parts; his kingdom is established, to endure to all generations. Death is swallowed up in victory; and thanks be to God who giveth us the victory through our Lord Jesus Christ. Amen. T. DUDLEY.

## FAITHFULNESS.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing."—Matt. 24:45, 46.

In this language of our Saviour we have an interesting question, calculated to quicken the thoughts and excite the attention of all lovers of Christ. Faithfulness and wisdom are associated; and a blessing is promised as a motive to seek the qualifications worthy of such a reward.

When Jesus uttered these words he stood on the Mount of Olives. Surrounded by his disciples whose hearts panted for knowledge, they solicited information respecting the events to which he had just before referred, while teaching the Jews in the temple. The disciples wished to know the time "when these things should be," and what would be the "sign" of Christ's "coming and of the end of the world."

The reply is unambiguous and plain. Caution against being deceived, is first given, then wars, pestilence, earthquakes, and famines, are reckoned as the beginning of sorrows." The betrayal of the saints and their afflictions are foretold. The abounding iniquity, and apostasy of many, is mentioned; but a promise made for those who "endure unto the end," and another promise made, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." These are prophetic declarations. We must have the items of these events given in greater detail, reaching from Jesus the Prophet, to Christ the King, and Judge. He again commences (15th v.) by referring the hearer to "David the prophet," who in a vision saw a desolating power come up (Dan. 8:9-13,) called "the transgression of desolation" to "tread the sanctuary and host under foot," and which is explained by Gabriel (Dan. 8:23-25; 9:26, 27,) to be the power that should exist in the days of, and should "cut off the Messiah," and "destroy the city (of Jerusalem) and the sanctuary," (in it,) and for the overpowering of abominations should make it desolate." When the disciples saw this power (ruling) "stand in the holy place," they were to know, and to flee from the city, and from Judea,—"the holy land," which is now to be infested by an idolatrous and desolating power which is ultimately not only to desolate Judea, but creep into the Church, and graft the Christian religion into the idolatrous Pagan trunk, and to bring such tribulation on the elect as they had never before known. But for the sake of the people whom he hath elected he (God) hath made its duration shorter. (Campbell.) "Immediately after that tribulation" there should be signs in the sun, moon, and stars, and upon the earth also. The "parable of the fig-tree" is now mentioned, to show how easily men ascertain when "summer is nigh." "So likewise ye when ye shall see these things, know that it is near, even at the door." But all will not observe these signs, all will not be expecting my coming, they will be unbelievers about such an event, but it will come. "Heaven and earth shall pass away, but my words shall not pass away." Some will admit that such a day is to come, but not now; "evil servants" have been teaching, and it suits those whose inheritance is



in this world. "But as the days of Noah were, so also shall the coming of the Son of man be." One shall be taken from the field and another left, one from the mill and another left. "Watch, therefore, for ye know not what hour your Lord doth come."

We have now come to a point in this interesting discourse, where the Church are in possession of the knowledge that the Lord is at hand, and an impressive figure is used to illustrate the position of a good minister. "Who then is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?" This figure is a familiar one. All know what a servant is, but every one does not so well consider what constitutes a *faithful servant*. Some think if a servant is always doing something, or is very zealous for his master's interest, and has many grave charges to bring against other servants, then he must be a good servant,—a faithful one. But Jesus has coupled faithfulness with wisdom, in this one case. "Who then is a *faithful and wise servant*?" Wisdom in a servant set over a household to take the charge of them in the absence of the Master, is of some importance; he should be wise in his business. He should know the wants of the household, and the resources of the Master, and his will also, in relation to what condition the household should be kept in. This is the necessary qualification to prepare him to be faithful in the discharge of his duties, and be ready to give account of his stewardship. Christ's ministers are illustrated by this figure of a servant who is faithful and wise. They are set over his house, (see Mark 13:34,) his Church, to teach them the word; their duty is to give the doctrine of the Lord in all its branches, and dispensational applications, to give meat to the strong, and milk to the younger, to "comfort the feeble minded," and to admonish and rebuke the disobedient, "being a pattern of good works, in doctrine showing uncorruptness," "refusing vain babblings, and old wives' fables, avoiding foolish and unlearned questions, knowing that they do gender strifes." "In meekness instructing those that oppose themselves." To do this, wisdom must guide the servant.

How then, shall a servant be faithful? Prov. 2:1-6, will give us light. "My son, if thou wilt receive my words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Such a promise as this can afford comfort to him who sees his need. James has written another of the same import, (1:5,) "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Paul also says of his teaching the "perfect," "we speak the wisdom of God in a mystery, even the hidden wisdom," . . . which "God hath revealed unto us by his spirit." This he afterward tells us is in the Scriptures, for he says "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." —2 Tim. 3:16, 17.

Here then, we are to be furnished with food, and every quality of nourishment, from God's great treasure-house, from which "every scribe who is instructed unto the kingdom of God, . . . bringeth out things new and old." To be able to do this, we need the gift of the Holy Spirit, to "take of the things of Christ and show them unto us." This will enable us to "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." —2 Tim. 2:15. We are to "study," then, but not to please men, or to show our eloquence, or theological tactics, our profound learning in worldly wisdom, nor our ability to evade the truths of revelation, or to allegorize and spiritualize them. But study to please God, and to rightly divide his truth, to each dispensation, each generation, each class, of men, and thereby be found "faithful," "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."—Col. 1:26-28. In thus studying, we shall be able to learn, not only the nature of the great plan of redemption by Jesus Christ, but we shall be able to see "what, and what manner of time the Spirit of Christ in the prophets did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."—1 Pet. 1:11. By it we can determine what the prophecies of Daniel, Jesus, and John, mean, relative to

"the times of the Gentiles," and especially as the visions of Daniel were to be unsealed in "the time of the end," with the promise that "the wise shall understand." "What shall be the end of these things" shadowed forth by the symbols? The servant can see that the household are destined to suffer, not only the common evils consequent of our fallen state, but that the "man of sin" is to "make war and prevail against them till the judgment," and their lot is, to "suffer tribulation," and "persecution" from "evil men and seducers," who are to "wax worse and worse" until the end. When the vials of wrath are being poured upon the beast and his worshippers, when the "signs in the sun, and in the moon, and in the stars," are manifested, the *faithful servant* is on "the watch-tower" to learn, (for servants should always be learning,) he sees that "redemption" for the afflicted Church "draweth nigh," and with his "head lifted up" he cries to the Church, "Behold, the Bridegroom cometh, go ye out to meet him." It cheers the hearts of the dutiful children; they long to see Him who brought them from the bondage of sin, and the penalty of the law. But some are idle and careless, hoping for a "good time" in the world. The faithful servant sounds an alarm in Zion; it disturbs many and they refuse to hear such news, and dislike their minister. He "cries aloud and spares not," and demonstrates from the word of God, that Jesus is about to "come to reward every man according to his works." But this crosses the track of many who have been taught at other schools. They scoff at the message and endeavor to laugh him out of it, tell him, he will lose his reputation and his hearers; yet he "feeds the flock," and warns them against the sins of the age, into which the great mass of professors have fallen. He is now told that the wisdom of this world, and the schools are against him, and he must be wrong. Again he scans the true chart, the only standard. Light increases, and the latitude and longitude is more accurately calculated, the monuments are noticed, the "perils" of the "last days," are discovered, and he cries more clearly and earnestly, "Behold, he cometh." Now comes the trial of faithfulness. One class of servants discuss the matter, they see and feel that this message differs much from theirs, disconcerts their plans. They act upon it in their official capacity, and "resolve" that such food shall not be given to the household, "either publicly or privately." This teaches both the reputation and the living of the faithful servant, but he has "respect to the recompense of the reward," to be given "when the Chief Shepherd appears," he labors not for money. "Peace" is cried, "all is well, and the nations will soon be converted." But he cries, "two woes are past, and behold, the third woe cometh quickly."

I. C. WELLCOME.  
(To be continued.)

#### FIRST THINGS.

"SEEK first the kingdom of God and his righteousness."

Is this a command of our Divine Master? One would suppose from the course pursued by many of those who profess to follow Christ, and even to look for his speedy coming, that the things pertaining to his kingdom were of less consequence than almost anything else. We hear them say that they believe the personal advent of our Lord is near, even at the door, but at the same time, they are making provision for a long stay upon the earth, and feel able to do but little for the advancement of God's cause.

I have seen Adventists in affluent circumstances, surrounded by their broad lands, their barns teeming with the rich fruits of the earth, who could easily part with large sums of money to gratify the taste of a favorite child, or to add some luxury to their already luxuriant home. But when invited to do something for God's suffering cause, or his worn out ministers, would say they had a payment to make out, or something of that sort, and hand over a dollar! This looks extremely like seeking *first* all the good things of this life.

I have seen Adventists who were *not* in affluent circumstances, who were able to supply their families with all necessary comforts, and even with many luxuries, who felt that they could do little or nothing for religious purposes, the support of the gospel, &c., because they were not independent. Do they seek first the kingdom of God and his righteousness? or do they forget that a promise is attached to the command, "All these things shall be added unto you."

Our Saviour in his sermon on the mount, addressed a company of disciples who had forsaken *all* to follow him. Perhaps he discovered in their hearts a little anxiety arising about their future prospects; for when one has made a sacrifice for

Christ's sake, Satan is ever ready to suggest that "charity begins at home," and "it is duty to take care of ourselves and families," and the like of that. But how beautiful the instruction the Master gave them, and through them us. "Be not anxious about worldly matters, for your heavenly Father knoweth that ye have need of these things." Ye cannot serve two masters, therefore serve God and trust in him. If he feed the fowls of the air, and clothe the lilies of the field, will he not take care of you? Unlike the Gentiles who seek after worldly things, "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. All your taking thought can avail you nothing without God's blessing." We lose sight of this last truth, when we neglect to engage in the work of the Lord, because it will interfere with our worldly interests. Do we forget that God is able to frustrate all our plans, and take from us in some way all we gain by robbing him of his due?

I have known men to neglect meetings of worship where their help was greatly needed, special efforts for the good of souls, fearing their hay or grain might decrease in value to the amount of a few dollars, if suffered to stand in the field until the Lord's work was done. Now, all these things must be very disheartening to those servants who have sacrificed their time, money, friends, the enjoyments of home, and their health even, to go forth proclaiming the good news, and winning souls. Is it for *them alone* to seek first the interests of God's cause? I think not. A fearful responsibility rests upon those who have in their hands the means of spreading the light and truth, and yet withhold it.

May God forbid that any of us who have believed the Lord was soon to come, should be heaping up treasures for the fires of the last day. It were better far to have *all* invested in the Bank of Heaven, and share Lazarus' portion here, than be found at last with our treasure on the earth, and our hearts also.

M. H. C.

Bristol, August 2d, 1854.

#### The true Convert.

"He may be distinguished by infallible signs. The society among whom he has habitually lived, will be assured of his conversion, not by his avoiding, but by his holier conversation among them. His relatives will be instructed of it, by his gentle and unremitting offices of duty and affection. His friends and companions will learn it, from his being more considerate of their welfare and less of his own. His neighbors will discover it, in the scrupulous integrity of his transactions—in the truth that directs his words—in the inviolable purity and temperance of his life—in his fear of committing wrong—in his patient endurance of injury—in his charitableness of opinion—in his generosity of heart—in his unenvying sympathy with their prosperity; and his sincere commiseration with their sorrows. All men will see it in his change of life, the testimony and proof of his change of heart, while they are directed to trace the gradual improvement of his conduct and his disposition to its *right source*, by his unostentatious observance of the duties of public and private devotion—at home, by the regularity of his domestic prayer—abroad, by his undeviating attendance at the church and sacrament."

F. M. ALLEN.

#### Exposition of Matt. 24th.

THE last edition of this work is now exhausted; and having received orders for more the past week, I propose printing a small edition, if a sufficient number are wanted to meet the expense. Brethren who wish will please send in their orders immediately, as my circumstances will not admit of my printing more than is wanted.

The pamphlet contains 64 pages 18mo. Price \$4 per hundred.

Direct your orders to E. R. Pinney, Seneca Falls, Seneca county, N. Y., and please not delay. The work is stereotyped.

E. R. PINNEY.

Seneca Falls, August 10th, 1854.

#### A Suggestion.

I OFTEN ask the question, what does it all mean in this stir of nations, if the advent is not true, and how long can such a state of things exist? And I thought of asking this question, does not this stir or hate of papists that is spreading so fast, show a fulfillment of Rev. 17:16, "these shall hate," &c! To be sure it is in this country, but it may be working in the old country, or among the ten kingdoms. Indeed the offence may be given here to the papists to offend the nations in some way, so that they will turn against her, but her ruin comes soon.

E. T.

BEHOLD the good Shepherd who sought the lost

sheep, and when He had found it, laid it lovingly upon his shoulder, and tenderly brought it home again to the sheepfold. See that most sweet, loving and tender father, who with so much joy and embracing arms, received home again the lost son. Look upon the merciful Samaritan, who pitying the wounded man, half dead, poured oil and wine into his wounds; bound them up; laid him upon His breast; carried him to an inn, and paid for his healing.

Bacon.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in Stanstead, C. E., May 20th, 1854, of consumption, sister MORRILL, wife of brother B. T. Morrill, aged 34 years. Sister Morrill experienced religion in early life, and joined the Wesleyan Methodist church, of which she lived a worthy member until 1842, when she became deeply interested in the proclamation of the near coming of Christ, and withdrew her connection with that church. Since that time she hoped to live to witness the return of that nobleman, who is gone into a far country to prepare mansions for those who love him and his appearing. We believe that in a few more months, she will come forth in the first resurrection, and blooming with immortality and eternal life. She has left a husband and five small children, and a large circle of friends to mourn their loss.

S. W. THURBER.

Stanstead, August 2d, 1854.

DIED, in East Kingston, July 19th, 1854, SARAH A., wife of Jones Ring, aged 37 years and 9 months. Sister Ring, we believe, died in faith, sleeps in Jesus, and will therefore have part in the first resurrection. She has been a believer in the personal and soon coming of the Saviour twelve years.

W. E. BURNHAM.



#### AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Evers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

TRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Supt. and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1. Sold by J. BARNES, Boston, Mass., and by all Druggists everywhere.

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## ADVENT HERALD.

BOSTON, AUGUST 19, 1854.

## Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2 50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H., and will commence Sept. 7th, and continue over the Sabbath. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the state. Elders Himes, Preble, Osler, and other ministers, will be present, to give the "reasons of our hope," and the evidence of the speedy coming of Christ.

Continued from page 261.

cessation of hostilities. There was much noise in the streets, in all directions, and large crowds had collected in front of the College on Ninth-street, and St. Patrick's Church on Biddle-street. The crowd on Ninth-street offered no violence to property, but persons passing sometimes suffered severely. An Irishman was dangerously wounded here by a company of his own countrymen.

"An affray occurred at the corner of Broadway and Ashley street, in front of the Humboldt coffee house, kept by a man named Snyder. Three persons were dangerously wounded by shots, and Snyder was instantly killed by a shot through the head.

"A fight occurred about two o'clock at the corner of Franklin avenue and Broadway, in which four or five persons were badly wounded, and it is thought that one was killed and taken off by his friends.

"In this way fights were occurring constantly in all quarters of the city, but especially in the Fifth Ward. It is impossible at present to further particularize localities, or make any estimate of the killed and wounded. We hear of a great many having been killed and carried away by their friends, we presume there is some truth in the reports. At daylight this morning the streets were full of men, some in companies of fifteen or twenty, all shouting loudly, and calling on Americans to protect their lives and homes.

"One of the military companies fired into the alley between Fifth and Sixth streets and Green and Morgan, about eleven o'clock last night, and several, whose names we have not received, were wounded by the discharge.

"The alley was thronged with a dense crowd, who were sustaining a heavy fire from the inmates of the houses on both sides. The fire of the Grays was low, and the wounds inflicted were chiefly on the legs. It is believed no one was killed by their fire.

## UNUSUAL SOLAR PHENOMENON.

BETWEEN 9 and 11 o'clock on Friday morning, a rather unusual phenomenon was observed at New York, around and in connection with the sun. The *Journal of Commerce* says that in the first place there were two or three concentric circles,

or circles within circles, around the sun, and then there were arcs of others intersecting or touching the concentric ones. *Brande's Dictionary* contains a diagram of a similar phenomenon observed by Helvetius at Dantzic in 1661. The phenomenon has also been described by Aristotle, Pliny, Scheiner, Descartes and others. Brande says:

"No very satisfactory explanation of the cause of these curious but rare phenomena has yet been given. Huygens supposed them to be produced partly by the reflection and partly by the refraction of the sun's rays falling on an infinite number of small cylinders of ice suspended vertically in the atmosphere, and having certain determinate positions relative to the sun and the observer."

The same phenomenon was noticed at Newark, N. J., of which the *Advertiser* remarks:

"An unusual and beautiful solar phenomenon was visible to-day, in this city, for about two hours this morning. The sun appeared to be surrounded by several rings of different shades, shapes and centres. Two rings with the sun nearly in their centres, appeared and intersected each other at two opposite points. The inner circumference of the rings within the points of intersection were dark, but beyond the points of intersection they were luminous. Several other circles and arcs of circles appeared within the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The phenomenon was exceedingly curious and interesting. The appearance is very unusual in this latitude. It is supposed to be caused by refractions and reflections of light on moisture, snow and ice, suspended in the atmosphere. One similar to that of to-day was observed in Connecticut, Sept. 9th, 1844, and another of the same general character at Jackson, Tenn., Jan. 1st, 1824."

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Bliss's Commentary on the Apocalypse*.—Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints, or, the World to Come*. By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium*. Price, 33 cents. Postage, 5 cents.

*DR. CUMMING'S WORKS*.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

*Benedictions, or the Blessed Life*. Price, 75 cts. Postage, 15 cts.

*Lectures on the Apocalypse*.—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

*The Church before the Flood*. Price, 75 cts. Postage, 17 cts.

*Voices of the Night*. Price, 75 cts. Postage, 13 cts.

*Voices of the Day*. Price, 75 cts. Postage, 15 cts.

*Voices of the Dead*. Price, 75 cts. Postage, 15 cts.

*The Tent and the Altar*. Price, 75 cts. Postage, 15 cts.

*Scriptural Reading on Genesis*. Price, 75 cts. Postage, 16 cents.

*Lectures on our Lord's Miracles*. Price, 75 cts. Postage, 19 cents.

*Lectures on our Lord's Parables*. Price, 75 cts. Postage, 19 cents.

*Lectures on the Book of Daniel*. Price, 75 cts. Postage, 20 cents.

*Lectures on Romanism*. Price, \$1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

*Story of Greece*. Price, 30 cents. Postage, 7 cts.

*Night of Weeping*. Price 30 cents. Postage, 7 cts.

*Morning of Joy*. Price, 40 cents. Postage, 8 cts.

*Eternal Day*. Price, 50 cents. Postage, 11 cts.

*Advent Tracts* (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*The Premium Essay on the Characteristics and Laws of Prophetic symbols*. By Rev. E. Winthrop, Rector of St. Paul's church, Norwalk, O. Price, 75 cents. Postage, 11 cents.

*The Infidelity of the Times*, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1 00. Postage, 17 cents.

*Infidelity; its Aspects, Causes, and Agencies*: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2 00. Postage, 17 cents.

*The Advent Harp*.—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming*. \$2.50 per hundred; 4 cts. single.

*First Principles of the Second Advent Faith*. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed*. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent*.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phenomena of the Rapping Spirits*.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home*. By J. Litch. Price, \$3 per hundred; 5 cents single.

*Tracts for the Times*.—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

*Tracts for the Times*.—No. 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

*Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked*. Price, \$3 per hundred, 5 cts. single.

*The Pauline Chart*.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1. Time of the Advent, or, What do the Adventists Teach now on Time? \$1.50 per hundred.

*The Saviour Nigh*.—\$1 per hundred.

*That Blessed Hope*.—\$1 per hundred.

*Motives to Christian Duties in view of the Lord's Coming*. \$1 per hundred.

*Declaration of Principles*. 50 cents per hundred.

*Kelso Tracts*.—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory,"

"Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

*Knowledge for Children*—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

*Prophetic View of the Condition of the Nations*—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

*The Personal Coming of Christ at the Door—Are you Ready?* Price, \$1 50 per 100, 3 cts. single.

*Glorification*. By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

*The Lord's Coming a Great Practical Doctrine*. By the same author. \$2.5 per hundred; 4 cents single.

*The Second Advent Introductory to the World's Jubilee*. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

## Appointments, &amp;c.

A GROVE-MEETING will be held on land owned by Mr. Weed, about three miles from Caledonia, near the road leading from Caledonia to Wilson's, to commence August 24th. Elders J. V. Himes, J. Litch, and J. T. Lanning are expected to attend. Committee of arrangements, G. F. LOCK, S. DENISON, ESQ., ARNOLD BLISS, VALENTINE HEYENER, J. D. BOYER.

A CAMP-MEETING will commence August 31st in Centre county, on land owned by brother Joseph Eckley, near the second Advent church, at Marsh Creek. We hope the brethren will make this meeting a subject of prayer, that God may own and bless the labors of his servants. Elders J. V. Himes, J. Litch, J. T. Lanning, and others, are expected to attend. In behalf of the Centre Conference, J. D. BOYER.

A CAMP-MEETING will be held about two miles east of the Thompsonville Depot, Hartford and Springfield R. R., commencing Monday, August 21st and continuing one week. Teams will meet passengers on the arrival of the cars. Come with tents. Provisions will be made for boarding, housekeeping, and the poor. May God send his servants like clouds, filled with rain. In behalf of the Church, H. L. HASTINGS.

PROVIDENCE permitting, I will preach in Manchester, N. H., Wednesday evening, August 18th. Frametown, Thursday evening, 17th. Claremont, Sabbath, 20th. Chelsea, Vt., Tuesday evening, 22d, as brother Gardner shall appoint. Waterbury, Sabbath, 27th. Bristol, Sabbath, September 3d. A. SHERWIN.

PROVIDENCE permitting, I will preach, At Portland, Me., Sabbath, August 20th. McGuire Hill (Poland), Friday, 25th and over the Sabbath. Kennebunkport, 30th, and 31st. Kingston Plain, N. H., September 1st, and over the Sabbath. Newton, Wednesday, 6th, as brother Gale may appoint. Kensington, Friday, 8th, and over the Sabbath. Essex, Mass., Sabbath, 17th. N. BILLINGS.

PROVIDENCE permitting, there will be a Camp, and Grove meeting at Geneva Grove, Whiteside Co., Ill., commencing Wednesday, Aug. 16th, and continue one week, or longer if the interest may warrant. Ministers and members of all denominations, who desire to aid in increasing the Redeemer's cause, and persuade men to be reconciled to God, are cordially invited to meet with us. Elders Chapman, Jaynes, Healey, Mitchell, Cummings, and others are expected to be present. Committee of arrangements Ivory Colcord, William Weeks, Elder G. W. Mitchell.

ELDER B. S. REYNOLDS will preach at Derby-Line, Vt., Sunday, Sept. 3d. Foster's Mills, C. E., 4th. Outlet, 5th. Gear Settlement, in Sheffield, 7th. Waterloo, 9th, and Sunday, 10th. Meeting in the evenings during the week at any hour brethren may appoint.

THOMAS SMITH will preach at South Orrington, Me., in School-house at Mill Creek, Sabbath Aug. 20th. Atkinson, at the Marden School-house, Sabbath, 27th.

Will Elder G. Lord of Ormsville, please give general notice of the meeting?

A general meeting will be held at the Outlet, C. E., to commence Wednesday, August 23d, at 5 P. M. and continue over the Sabbath. Elder Addison Merrill is requested to attend. Bro. Benj. Webb, and others, will be with us part of the time. In behalf of the brethren, J. M. ORROCK.

PROVIDENCE permitting, I will hold a meeting at the school-house, near the West Meeting-house in Hill, N. H., Sunday, Sept. 17th. If thought best, the meeting may continue two or three days. I will also hold a meeting at West Boscawen, Sunday, September 24th. T. M. FREDLE.

I EXPECT to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please

address me immediately, at Lowell, Mass., that I may make arrangements accordingly. A. SHERWIN.

I AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. ROBERT.

ELD. BENJ. WEBB will preach in the Old Meeting House, in Hatley, C. E., September 24, and Sunday, 3d (D. V.).

J. M. ORROCK will preach in Melbourne, C. E., Sunday, Sept. 17th.

ELD. C. R. GRIGGS will preach at Templeton, Sabbath, Aug. 27th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

R. Hutchinson.—We have no credit of the kind on our books, nor recollection of its receipt; but we now credit F. F. Cox \$2.25 to number 711—Jan. 1st and charge the office, as the easiest way to adjust it.

M. A. Ober.—Sent you book and map by mail the 10th.

W. Wood.—Sent you books as directed the 11th.

Those wishing to write Elder Himes especially, can reach him by directing to Milesbury, Pa., till the last of August.

I. Adrian.—We did not find the letter to which you refer; but we credit you \$1. received from Winsted Dec. 1st, and credit you a two dollar bill received from Champlain, February 3d.

J. Cummings Jr.—We have to delay your order a few days, as we are out of the books you want.

## WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation: a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this: it is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Helion, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME, Sole Manufacturer.

Providence, June 30th, 1854.

(Jy. 29. t. f.)

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON (Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefore \$5 a year, or \$2.50 for six months.

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## RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

M. G. Metcalf, 716; E. Tompkins, 711; F. T. Wales, 668—\$1 due, D. Tenny, 711; L. G. Jeffers, 716; J. S. Brandeburg, 482; R. Kitchen, 711; W. Yearseley, 711 and G. to 96; Wm. Chandler, 683; C. Bartlett, 711; H. C. H. Payne, 716; Mrs. A. C. Abel, 716; J. Billings, 713; W. Colton, 713; J. Morrill, 717; L. Jackson, 742; A. Pettengill, 717; Elam Burnham, 685; K. Parker, 685; A. Parmelee, 690; F. Smith, 717; J. D. Pease, jr., 685; E. Williams, 685; J. Capin, 703; A. Webber, (G.); A. Hofer, 717; C. Piney, 685; B. Bancroft, 685; M. Harper, 711; J. M. Dodge, 711; S. Ellis, 737; C. Rowser, 711; J. V. Gordon, 716; J. Parker, 711; J. Priest, 711; D. A. Kent, 711; J. Grayham, 664—\$1 81 due to Jan. 1st; W. T. Newcomb, 685; D. Rich, 685; W. Taylor, 711; J. E. Weston, 685; J. Huse, 685—e ch \$1.

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P. W. Webber, 794—\$1.

Thos. Chandler, 702—50 cents; L. Wade, sent tracts—50 cents; J. Chapman, 691; Dea. J. Pearson, 711—\$22; R. Philpenn, 716 and Y. G.—\$2 25; J. Lombard, 685—\$1 60; J. Atwood, (2 G's), 50; R. Nickerson, (G), 25 cts.





J. V. HIMES, Proprietor.

WHOLE NO. 693.

BOSTON, SATURDAY, AUGUST 26, 1854

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Our Position, Perils, and Duties.

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(Continued from our last.)

6. *Look at our infidelity.*—The roots of truth have not gone down deep into the soil, and hence they have produced first a superficial formalism instead of a deep-seated religion, and that, in its turn, is shooting up into undisguised infidelity. In the churches, it shews itself in its opposition to the thorough out-and-out inspiration of the Bible; but out of the Church, it shews itself in its denial of all religion, maintaining either that there is no God, which is atheism, or that all nature is God, which we call pantheism; between which and atheism there is but a difference of words and terms.

Such are some of the moral and religious aspects in which the nation presents itself. And what an amount of guilt—national guilt—do these things imply! In what abhorrence must these things be regarded by a holy God!

But in addition to these, there are various other points into which we cannot enter specially. Expediency—mere human expediency—is substituted for principle in the government of the nation, instead of stern principle and truth. Public opinion is made the standard of every measure, instead of the Word of God, as if majorities of men could make a thing to be right, which is in itself wrong; or wrong, which is in itself right. All power is affirmed to be from the people in opposition to the Divine affirmation, that all power is of God; so that kings and rulers are set up, not to govern the nation, but to be governed by the nation; not to do simply what is right, according to the ascertained will of God, and for the glory of God, but to carry out the people's will—to be mere executors of the people's decisions. The religious element is set aside, and it is taken for granted that all religions are either equally right, or equally wrong. The moral element is lost sight of, and it is assumed, that national acts cannot always be based upon a very nice morality. The element of common honesty is too often disregarded, and the distinction between truth and falsehood kept quite in abeyance when political ends require it, or personal interests come in the way.

I have noticed these points, because they shew us what our position as a nation is. We do not stand on a sure satisfactory footing. Our hands are not clean, and our ways are not upright before the Lord. When a man is setting about any important work, he ought, in the first place, to look well to himself, to see whether he stands on a secure footing. So, as a nation, we are to look well to ourselves, to see whether our footing be firm, when we are setting about one of the most momentous of modern enterprises, and sending forth our fleets and navies to lead the van, in a warfare which threatens to be the most terrible that has ever called forth the armies of Europe. A skillful general looks behind him as well as before him. He is careful, when advancing to meet a foe in front, to have no enemies in his rear, no fortresses which might assail him from behind, and cut off his retreat. Thus are we called upon to look behind as well as before—to look around us upon our own selves, as well as into the distance where the battle is to be waged.

Do we go forth with clean hands to this conflict? Have we no national guilt hanging over us unrepented of, and unwashed away? Are we not speaking and acting as if we had no such load upon our shoulders, no such millstone round our neck? Are we not talking vain-gloriously, and boasting of our prowess, as if we had a right to victory, and were sure of sweeping all before us? Are we not overlooking our national guilt, and forgetting that it is just such a time as this that God may choose for allowing our sin to find us out, and visiting us with humiliation, disaster, and defeat? We go forth with banners streaming, and trumpets pealing, and shouts rending the air, and the thrill of martial minstrelsy. Twice ten thousand British helmets are gleaming; twice ten thousand British swords are flashing;

twice ten thousand brave British hearts are beating, as they march onwards to meet the foe. And you navy, the mightiest and most magnificent that ever threw its shadow on the ocean—your navy, with its pinions of steam, its swelling canvas, and waving pennon, and stately walls of oak, and tier upon tier of cannon—your navy, with its gallant thousands, weighing anchor amid the acclamations of wondering multitudes, and the farewell of royalty itself—steering onward, vessel after vessel, each a floating thunder-cloud, not the shadow of a fear upon one brow, or the faintest suspicion on one heart that it can return less than triumphant, whatever be the might, or daring, or numbers of the adversary. Even thus we go forth, by sea and land, to conquer, confiding on the skill, and strength, and bravery of our men of might. We forget our sins; we forget the displeasure of Jehovah; we forget the perilous footing on which a nation stands, when, with unrepented iniquity, and unconfessed provocation of God, and the cup of its transgression fast filling to the brim, it goes forth in the flush of its accustomed might as if all things were with it as in days of old, as if God were still upon our side.

Remembering our national sins, may we not well be humbled? Remembering our provocations of the Most High God, may we not tremble lest he should avenge himself upon us, lest he should visit us with disaster upon disaster, by sea and land, till he has broken our pride and laid us in the dust, and drawn forth the voice of confession from our nation, and taught us that the battle is not ours, but his, that the triumph is not ours, but his, and that if we will yet honor him, he will yet honor us?

Having briefly noticed some of the dark features of our national character, let us survey our present position, and mark the dangers thence arising.

It may be truly said, that this war is not one which we have fought, or one which we in any way contributed to provoke. We have gone to the farthest extreme of forbearance, to which either in justice or in honor we could have gone. We have unsheathed the sword most reluctantly, almost, we may say, by compulsion. Our proclamation of war contains no thirst for blood, no fierce bravado, no message of reckless defiance or irritating contempt. It is, in truth, more like an invitation to peace than a proclamation of war. Our armies and navies have gone forth, more with the desire of compelling a peace than of forcing on a war. That war has been forced upon us, if ever any war was forced upon a reluctant people.

Thus far it is well. We are not guilty of seeking battle, or gratuitously plunging into it. We have done all we honestly could to prevent the conflict. Most mysteriously has God, in his providence, seen fit to allow the unrighteous ambition of one man to defeat our desire for peace, and to compel us to draw the sword. What God may have in view, we know not. To what issue he may turn this conflict, we cannot foresee. Yet it is well for us to know that we are not, even in the remotest degree, the aggressors. We have been, and are still, the peace-makers. Our very armaments, with all their terrible display of instruments of havoc and death, are yet most truly peace-makers. We do feel that this is something for which we have deep cause of thankfulness to God. Thus far we are guiltless; and to be so is to be saved from much danger; for sin as assuredly finds out a nation as it does a man.

Still, however, there are dangers in our present position which we cannot overlook, and which ought to awaken throughout the nation, and especially among Christian men, a spirit of watchfulness and prayer, lest not only present and temporary injury be done to us, but lest lasting evils should flow in upon us, and settle down in the midst of us.

1. *There is our alliance with France.*—I do not mean to say that there is necessarily sin in such an alliance, but most surely there is danger. To say that there must be sin in the present alliance with a Popish country, would carry us

much further than we are perhaps aware. If a war alliance be sinful, then must also a peace alliance be the same. A commercial alliance must be sinful, a political alliance must be sinful, and we must withdraw our embassies from the courts of France, and Spain, and Austria, and every Popish country; we must break up all friendly intercourse with such kingdoms. If, however, these alliances for the purpose of peace be not unlawful, then an alliance for the purpose of war cannot of itself be sin.

But though there is no sin necessarily involved in such an alliance, there is some danger. Close contact with a Popish nation, and familiar intercourse with its inhabitants, cannot be without accompanying evil; and, of course, the closer this connexion the greater the peril, for evil communications corrupt good manners. We need not then conceal the truth that there is danger to us from French Popery, and perhaps still more from French laxity, and licentiousness, and infidelity. There is danger of moral and religious contamination from these sources. There is the danger arising positively from the injurious influences thus excited, and there is the danger arising negatively, from the tendency which will thus be cherished of looking on Popery with a more favourable eye, and on all religions as being much the same; and who can say how much of evil may thus be treasuring up for ourselves, and for our children?

At the same time, let us not forget that even this danger has its brighter side. Instead of receiving evil, we may be the instruments of good by means of this very alliance. Close contact with Protestants, and especially with the truly Christian men in our army, may open the eyes of Romanists, and by simple obvious facts, confute the monstrous falsehoods with which the priests of France are filling the minds of the people, and specially of the soldiers, against Protestants in general, and particularly against our Protestant nation. The French soldiers will see that Protestants are not the monsters and savages which the priests have proclaimed them to be; and possibly, in this way, good may come out of evil, and much misconception be dissipated.

And then, besides this, there is the more direct and positive good which may be done by the really Christian men in our troops. That there are not a few such, I not only believe, but I know. There are men among them, and officers too, who are not ashamed of Christ, nor afraid to testify for him, either to Mohammedan or Papist. There are among our troops men who will, both in word and deed, be missionaries in the truest sense of the term. In that regiment of Highlanders (the 93d) whose gallant appearance at Gallipoli has attracted so many eyes, and called forth such admiration from Turk and Frank, there are not a few devoted Christian soldiers. Some years ago, that regiment was in Canada, and there it pleased God, through the instrumentality of the Rev. William Burns, now missionary in China, to turn many of their hearts to himself. The fruit of that revival remain to this hour. Not many months before they left, a part of the regiment was quartered in Edinburgh Castle. A friend of ours, understanding that they had a prayer-meeting among themselves, went to visit it, and found some twenty of them upon their knees in one of their barrack-rooms, one of themselves praying. Our friend remained conversing with them afterwards, and went away greatly rejoicing in the good work of which he had been the witness. And these praying men are now marching towards the Dobruška to meet the Russian invader; these men of God are now associated with Romanist and Mussulman, and we cannot say to what extent God may bless their faithful testimony. At all events, they will represent Britain well: and in foreign lands, and amid false faiths, it will be seen what Protestantism is—what the religion of the Bible is. When the wild Zouaves of the French army (a corps of mountaineers, half Arab half European) saw them, they are said to have exclaimed, "With such soldiers, what enemy can stand before us?" But may we not rather say, "With such Bible-

taught Christians, what Popish priest or willy Jesuit has any hope of success?" Ah! yes, knowing that there are such men in our army, let us thank God and take courage, pleading with him, that since, in his providence, we have been thus conjoined in a war alliance with a Popish nation, that alliance may issue in good for them, not evil for us; in a blessing to France, not in a curse to Britain.

2. *There is our defence of a Mohammedan nation.*—I do not lay the slightest stress upon our assailing a professedly Christian nation, such as Russia; for the Greek Church, which is the Church of Russia, is, if it were possible, more unsound and corrupt than Rome. There is more cruelty, more profligacy, and far more idolatry, in the Christianity of Russia, than in the Islamism of Turkey. On that score, there need be no compunction, as if we were warring with Christian brethren. We are in truth warring with a nation that is a greater enemy to Christ and his gospel, than Mohammed himself.

(To be continued.)

The Council of War.

ABSALOM'S advance upon the capital was, as David had foreseen, instantaneous. Guided by Abithophel, every stroke of the young prince was thus far decisive. It was manifest that an intellect of no common order was presiding over the whole movement. The counsel of Abithophel in those days "was as if a man had inquired at the oracle of God." He had an almost unerring foresight. He was cool, clear, profound, subtle; yet rapid, forceful, and unscrupulous. Knowing well that his own life was staked upon the event, he was playing the deadly game with consummate ability, and was to all human vision within a single move of winning. Every word, every act, reveals his perfect calculation of the chances. His fate was involved in Absalom's. There lay the only danger. Could he but be sure for a very few hours of maintaining undisturbed ascendancy over his ambitious soul, all would go well. His first thought is to render reconciliation impossible; his second, to cut off the fugitive king. The first point was easy. Let Absalom seize his father's harem, a thing unpardonable in oriental country. So they spread him a tent upon the house-top, and the deed of dishonor was done in the sight of all Israel. "So" said Abithophel, "all Israel shall hear that thou art abhorred of the farther; then shall the hands of all that are with thee be strong." Render the cause desperate, break the bridge behind, burn the ships, cut off retreat, and fickle though your followers be, despair will nerve them to fight unto death." Such was Abithophel's reasoning. Nor was there any thing in Absalom's make to defeat a measure so consonant to his inclinations. Nor had Hushai the Archite joined him in time to interrupt this part of the scheme.

It remained then to aim at the life of the king. Now Abithophel knew David well. He knew that while David lived, no man could be wholly safe on that throne. There was but one thing to be done, and that at once, or not at all. "Let me now choose out of twelve thousand men, and I will arise and pursue after David this night." This was a business he would trust to no hands but his own. He would know no delay, no parley, no compunction. He would rush like blood-hound on the track. Naught should intercept the regicidal stroke. Keen sword, sure hand, deadly blow for him. "I will pursue after David this night. I will come upon him when he is weary, and weak-handed, and make him afraid. The people with him shall flee. And I will smite the king only. And I will bring back all the people unto thee. The man whom thou seekest is as if all returned." Dreadful counsel! He calls him "the man whom thou seekest." "the king,"—why not THY FATHER? Did he think that ever in that ungrateful breast it might create a thrill of remorse to speak of that father that nourished and brought him up? He need not hesitate. Ambition burns love to



ashes. All filial feelings and tender memories are in that glowing flame shriveled to cinders.

"The saying pleased Absalom well." Ambition stops not from rebellion, cannot stop from murder. Why should it? If a throne be worth securing by a father's dishonor, exile, and anguish, they are worth preserving by that father's death. The moment the thought of rebellion matured itself in Absalom's mind the guilt of parricide was on his soul; and it was but the natural evolution of effects from their causes, the germination of things from their vital seeds, when Ahithophel's murderous counsel "seemed good unto Absalom."

How happened it, then, that this remorseless oracle did not prevail? What fortuitous circumstance could frustrate it? It is good. It is the only way. It is approved. Ahithophel is on the point of departure. The arrow is drawn to the head—in a second it launches like lightning to its mark. How can we account for it, that just at that critical moment it should happen to occur to Absalom to want to hear what Hushai the Archite would say?

Dark and gloomy was the cloud that gathered then on Ahithophel's brow, when that word was spoken! It came upon him like a knell of doom. It came like a token from the Fates. It came from the finger of God, the hearer of prayer, in whose hands are the courses of thought, and who guide the trains of association as he will; from him it came that that thought so suddenly darted out into Absalom's mind—he knew not whence, nor how, nor why. 'Twas an impulse, a notion, a whim, that started into being within him! From God it came—God who heard that miserable father when he prayed in agony, "O Lord, I pray thee confound the counsel of Ahithophel."

Versed as Ahithophel was in the mazes of the heart, in the fickle humors of royalty, methinks he might well stand agast at this incredible proposal met his ear. We may easily conceive a person of his mental powers, to have rapidly fathomed the secret, from which he recoiled in deep dismay. Hushai is called. "Ahithophel hath spoken in this manner," says Absalom. "Shall we do after his saying? If not, speak thou."

It was just what Hushai wanted. A moment before and he was in despair. It was too late. The errand was sped. When lo! in a twinkling he stands in full divan, confronted with that infallible sage. And yet, why speak? Has Ahithophel ever failed? Has Absalom ever faltered? Is not his advice good, the prince pleased, the council concurring? Why cope with such odds? The avalanche has begun to move, and to waver, and to roll, settling, surging, grinding, and shall a child at its slow-moving base try to stop it with his tiny hand?

Aye, it were absurd, and Hushai had best begone if he alone must arrest the descending avalanche. But men are motes. God is mightier than the avalanche. And a world in full course upon her airy pole, pauses at his lightest breath, even on a mortal lip.

"The counsel that Ahithophel hath given is not good," said Hushai, "at this time. For, thou knowest thy father," and as Hushai speaks that sacred name, which Ahithophel had not spoken, he pauses that it may act like a spell—"thou knowest thy father and his men; and they be chafed in their minds as a bear robbed of her whelps in the field. And thy father"—mark the repetition! Not "the king"—not "the man whom thou seekest," but "thy father is a man of war, and will not lodge with the people. Behold, he is hid now, in some pit, or some other place, and it will come to pass when some of them be overthrown at the first, that whosoever heareth it will say, 'There is a slaughter among the people that follow Absalom;' then he also whose heart is as the heart of a lion, shall utterly melt, for all Israel knoweth that thy father is a mighty man; and they which be with him are mighty men." By this skilful opening, Hushai, watching the effect of every word, perceived the designed impression was already made. A vision of that royal father seemed to rise and stand before him, impressive and solemn, warning him how dangerous and dreadful, yea desperate, the deed on which he was rushing, and how base all Israel must regard it ultimately. The instant that idea seemed to take hold, he rapidly added, "Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand by the seaside, and that thou go to battle in thine own person. So shall we come upon him in some place, and light upon him as the dew falleth upon the ground. And of him, and of the men that are with him, there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes, and we will draw it into the river, until there shall not be one small stone found there."

Viewed in this aspect, the transaction would seem less odious, more safe, and flattering. It would not be parricide, but a nation's act of dethronement. It heightened the glory, diminished the danger, and divided the responsibility. And Absalom said, "The counsel of Hushai the

Archite is better than the counsel of Ahithophel."

It was a masterly speech. It was an exceedingly skillful and powerful adaption of motives to minds such and so circumstanced. It is undoubtedly an illustration of how God is said to send men strong delusions, that they might be condemned.

It is impossible to conceive advice more fatal or more fascinating, to a man like Absalom, more suicidal or more seductive. They were under the dominion of passions highly excited, predisposed to be biased by colored and exaggerated views, and God simply gave a man of uncommon adroitness a fair chance to present just those views. "For," says the record, "the Lord had appointed to defeat the good counsel of Ahithophel to the intent that the Lord might bring evil upon Absalom."

Ahithophel knew what was to follow. He would not wait to see the game played out. I cannot resist the impression that he instinctively felt himself met and overmastered by an unseen power. Why else abandon all—leave the council—saddle his ass—go home—put his house in order—and hang himself?

Disappointed vanity—say some. He was mortified at his rival's victory. Perhaps so. But Ahithophel was not the man to hang himself for a trifle. He knew himself as good as dead. David would prevail, return, reign. Absalom might be pardoned, but he, never. He had no taste for dying by slow degrees of anticipation. He would save David the trouble of his execution. These gaudy butterflies might flutter on into the flames—he would go home quietly and die like a man. It was not vanity, nor pique. It was an almost superhuman clearness of vision, and the stern deliberation of a strong spirit, defying fate.

Hushai, on the other hand, instantly sent runners to David. Eluding pursuit, they brought him word to cross over Jordan. In a brief space of time, David was encamped at Mahanaim.

N. Y. Independent.

(For the Herald.)

### Short Sermons on Short Texts.

NO. IV.

"QUENCH not the Spirit."—1 Thess. 5:19.

The old adage says, "A man is known by the company he keeps;" and if we are permitted to apply this rule to the text before us, we shall come to the conclusion that it is a sentence of heavenly origin, for above and below it we have commands of God which are like pearls upon a precious string. (See vs. 16-22.) It contains but four words, yet suggests to the mind many important truths. As it is a command that all have broken, and which is daily trampled under foot of men, it behoves us to become well acquainted with its meaning, that we may learn to obey it, for therein consists our safety and happiness. Let us consider.

#### 1. The work of the Spirit of God.

1. The Holy Ghost reproves, or convinces of sin. "And when he is come he will reprove the world of sin, of righteousness, and of judgment."—John 16:8-11. Unbelief might well be called the only damning sin, as all other sins will be forgiven if we "only believe" in God, that is, have confidence in him. Until we are convinced that we are great sinners, we will not find in Christ a great Saviour.

2. It leads into the truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 14:26; 16:12-15; 1 John 2:20-27. We do not suppose that the Spirit, independent of study, will lead us into all the truths of history, chronology, geology, &c. But he will lead us, if we ask his aid, into all the truth necessary for our salvation.

3. The Spirit sanctifies the heart in connection with truth. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. 2:13. The word of God shows us our duty and the Spirit of God inclines our hearts to do it.

4. It comforts the believer under trials. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—John 14:16. The original word, *parakleton*, here translated Comforter, also occurs in 1 John 2:1, where it is rendered "advocate." The Spirit in our hearts unites with the Son in pleading our cause with the Father, and also comforts us in all our afflictions, by sweetly applying the promise of God to the soul.

5. It assists in prayer. "Likewise also the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered."—Rom. 8:15, 26. The Spirit shows us our wants, makes us feel them, and takes hold with us in the business of prayer, and thereby we are enabled to get our

petition before the throne of the great King.

6. It bears witness of our sonship. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8:16. There is a spirit in man that has knowledge, "for what man knoweth the things of a man, save the spirit of man which is in him?"—1 Cor. 2:11. And it is with this thinking, intelligent spirit, that the Lord has formed within man, (Zech. 12:1,) that the Spirit of God bears witness. It enables us to bear the fruits of righteousness, whereby we have the evidence of our sonship. (Compare Heb. 2:3, 4, with Gal. 5:22-25.)

7. It seals us heirs of glory. For "after ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14.

8. It will quicken the believer in the morning of the resurrection. "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11; 1 Pet. 3:18; Ezek. 37:11-14. The first seven parts of the Spirit's work which I have named, may be regarded as the "first fruits of the Spirit."—Rom. 8:23. The term "first-fruits," implies a harvest. The possession of the first-fruits is the only thing that can secure to us the glorious harvest at the coming of our Lord.

The Spirit whose work we have been considering, is represented as being "vexed," (Isa. 63:9, 10,) "resisted," (Acts 7:51,) "grieved," (Eph. 4:30,) and in our text "quenched," by the children of men; hence we are led to consider.

#### II. How the Spirit of God may be quenched.

The word quench obviously has allusion to fire, and the manner of extinguishing it. Thus we read of Messiah, "A bruised reed shall he not break, and the smoking flax shall he not quench." On the day of Pentecost the Spirit descended on the assembled disciples, "in cloven tongues, like as of fire, and sat upon each of them," which perhaps gave rise to the command, "Quench not the Spirit." Let us consider how fire may be quenched, and then we shall be better able to understand how we may quench the Spirit.

1. Fire may be quenched by throwing water upon it. Does not this represent wilful sin, or actual transgression? After David sinned fearfully, he was forced to pray, "Cast me not away from thy presence; and take not thy Holy Spirit from me." We hear him complain of broken bones, a loss of joy, a closed mouth, and about the walls of Jerusalem being broken down. (Psa. 51:8, 12, 15, 18.) He had lost confidence in himself, and others had in him. The Spirit was in some measure quenched. Convicted sinners often go to the halls of mirth, or to places of drunkenness, for the purpose of quenching conviction which has fastened itself upon them. Christians through fear of man, or some other cause, sometimes neglect to do their duty and thereby the Spirit is grieved. Read Eph. 4:22-32.

2. Fire may be quenched by throwing earth upon it. When we imbibe the spirit of the world, we quench the Spirit of the Lord. As in an eclipse of the moon, the earth passes between the sun and the moon, and thereby the shadow of the earth is thrown upon the moon, so when the world gets between our heart and the Sun of righteousness, the light is in a great measure hidden from our view. We are commanded to set our affections on things above, and not on things on the earth. But it is no hard matter to get a good farm, a pleasant dwelling, or a few dollars and cents between us and the kingdom of God. And it is to be feared that there are many (and some of them professors of religion too,) to whom a silver dollar seems much more than a promise of an inheritance in the purchased possession. Let us take heed lest at any time our hearts be overcharged with the cares of this world, and so the day of God come upon us unawares.

3. We can quench fire by separating the parts, or scattering the burning sticks. "Behold how good and how pleasant it is, for brethren to dwell together in unity," said the Psalmist. When the members of a church are united in the truth, the work of God goes forward, and they know by experience that "union is strength." But when divisions and quarrels come, the Spirit is quenched and the usefulness of the church destroyed. So it is in families; when the members are long-suffering, and forbearing with one another, there is no trouble, and there the Spirit loves to reside. But some families are kept like a boiling pot—always in trouble. For, "some people," as the pious Bunyan used to say, "are saints abroad and devils at home. When they are away from home they can sing, and pray, and talk as long and loud as any one, but when in the family, they scold, and fret, and murmur enough to drive away every spark of amiable-ness that dwells in the bosom of any one, and much more to quench the Spirit. And yet such ones claim to be Christians!"

4. Fire may be quenched by withholding fuel. Let a brush pile alone and it will soon burn down, but add to it and you can keep it burning; so if we neglect the ordinances of God's house, that will be another way to quench the Spirit. God has commanded us to pray; to search the Scriptures; not to forsake the assembling of ourselves together for worship; to be baptized, and to break bread in his name, and if we withhold any of these means of grace, we may depend upon it that we shall thereby grieve the Spirit. But let us go forward and do every duty as the Scriptures point it out, and then we shall have the approbation of our heavenly Father, and an heritage among the sanctified.

Consider what an awful thing it is to quench the Spirit. He is our best friend. If he dwells not within us, we can have no part in the first resurrection. If we resist him we are fighting against God! If we knowingly transgress Jehovah's commandments we resist him. If the world gains our affections,—if we indulge in its pleasures, its vain conversation and its levity; and if we have undue anxiety about worldly things, we grieve him. If the spirit of discord and quarrelling gets into the heart we vex him. And if we neglect religious duties surely he will be quenched. How blessed it is to know that while we can do nothing without him, Jesus declares that our heavenly Father will give the Holy Spirit to them that ask him. Let us all ask and receive that our joy may be full. Should we go to the judgment-seat of Christ and it there be manifested that we have spent a whole lifetime in opposition to God, how dreadful must our case be! How fearful the thought that by continual resistance, the dove-like spirit may be made to take his everlasting flight and we be left to wail in dark despair. May we regard the words of our text, not as falling upon our ears to-day from the lips of man merely, but as a voice coming to our hearts from the throne of the Eternal—*Quench not the Spirit.*

J. M. ORROCK.

### Dr. Scott's Historical Lecture on Italy.

"Whoso opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. 2:4.

This passage was generally considered as descriptive of the Papacy, and there is no other institution on the earth to which it can be applied. Since the dismemberment of the Roman Empire in 476, Italy has never been united under one government, and is now divided into nine independent States, containing 20,000,000 people. He alluded to Rome in its ancient history, its empire over the world at the time of Christ, and its interest to Christians, by its connection with those who founded our religion, its persecutions, &c., and said that it was now the centre of the greatest and most dangerous despotism on the earth. He divided the religious history of Italy into five periods.

- 1st. The Pagan from 750 B.C. to 350 A.C.
- 2d. From 350 to 1519, the commencement of the Reformation.
- 3d. To 1542, being the period of the spread of the Reformation.
- 4th. To 1562, the period of suppressing the Reformation in Italy.
- 5th. To the present time.

First period.—Italy was Pagan and polytheistic, with many temples, a magnificent ritual, priests, &c., the lecturer giving an account of the ancient polytheistic system, his object being to show how these things afterward become incorporated into a corrupt Christianity. He mentioned the interest with which Christ's crucifixion was regarded in Rome, Paul's residence there for two years, and the agency of Rome in putting Christ and the Apostles to death, and persecuting the church, and showed also that the church at Rome, to whom Paul's epistle was addressed, had none of the features of the present Papacy. It was during the latter part of this Pagan period that Christian refugees fled through Europe carrying the gospel.

Second period.—Paganism was abolished in 350, and Christianity made the religion of the empire. Christianity became not so pure as it had been in the Apostolic age, but was still comparatively pure; the Bible was read, the clergy were married, there was no supremacy, no intercession of saints, no images worshiped, no holy water used, no claims of apostolic succession set up. A sad and disastrous change soon came over the church. The effort to accommodate it to the Pagan priests and people soon corrupted it, and the Pagan practices were engrafted on it. Pagan statues were made into images of saints, incense was burned, nuns took the place of vestal virgins, regeneration ceased to be required for church membership, and the church became merely the Pagan system changed in name. The minister of Rome, whose preaching, the Court of the Emperor attended, soon began to assert his supremacy over other ministers. These claims were resisted for a long time by the Greek, Armenian,



Syrian and Nestorian Christians, and only met favor north of Rome, and never in the East. After the dismemberment of the Roman Empire, Italy passed successively into the hands of the Lombards, French and Germans; and during the confusion of the events, the priest at Rome steadily advanced his pretensions; till, in the close of the fifteenth century, he claimed all temporal and ecclesiastical power on the earth. But against these usurpations contending voices were continually rising, so that there is a chain of irrefragable evidence that this priest's claims were never admitted by the intelligent and the good.

Third period.—In the beginning of the sixteenth century, Europe was like Ezekiel's vision of bones: spiritual death reigned.—The invention of printing gave an impulse to intellect. The writings of Erasmus, Luther, and others awakened Italy, and in two years Luther's thesis against the Papacy were spread through Italy, and the writings of the reformers continued to pour in there, eluding the censorship of Rome. The youth of Italy sought education in the German universities, and came back full of the reformed doctrines. The noble ladies of Italy particularly embraced the Protestant doctrines. None of the governments, however, embraced the new tenets, and the destiny of Italy and the world might have been changed if the council of Venice had adopted the advice of Melancthon. During these twenty years of the progress of the reformation, the Papacy appeared confounded, and the Sun of righteousness shone brightly on Italy.

Fourth period.—In 1542 the Papacy took stringent measures to arrest at once the Reformation in Italy, and the land was soon drenched with the blood of the purest, the noblest, and the best, shed by the Inquisition, which was set up in the principal cities. The inhabitants of Cremona rose up and destroyed the Inquisition there. The colony of Waldenses in Calabria, numbering some 4000, was literally extirpated. In 1559, the Index Expurgatorius was formed, with the view of excluding the writings of the Reformers. It is to this period that we date back the defacing and expurgating of the standard books of the world, and immense losses on libraries were thus sustained. No confidence is to be put, therefore, in any work bearing the imprimatur of the Papacy. The lecturer charged the Papacy alone with these corruptions, and it is still following this course, while Protestants do not change the text of books, nor exclude any, nor prevent history, but follow the course of God in the Bible, who allowed to be written the errors of his own people. An effort is now being made, both in Europe and America, to explain away all the monstrous outrages in the history of the Papacy. The council of Trent is conspicuous in this period, as a monument of the corruptions and despotism of the Papacy.

Fifth period.—In 1652 the Reformation was suppressed in Italy, and has continued so till this time. The republics became oligarchies or despotic kingdoms, San Marino alone remaining nominally a republic. Italy is now in a deplorable condition. Its dungeons are crowded with victims; the letters of Mr. Gladstone, M.P., corroborate this statement. The only thing which flourished in Italy is beggary. The worst governed kingdoms in Italy are the States of the church. Ignorance sits on the land like an incubus. A few years since, the Pope issued a bull condemning infant schools. The revolution of 1848 revealed the spirit of the people, and their utter hatred of the Pope as a civil ruler. He sits now in the Vatican, surrounded by French bayonets, nor can he sit long. A new revolution awaits Italy, and woe to its ecclesiastical despots! Italy can not become worse than it is. Popery is a system of imposture and despotism; it can not exist in connection with liberty; it ought to remember the armless hand which wrote Belshazzar's doom.—The lecturer closed with a pure state preserved among us, so that our liberties and faith may be handed down uncorrupted to remote generations.

N. Y. Baptist Register.

### The Pulpit.

"A FEW planks of timber for a pulpit, and the market place of Wittemberg for a cathedral—three thousand agitated and inquiring spirits for an audience—Martin Luther the preacher, and the Lord of Glory in the midst—this is the Protestantism. In the Romish church the pulpit stands in a corner, and the altar alone is made visible; in the Protestant church the pulpit is, and ever ought to be, the most prominent thing; the pulpit with an evangelical minister in it, the Bible on it, and the blessing of God over it, is the instrument for the world's conversion. I mind not very much who the preacher is, or what he wears. I have my preference; but my preference, or my prejudice, as some of you might say, never can effect my solemn and deliberate conviction of the infinite value of eternal truth. I mind not whether the occupant of the pulpit wears lawn sleeves, or a silk gown, or a surplice, or, like the Methodist preachers,

what is still more apostolical, none of the three. I mind not much who the preacher is, or what the preacher wears, that occupies the pulpit—only let the preacher be seen—let him speak out—let him not look behind him to see who frowns, nor before him to see who applauds, let him proclaim God's truth—let him be, like Knox, one who fears not the face of day—let him speak fearlessly as in the presence of God—let his word be like Luther's cannon shot, and his sermons half battles. Fears and compromises, and livings, and patrons, and people—their promises, or threats, or gains, or loans—must have no place in his heart, or conscience, or creed."

Camming.

### The Lord's Prayer.

THE following poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrews:

If any be distressed, and fain would gather  
Some comfort, let him haste unto  
Our Father,

For we of hope and help are quite bereaven  
Except Thou succor us

Who art in heaven.

Thou showest mercy, therefore for the same

We praise Thee, singing

Hallowed be Thy name.

Of all our miseries cast up the sum;

Show us Thy joys, and let

Thy kingdom come.

We mortal are, and alter from our birth;

Thou constant art,

Thy will be done on earth.

Thou mad'st the earth, as well as planets seven,

Thy name be blessed here

As 'tis in heaven.

Nothing we have to use, or debts to pay,

Except Thou give it us.

Give us this day

Wherewith to clothe us, wherewith to be fed,

For without Thee we want

Our daily bread.

We want, but want no faults, for no day passes

But we do sin—

Forgive us our trespasses.

No man from sinning ever free did live,

Forgive us, Lord, our sins

As we forgive.

If we repent our faults, Thou ne'er disdain'st us;

We pardon them

That trespass against us;

Forgive us that is past, a new path tread us;

Direct us always in thy faith,

And lead us—

We, thine own people and thy chosen nation,

Into all truth, but

Not into temptation.

Thou that of all good graces art the giver,

Suffer us not to wander,

But deliver

Us from the fierce assaults of world and devil,

And flesh, so shalt Thou free us

From all evil.

To these petitions let both church and laymen,

With one consent of heart and voice, say

Amen.

### How to Sermonise.

1. Go to the bottom of your subject; and think of everything that ought to be said upon it. And consider what points, or parts of it, your hearers would be glad to have cleared up, or most enlarged upon. To skim off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains, then, of diving deep to bring them up from thence. On the other hand.

2. Take care you don't torture your subject, by aiming to exhaust it. Don't endeavor to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text as saying the best things in the best manner.

3. Don't crowd thoughts too thick. This will fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into a funnel it will run over.

4. Protract not your discourse to an undue length. The sentiments will not be attended to whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher is to know when to leave off.

### On Prayer.

Let your prayer be as particular as may be against the sins of your particular state, and for

the graces which you chiefly do most stand in need of. This is the best preservative against sin; makes us best acquainted with our condition, puts us continually in mind of mending what is amiss let us see what particular graces we must want and is the best trial of our hearts. The devil knows that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strive by all ways possible to divert us. Make it a law to yourself, to meditate before you pray; also to make certain pauses to see whether your heart goes along with your lips. They whose hearts desire nothing, pray for nothing. It is a rudeness among men to ask a favor and not stay for an answer. And do we count it no fault to pray for blessings, and never think of them afterward, never to wait for them, never to give God thanks for them? When we offer up our prayers through Christ's mediation it is then he that prays, his love that intercedes, his blood that pleads—it is he who obtains all from the Father. God will deny us nothing that we ask in the name of his Son. O, Holy Spirit of grace! give us a true sight of our miseries, and a sincere shame and sorrow when we make confession of our sins—a feeling sense of our need of mercy, and a hope of obtaining pardon, when we beg it for Jesus's sake. May we resign our wills to thee when we pray for temporal things; and when we pray for spiritual graces, may we "hunger and thirst after righteousness." When we praise thee for thy works of nature and of grace and give thee thanks for thy mercies, let us do it with high esteem and gratitude.

### The Hiding Place.

WHATEVER storms or tempests believers are exposed to here, Christ is an excellent shelter and hiding place from them. Before Adam's fall, ere sin entered into the world, all was calm and serene; but since that the world has become a weary wilderness, full of all tempests; and as one is laid, another is ready to blow. There are storms of outward affliction, sickness, losses, and disappointments, and many wrath-like dispensations of Providence. There are storms of temptations from Satan, challenges from conscience, thunderings from Mount Sinai, desertions from God, reproaches and persecutions from the world—and yet all these storms here are but like drops before the shower, if compared with the terrible storm of wrath to come, which is abiding the ungodly and unbelieving. But glory to infinite wisdom and free love, for finding out a proper hiding place for lost sinners amidst these storms, to which to turn. "Turn ye to the stronghold, ye prisoners of hope."

"Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last."

### The Pulpit.

THE pulpit, when faithfully used, is to the congregation as a great armory; and the congregation themselves as soldiers attacked by the enemy. They resort to the armory, and arm themselves; and they rejoice to find their weapons fit for every hand and all warfare. Yet many of them mistake their own strength and gird themselves amiss. Some misplace the armor: others are ignorant how to put it on: others wound themselves by the edge, when they should have laid hold on the handle; and some contentious spirit, like the hosts of old, turn their arms against each other. Let us divide the blame between the preacher and the preached to. If he had preached fully, his audience would have been instructed in what arms to take, and how to use them. If they had listened with a teachable spirit, even in his imperfection, they would have learned enough to guide them both in selection and exercise. Grant to me, thy servant most blessed Lord, that on this day I may not have left the flock, to whom I was appointed to preach thy gospel, in ignorance of their duty as soldiers; and may thy grace have given them a hearty desire to do it.

### Foreign News.

SANDY HOOK, Wednesday, Aug. 16. ARRIVAL OF THE UNION.—The steamship *Union*, from Havre and Southampton, has arrived, bringing London papers to the 2d inst.

Espartero has entered Madrid in the midst of enthusiastic acclamations.

The Queen has fully agreed to his programme, and tranquility is preserved in consequence.

MADRID, 28th.—A decree of the Junta suppresses the royal Council, and another calls into force the Press law of 1837. The Junta has also abrogated the prohibition laid on the circulation of foreign journals. Another decree orders the arrest and trial of some of the ex-Ministers, and also of Gen. Quinto, ex-Governor of Madrid. The Ministers are said to be concealed

in the Hotels of the diplomatic body. M. Salamanca has been arrested and imprisoned at Albacete.

Queen Christina has not yet left Madrid. The generals who commanded the troops in the late struggle have their choice either to retire to a fixed place of residence or leave the country.

BUCHAREST 28th.—The Russians have evacuated their position at Kalugerein. Their vanguard is at Schleava, two hours distance from Bucharest. The artillery baggage and hospitals were marching towards the Sereth.

A telegraphic despatch from Vienna states that the Russians were totally defeated at Slobodzie on the 23d of July by the Turks, lost 2000 men with 500 prisoners. The Austrian *Correspondenz*, however, contradicts this.

Thirty thousand Ottomans had crossed the Danube at Oltenitza.

British and French officers were continually arriving at Rustchuk from Shumla.

A telegraphic despatch from Stockholm, states that heavy cannonading was heard in the direction of Bomarsund.

Rear Admiral Martin with nine ships was watching Helsingfors.

Rear Admiral Chads was to effect the bombardment of Bomarsund as soon as the French troops intended for the occupation of the Aland Island arrived.

The main force of the allied fleets was south of the Aland Islands on the 25th.

A letter from Constantinople reaffirms that the expedition to the Crimea was positively decided on, and would be commanded by Marshall St. Arnaud with 25,000 men.

HALIFAX, Aug 16.—The steamship *American* Captain Lang from Liverpool Aug. 5, arrived, at quarter before 6 o'clock this evening.

The news from the Danube is generally favorable to the allies, but no great battles have taken place.

On the morning of the 30th, the Russians attacked the Turkish and French camp at Guirgevo, who were totally defeated, with a loss of 2000 men killed and 500 prisoners. Two hundred wagons arrived at Bucharest loaded with wounded.

On the 27th the Russians retreated in forced marches and the Turks occupied Frateschi.

Olteuitza was evacuated on the night of the 27th.

The evacuation of Wallachia was completed.

A proclamation had been issued declaring that the allied soldiers who remained behind would be considered deserters.

The Russian troops are being concentrated on the Sereth.

Omar Pacha was expected at Bucharest on the 31st, and his reception would be most brilliant.

It is believed that the retreat is due to strategic causes, as no communication of the circumstances was made by the Czar to the Court of Vienna.

It is also believed that force must be employed to dislodge the Russians from Moldavia.

The Austrian army corps under Prince Lecktenstein is ordered to advance from Pesth to Gallacia. The army in Gallacia are moving towards the frontier.

The Arch Duke Albrecht has removed his headquarters to the southeast corner of Transylvania.

The total Austrian force on the frontiers is 33,000 men, under command of Baron De Kass.

The frontiers have not been crossed, but the preparations for hostilities are colossal.

Russia makes no warlike demonstration towards the Prussian frontier.

The cholera was increasing in violence at Constantinople.

The 3d French Division left Varna on the 27 for Kustendje and Silistria.

Accounts from Montenegro are unfavorable. Prince Daniel assumes a threatening attitude towards Turkey.

FROM THE BLACK SEA.—The allied fleets, with Generals Conrobert and Brown, have left Varna to reconnoitre the Crimea coast.

The *Times* declares positively that a force of from 80 to 100,000 men, composed of British, French and Turks, will immediately invade the Crimea, and will attempt to effect a lodgment on the heights so as to command Sebastopol.

In Asia a reported defeat of the Russians by the Russians at Kars is confirmed. The Russians are besieging Kars.

FROM THE BALTIC SEA.—By the last accounts, the fleets were at Letsund. Gen. Baraguay d'Hilliers, had a interview with the King of Sweden. The King declared his willingness to unite with the Western powers on certain condition. Gen. d'Hilliers, with French troops, had joined the fleet off the Aland Islands.

Kamla Karlehy was reinforced by the Russians. Four hundred English, on the 18th, made a descent on Kolianga in the Island of Oesel, and after destroying four boats, retired.

Since the 23d, the blockade of ports in the Gulf has been more rigorous. It is impossible for any vessel to enter or leave.



The Russian Emperor, Arch Duke Constantine, and Arch Duchess Narrowby, escaped being captured by an English Steamer near Cronstadt. Admiral Carry has returned home invalided.



## The Advent Herald.

BOSTON, AUGUST 26, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLVI.

To whom will ye liken me, and make me equal, And compare me, that we may be like? They lavish gold out of the bag, And weigh silver in the balance, and hire a goldsmith; And he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder. They carry him, and set him in his place, and he standeth; From his place shall he not remove: yea, one shall cry unto him, Yet can he not answer, nor save him out of his trouble.—vs. 5-7.

It would be the excess of folly to create, as the likeness of such a God, a senseless image, to be itself subject to the will of men, to be borne on the shoulder and to be disposed of according to their pleasure. In idolatrous processions the Hindoos of the present day bear gods on their shoulders in the manner here described. Praying to an inanimate thing, is evidence of such a lack of intelligence, that idolators are unworthy to be denominated "men." Therefore God reminds his people of the infinite difference there is between him, and any created thing; and adds:

Remember this, and show yourselves men: Bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, And from ancient times the things that are not yet done, Saying, My counsel shall stand, and I will do all my pleasure:—vs. 8-10.

Idolators do not keep those things in mind, (44:19,20) "None considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea also I have baked bread upon the coals thereof; I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" The Psalmist said, (115:8,) "They that make them are like unto them: so is every one that trusteth in them."

As idolators do not exercise their reason, God calls upon Israel to call into exercise their intelligence, and to discard such folly. To "bring it again to mind" is a metaphor expressive of again thinking upon it; and to "stand," applied to God's "counsel," is a metaphor to illustrate the immutability of his purposes.

To declare the end from the beginning, is to predict beforehand what will transpire. God's original arrangements respecting the divisions of the earth were made in view of his plans respecting his people. Thus he says, Deut. 32:7-9—"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." And it was in the accomplishment of those original counsels, that the present predictions were made respecting Cyrus:

Calling a ravenous bird from the east, The man that executeth my counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.—vs. 11, 12.

The subject of this text is undoubtedly Cyrus, who by an elliptical metaphor is denominated "a ravenous bird"—showing that he would overrun and conquer as a bird of prey seizes on its spoil. By a similar illustration Babylon is styled an eagle in the allegory of Ezek. 17:34—"A great eagle with great wings, long winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffic: he set it in a city of merchants," &c. (v. 12.) "Say now to the rebellious house,

Know ye not what these things mean? tell them, Behold the king of Babylon is come to Jerusalem, and hath taken the king thereof, and led them with him to Babylon," &c. Thus by one ravenous bird was Judea to be carried captive to Babylon, and that in turn was to be devoured by another ravenous bird far from the "east," i.e. from Persia, which was east of Babylon.

That Cyrus was the man who was to execute the Lord's counsel, is evident from Isa. 44:28, where the Lord saith of Cyrus, He is my shepherd, and shall perform all my pleasure."

Xenophon says, (Cyrop. L. 7,) the standard of Cyrus was a golden eagle affixed to a long spear. We learn by Jer. 50:41, that his army was made up of confederates of distant nations: "Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth."

Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; It shall not be far off, and my salvation shall not tarry; And I will place salvation in Zion for Israel my glory.—vs. 12, 13.

"Stout-hearted" is a metaphor usually expressive of courage; but here it is evidently applied to those who are stubborn in their opposition to God's will. Their being "far from" righteousness is the same figure expressive of their depravity.

Righteousness is put by a metonymy for the visible evidences of the rectitude of God's government, which should be manifested in their presence—in judgments which should transpire when they could not fail to see them, and evincing God's mercy and fidelity. Nor should they be delayed beyond the time appointed for their accomplishment. By the same figure "salvation" is put for the symbols of salvation which were again to be offered in Jerusalem re-built,—typifying Him of whom Isaiah said, (63:11,) "Say ye to the daughters of Zion, Behold, thy Salvation cometh; behold, his reward is with him, and his work before him."

#### CHAPTER XLVII.

Come down, and sit in the dust, O virgin daughter of Babylon, Sit on the ground: there is no throne, O daughter of the Chaldeans: For thou shalt no more be called tender and delicate.—v. 1.

By elliptical metaphors, the inhabitants of the city and empire of Babylon are denominated "the virgin daughter of Babylon," and the "virgin daughter of Chaldea"—the distress and degradation to which they were to be subjected, being illustrated by the terms in the apostrophe which were applicable only to an oppressed and captive woman.

To "come down and sit in the dust," was to take a disconsolate position, indicative of sorrow and humility. Isa. 3:26—"She being desolate shall sit upon the ground." By a similar figure Titus and Vespasian commemorated their conquest of Jerusalem by medals, on which the city was represented by a female, with dishevelled hair, sitting on the ground under a palm-tree, and bearing the inscription *Judea capta*.

"There is no throne," is a prediction of the loss of dominion. Seated on the throne of empire, Babylon had said, (v. 7,) "I shall be a lady forever;" but instead of sitting on a throne the ground was to be her couch, and she was to be subjected to occupations which no tender and delicate woman could endure, as indicated in the direction to,

Take the mill-stones, and grind meal: uncover thy locks, Make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.—vs. 2, 3.

The meal of the orientals was ground in hand-mills by women, and often by female slaves—it being considered a very menial occupation: "Women alone are employed to grind their corn."—*Shaw's Algiers and Tunis*, p. 287. "They are the female slaves, that are generally employed in the east at these hand-mills for grinding corn: it is extremely laborious and is esteemed the lowest employment in the house."—*Sir J. Chardin, Harmer's Obs.* 1, p. 153.

From the throne to the mill, was from the highest to the lowest condition in society. When the first-born in Egypt died they were (Ex. 11:5,) "from the first-born of Pharaoh that sitteth on the throne, even unto the first-born of the maid-servant that sitteth behind the mill." And when Sampson was degraded by the Philistines, (Judges 16:21,) they "bound him in fetters of brass, and he did grind in the prison-house." That it was an humble and laborious employment, is thus shown by Homer:

"A woman next, then laboring at the mill, Hard by, when all his numerous mills he kept, Gave him the sign propitious from within. Twelve damsels toiled to turn them, day by day, Meal grinding, some of barley, some of wheat, Marrow of man. The rest (their portion ground), All slept, one only from her task as yet, Ceased not, for she was feeblest of them all; She rested on her mill, and thus pronounced: 'Jove, Father, Governor, of heaven and earth! O grant the prayer Of a poor bond-woman. Appear to their feast, This day the last, that in Ulysses' house,

'The suitors shall enjoy, for whom I drudge, Grinding to weariness of heart and limb, Meal for their use.'"

COWPER.

"Uncover thy locks," is rendered by Gesenius, "raise thy veil." The ladies of the east deem their hair a great ornament, and carefully plait and arrange it, and go closely veiled.—the exposure of their head being regarded as very humiliating. It was predicted in Isa. 3:24, among the evils that should befall the females of Judah in their captivity, that there should be "instead of well set hair baldness;" and now their conquerors are represented as being similarly degraded—their hair being uncovered and dishevelled. Says the editor of the *Pictorial Bible*:

"The head is the seat of female modesty in the East; and no woman allows her head to be seen bare. In our travelling experience, we saw the faces of very many women, but never the bare head of any except one—a female servant, whose face we were in the constant habit of seeing, and whom we accidentally surprised while dressing her hair. The perfect consternation, and deep sense of humiliation which she expressed on that occasion, could not easily be forgotten, and furnish a most striking illustration of the present text."

The prophet proceeds farther to illustrate the degradation to which the Babylonians were to be subjected, by the continuation of the figure of a woman, disrobed and compelled to go denuded and barefoot across rivers into captivity. "Rosenmuller remarks, that it is common, in the countries bordering on the Tigris and Euphrates, for females of humble rank to ford the streams, or even to swim across them."—*Barnes*, v. 3, p. 256.

All this, the Lord assures Babylon, is the vengeance which he will take on her—not meeting her as a man, or as Bishop Lowth interprets it, not suffering man to intercede.

As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel.—v. 4.

This text appears to be disconnected with that which precedes and follows, and to be a recognition on the part of ransomed Israel, of Jehovah as their Deliverer. Jer. 50:33, 34—"Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon." Isa. 43:14—"Thus saith the Lord your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships."

Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: For thou shalt no more be called, The lady of kingdoms.—v. 5.

This is an apostrophe to the inhabitants of Babylon, who by an elliptical metaphor are denominated "the daughter of the Chaldeans." To sit in silence and in darkness is opposed to the noise and gaiety which prevails in populous cities, and illustrates the desolation to which it was to be subjected. 1 Samuel 2:9—"The wicked shall be silent in darkness." Jer. 25:10—"I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle; and this whole land shall be a desolation."

"The lady of kingdoms," is a metaphor by which Babylon was denominated to illustrate the beauty, power and splendor to which that empire had attained; for Babylon was, (13:19,) "the glory of the Chaldeans' excellency." She was, (14:4,) "the golden city." But now she is commanded to assume a position indicative of mourning and sorrow. Thus of Jerusalem Isaiah said, (3:26,) "And she being desolate, shall sit upon the ground." Lam. 2:10—"The elders of the daughter of Zion sit upon the ground, and keep silence, they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground." The three friends of Job also, (2:13,) "sat down with him upon the ground seven days and seven nights, and none spake to him: for they saw that his grief was very great."

#### DR. CUMMING'S WORKS.

BRO. HIMES.—It is with pleasure that I transmit to you the following, relative to the happy influence these works are producing upon the minds of both clergy and laity. From the source they emanate, as it regards their author and publishers—the extensiveness of their publication and circulation—the attractiveness of their style, and from their soul-stirring practical truths mingled with the theoretical, we may venture to predict for them a philosophical result, such as but few, if any recent theological publications have attained. Ad-

ventists, as also others, may not be able to accord with the author in all his conclusions, yet there is so much that is true, much spiritual profit, as many are aware, may be received from their perusal.

An individual (now teaching at the South,) thus writes:

"We have spent our leisure time on the Sabbath reading them aloud alternately to each other, and have been deeply interested in them. I trust greatly profited by them. The arguments and force of truth have operated with such convincing power upon my mind, that my views with regard to the millennium have changed entirely."

Again, while visiting in this city, an individual who is much interested in the pre-millennial advent, and personal reign of Christ on earth, referred me to the following extract of a recent letter from an esteemed clergyman of one of the evangelical churches of this State, who had previously been an adherent to the past millennial advent view. He says: "In almost every thing, I agree with Dr. Cumming; and acknowledge myself a convert to the doctrine of the pre-millennial advent of Christ. I have always thought, since I read and reflected on the subject, that six thousand years of sin and misery might be the divinely appointed period in which this earth should feel the bitter consequence of the curse, and during which, in the expressive language of the apostle Paul, 'the whole creation is to groan and travail in pain together—waiting for the adoption—to wit, the redemption of the body.' From the creator of the world in six days—the signified and revealed truth, that 'God rested on the seventh day, and hallowed it,—from the peculiar notions of the Jews respecting the number seven, founded on the original division of time,—and especially from the fact that frequently in Scripture a day is a symbol of a year in some prophetic writings, and for aught I know may be for a thousand years in others; I have been led to think we might expect great and glorious things at the expiration of six thousand years from the creation. That time is at hand. The next thousand years may be the millennium of peace and glory—the personal reign of Christ on earth, 'when the tabernacle of God shall be with men, when He shall dwell with them, and they shall be His people, and He shall be their God.' 'Even so come Lord Jesus,' come quickly."

In closing this allusion to the above cited works, I may appropriately remark, that it is an interesting fact, that as soon as Scriptural views are entertained on this subject, by all lovers of Christ, they breathe forth the same desire as expressed by Job, (ch. 19:25-27, margin;) by Christ (Mat. 6:10;) Peter (2 Pet. 3:11, 12;) John (Rev. 22:20;) and the "elect" (Luke 18:7, 8) who "cry day and night unto God" for deliverance. May reader and writer be found waiting with pure hearts for the Redeemer. Yours in the Gospel.

J. P. FARRAR.

Worcester, Aug. 15, 1854.

#### A Petrified Man.

There is on exhibition in this city the only specimen of a petrified man, we believe, that was ever discovered; and we have examined it with much interest. The hair on the head, fingers and toe nails, and all other parts of the body are nearly perfect. The body was discovered about nine years since by Captain Wethers, of the Barque *Colchester*, when digging out Guano, on that celebrated Guano Island of Icaboe, on the Coast of Africa, found wrapped up in a canvas hammock, which also contained a cask stave, on which was rudely cut the name of the individual whose remains had been thus discovered, viz:—"Christopher Delano, 1721."

The only clue to the identity of the body are the name and date thus rudely carved, and the fact that a British vessel is recorded as having touched at that island in that year.

The body has a hole through the shoulder, which comes out under the arm, as though a spear or ball had perforated it, and probably caused its death.

After lying there buried one hundred and twenty five years it is brought forth to be gazed on as a wonderful phenomenon—a mass of stone.

It is on exhibition at 58 Washington-street.

#### The Chapel Building.

THIS building is now up, and the roof on; and it is fast progressing towards completion. There are some heavy bills coming due in a few days to meet which we are depending on payments from those who subscribed for shares of the stock. Some of them have delayed to send in as we expected, and should they disappoint us, it will much embarrass us.

It would be an accommodation also if those who have made their first payments would send in the balance of their subscriptions. Certificates of



stock are ready for those who pay in full their fifty dollars on a share.

There is still an opportunity for those who wish to take stock in the building. Those so doing at the present time will materially assist in this enterprise.

## FOREIGN NEWS.



**FURTHER FOREIGN NEWS.**—The steamship *America*, from Liverpool, via Halifax, reached this port on the 18th inst. The following summary of new is to the 5th inst. from Liverpool, and to the 4th from London.

The reports as to the growing crops in Great Britain continue to be satisfactory.

"In the House of Lords on Tuesday, the Earl of Clarendon announced that the Government had taken steps to provide for the safety of merchant vessels passing through the Gut of Gibraltar in case of attack from the Riff pirates.

**FROM THE BALTIC.**—The report that Bomarsund had been taken by the allied fleets is not confirmed. A portion of the fleets had anchored at a safe distance from that fortress, and were waiting the movement of the French expeditionary force which had begun to arrive off the Aland Isles. General Baraguay d'Hilliers had joined the fleet. An effective blockade of the Russian ports in the Gulf of Finland was maintained, diversified with occasional descents upon unprotected seaports.

**STETTIN, August 2.** The steamer *Nagler*, which left Stockholm on the 31st ult., brings intelligence that important propositions were about to be submitted to the Council by the King.

The following particulars are given of the alleged escape of the Emperor of Russia from being captured. There is an old saying that "a miss is as good as a mile," and we apprehend that if the truth was known the Russian steamer was not in very imminent danger.

The *London Times*, in a leading article, gives an interesting statement of an incident which might easily have been turned to account in the capture of the Emperor Nicholas and part of the imperial family. An English yacht belonging to Lords Litchfield and Euston had ventured so near to Cronstadt that a Russian steamer put out to sea with the intention of cutting her off. A war steamer, seeing the danger to which the yacht was exposed, advanced with all speed to her relief and soon obtained such a position that the yacht was saved. This being accomplished, the commander of the English steamer put her head round, although the little Russian steamer could easily have been captured had he known that on board of this Russian vessel were the Emperor Nicholas, his son, the Archduke Constantine, the Archduchess, his wife, and the Russian Admiral.

The negotiations which are going forward between Austria and Prussia and the belligerent powers, are still wrapped in the impenetrable veil of secrecy, and the reports with which the newspapers abound are not reliable. Austria has not yet made an offensive movement against Russia, although her attitude is hostile.

A letter from Berlin of the 29th of July says: "It was stated to-day in well-informed circles, that the French and English ambassadors at Berlin had received new instructions from their governments. The cabinets of London and Paris were disposed to renew negotiations on the following conditions: 1. The immediate evacuation of the principalities. 2. The common protectorate of all the principalities by all the powers, reserving to Austria the executive power. 3. The common protectorate of all the subjects, not being Mussulmans, of the Porte, in conformity with the principles laid down by the protocol of Vienna on the 9th of April. 4. The free navigation of the Danube and of the Black Sea, and the establishment of a free port in the Black Sea. 5. Indemnity of the expenses of the war. The President of the Council, M. de Manteuffel, having only returned to Berlin in the course of the day, no official communications were made to him on this subject."

The *London Morning Chronicle* has the following comments on the present attitude of Austria:

"Nothing certain is yet known as to the terms upon which Austria has agreed to intervene in the contest. We can scarcely suppose, however, that she will wish to undertake alone the task of clearing the Principalities of the invaders. It must not be forgotten that it is only a small part of the Russian army which is now retreating from its exposed position in Wallachia. A body of 300,000 men is said to be concentrating to the provinces of Volhy-

nia, Podolia, and Cherson—obviously with the view both of threatening the Austrian territory, and of reinforcing the retiring troops, so as to enable them still to hold Moldavia. Under such circumstances, ample occupation will be found for the Turkish and Anglo-French, as well as for the Austrian army. Nor must it be forgotten that a Russian force yet lingers in the Dobrudscha, and may endeavor to retain Tulrsha and Isakcha, as well as Galatz; and even if the Emperor Francis Joseph could spare a sufficient body of troops to reduce those places, co-operation of the allied navies would be essential to success. It is most important to free the entire course of the Danube, with the least possible delay, from the presence of the enemy, and to re-establish peace and tranquillity in the Principalities; and this result will be most readily attained by the energetic co-operation of the land and sea forces of all the Powers."

The Emperor of Austria has returned to Vienna from his conference with the King of Prussia at Ischl, and has had an interview with Gen. Hess. One writer says;

"It is now considered certain that Austria will forthwith occupy the Principalities; but no precise period is fixed for their crossing the frontiers. The Austrian army appears to be imperceptibly moving eastwards. Archduke Albrecht has removed his head-quarters to Cronstadt, in Transylvania, which movement alone would be quite sufficient, in our opinion, to force the Russians to a retrograde step."

**VIENNA, Aug. 3.** The Austrian army of the south has not crossed the frontier at any point, nor has it been joined by its commander-in-chief, who was in the capital.

The new position of the Russians in the principalities, the line of the Sereth, menaces Austria, and the fact that Russia is making no warlike preparation on her Prussian frontier affords a sufficient proof that she does not apprehend any hostile step in that quarter. The passive attitude maintained by the Court of Berlin enables the Czar to mass his troops along the line of the Dniester, so as to threaten Austria with invasion, and at the same time to support the more advanced army now taking up its position behind the Sereth.

**THE WAR ON THE DANUBE.**—There seems to be no reason to doubt that the Russians have actually evacuated Bucharest. The *Paris Monitor* publishes a despatch from Bucharest of the 29th ult., at which date the evacuation was concentrated on the Sereth:

**VIENNA, Aug. 2.**—A despatch from Bucharest, dated July 30th, says that Prince Gortschakoff, with the Russian army, passed the night of the 28th at Shelava and Yereschti, one and a half posts distance from Bucharest. They burnt two villages on their retreat. The Ottomans are following; they have passed the Argisch, and are encamped at Kalum. Omar Pasha was expected at Bucharest on the 31st of July.

**CONSTANTINOPLE, July 24.**—A portion of the Anglo-French army is marching on Bucharest.

The head-quarters of Omar Pasha are at Giurgevo.

**BUCHAREST, July 30.**—The Russians are concentrated at Shelara. Thirty thousand Turks hold a fortified position at Slobodsie. A Turkish picket is at Kalagaroni.

**BUCHAREST, July 28.**—The Ottomans occupy Frateschti. The Russians withdraw from Kalegereni by forced marches via Popeschti and Obilechti. The artillery baggage trains are forwarded by the same road. The hospitals here will be cleared to-morrow evening. The officers are prohibited to enter Bucharest. Great alarm prevails on account of the excesses of the advancing Turks. Austrian occupation is loudly requested. The Russians evacuated Oltenitza on the 27th. They are burning all that is not moveable. The Turks have occupied the fortified island opposite Kalarsch. The Russian army, 70,000 strong, encamps to-night between the Argisch and Suban. The Russian say that it is not the movement of the Turks, but the concentration of Austrian troops, which forces them to retreat.

A Vienna despatch says that Wallachia is to have an army of occupation consisting of Turks and Austrians, but this wants confirmation, as also does the following:

The *Paris Presse* of Saturday evening, has telegraphic news of the 27th from Turnu Severin. The Anglo-French troops crossed the Danube at Tutukai-Oltenitza on the 24th. The vanguard of the allies was at Oresti; the Turks has advanced from Giurgevo to Podina and the Russian rear-guard had fallen back on Kalagereni.

**OPERATIONS AGAINST THE CRIMEA.**—The *London Times* says:

"We are at length in a condition to present to the public something more than speculations and surmises on the movements of the allied armies in the East. About the time we write, if not on this

very day, a force made up of English, French, and Turks, and amounting to between 80,000 and 100,000 men, will invade the Crimea, and attempt to effect a lodgement on the heights commanding the harbor of Sebastopol. The preparations have been some time in progress, and the rumored visit of Generals Brown and Canrobert to the Circassian coast, with 5000 men, was really to secure a landing on the Crimea. A fortnight will probably elapse before any tidings of the result can arrive, but at an earlier date we shall learn from the East that all the disposable forces have embarked for the neighborhood of Sebastopol. It is possible that the attack may degenerate into a blockade; and, if we only persevere, we must ultimately starve out the garrison of this proud fortress; but we hope to report an end of the affair long before it comes to that pass; and, with the forces at our disposal, there is no reason why every stone and every plank in the fort should not be at the mercy of the allied armies in a very few weeks or even days. We may then if we please hold the Crimea against the Russians as long as it may answer our purpose to retain a material guarantee."

**THE WAR IN ASIA.**—The Turks have undeniably met with serious reverses on the Georgian frontier, which are attributed to divided councils and bad generalship. General Guyon holds an important command there, but he is overruled by pashas who are incapable of comprehending anything like strategical combinations, and thwarted, it is said, by other Europeans, dissatisfied either with his tactics or his rule. The *London Times* has the following review of the reports from that quarter:

The scene of the operations periodically reported to us from these quarters lie on the eastern shores of the Black Sea, in the angle just opposite Varna. At that point the Turkish province of Armenia touches the Russian province of Georgia, and the frontier line between the two, recedes from the coast in a south-eastern direction up to the borders of Persia. It is along this frontier line, or at various strong posts within a short distance of it, that the principle engagements have occurred. On the coast, exactly at the junction of the two territories, is situated the fort of St. Nicholas which, it will be remembered, was gallantly taken and maintained by the Turks at the opening of the war. A little to the north of it, on Russian territory, is the fort of Redout-Kelen, and at a short distance to the south, on the Turkish ground, stands that of Batoum. Inland, along the Russian border, lie successively the strong places of Akhaltzik, or Akiska, Akhalkalaki, and Alexandropol, or Gumri, at each of which points affairs of more or less importance have taken place. In the Turkish territory are the stations of Batoum, Kars and Bayrizid, each position, but especially the two former, being held by strong divisions of the Ottoman army, the headquarters of which were at Kars. To obtain a general idea of the operations of the campaign, the reader may imagine this border line between Armenia and Georgia to be a river Danube, crossed and re-crossed by the belligerents, exactly like the real stream of that name.

Of the actual incidents of the contest as hitherto conducted, we need say little more than that the Turks have generally assumed the offensive, have repeatedly crossed the border into the Russian territory, but have usually been repulsed. The last engagement of which any particulars have reached us, took place at Oxurghetti, a village just within the Russian border, a short distance from Fort St. Nicholas, where Selim Pasha, who commanded the Batoum division of the Turkish army, was defeated by General Andronikoff. Since that time a second victory of the same Russian general had been reported, but with how much truth would be difficult to say. From the general tenor, however, of our Asiatic correspondence, we are induced to apprehend that such results are by no means improbable, nor would it surprise us to learn that the ascendancy in these parts remained definitely with the Russians until affairs are better ordered in the Ottoman camp.

The last report from that quarter is that the Russians are besieging Gars, the head-quarters of the Ottoman army.

**GREECE.**—The new ministry is formed as follows: Mavrocordato, President and Foreign Affairs; Argyropoulos, Finance; Landor, Justice.

**RUSSIA.**—The *Presse*, of Vienna, has the following report under date of Warsaw, 23d ult.:

"It is said at St. Petersburg that the Senate of the Empire has taken the liberty of making a sort of demonstration against the Emperor and his policy. It is alleged that, after the receipt of the last news from the theatre of war, a considerable number of the most influential members of the Senate addressed a memoir to the Emperor, in which they spoke strongly on recent events; they could not, they said, approve of the foreign policy of the Government, which all Europe condemned, but in

which, nevertheless, the Emperor persisted; and they declared that they could not accept any responsibility for what might arise out of it. They at the same time expressed the wish that the Emperor would satisfy the demands of Austria and Persia, by withdrawing his armies from the Principalities, which he himself had declared his intention of evacuating, and that he would thereby put an end to the disastrous war in which he is engaged. Several eminent personages are named as having signed the memorial; even the hereditary prince is said to have adhered to it. It is not known what effect the demonstration will have. Immediately after receiving the memoir, the Emperor left for Cronstadt, and has not yet returned to St. Petersburg."

**FOUR DAYS LATER FROM EUROPE—ARRIVAL OF THE BALTIC.**—The steamship *Baltic*, Capt. Comstock, of the Collins' line, from Liverpool Aug. 9, arrived at New York on Saturday, Aug. 19th.

**THE WAR NEWS.**—From the Baltic, the reports continue to be indefinite. The London papers of the 7th contain despatches which announce the occupation of the Aland Islands:

"The *Berlin* (Copenhagen) *Gazette* contained a telegraphic despatch from Svenska, announcing that on the 2d of August, twelve vessels of war proceeded to the Isles of Aland, and that on the 3d, after a cannonade of seven hours, the French occupied Aland."

Men-of-war are daily departing from Lumpar Bay or Fjord, on the shores of which Bomarsund is situated, and Admiral Chads's squadron there is gradually augmenting. Three French steamships went up on the 26th of July; on the following day the *Arrogant*, *Odin*, and *Lightning*; on the 28th, the *Penelope* and *Le Tage*, a French line-of-battle ship; on the 29th, a French frigate in tow, and the *Driver*. Many of these steamers are ordered up to complete the cordon around the islands, to remain at signal distance to watch the movements of the troops on shore, and to cut off all supplies of provisions, arms, and ammunition. On the 26th the *Driver* took up Sir Charles Napier with the Hon. Capt. Keppel, Lord Clarence Paget, and Capt. Seymour, to survey Bomarsund. It is reported that the gallant Admiral says he will knock the large fort (of 108 guns) down in three hours after the towers on the heights have been besieged.

**THE PRINCIPALITIES.**—A despatch from Constantinople of July 30th states that the Turkish fleet had sailed for Varna with the pontoon and all the transports, and adds, Sulina is burnt.

The statements with regard to the evacuation of Bucharest, the capital of Wallachia, by the Russians are confirmed. Despatches from Vienna of August 5th, covering others from Bucharest of the 2d, state that on the 1st the Russians retired from Bucharest, after having broken up the road between that city and Kalagereni. They were on their way to Moldavia.

A letter from Devna of the 29th ult., states that illness was increasing amongst the troops; there were a considerable number of cholera cases. The Duke of Cambridge and a large number of officers had been suffering from diarrhoea.

A Vienna paper says the Turks have agreed with Austria not to enter Bucharest, and the Turkish troops shall be withdrawn from the Danube, on the arrival of the Austrians. Omar Pasha has issued a proclamation that Wallachia shall not be the theatre of military events.

A letter from Frankfort states that in the sitting of the Diet on the 4th inst., Denmark gave in her complete adherence to the Austro-Prussian treaty.

**FROM THE BLACK SEA.**—A letter from Varna of July 30th, has the following with regard to the intended expedition against the Crimea:

"This morning, Capt. Gordon, R. N., returned in the *Vauban* from the Circassian coast. It is reported that the Russians are employed night and day in strengthening the defences of Anapa, and in fortifying some small redoubts south of it. There is a most magnificent preparation going on just now. The Sappers and Miners, and fatigue parties from the 1st and 3d divisions, are working away as hard as they can, making facines. To-day they will be set to work on gabions, and orders have been issued for an immediate supply of sand-bags."

On the 30th ult. the allied fleets were in sight of Sebastopol, accompanied by many transports.

The two following despatches relate to the expedition to the Crimea:

**VARNA, July 30.** Sir George Brown has returned in the *Fury*, in which vessel he entered the harbor of Sebastopol in the night, and remained till dawn. The *Fury* was fired at both with shot and shell, but she suffered no damage. The cholera is subsiding in the English camp. The deaths do not exceed 16 daily. Preparations are being made for an immediate advance of the allied troops.

**PARIS, August 1, evening.** The last despatches received here from Constantinople fully confirm

Continued on the last page



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## FAITHFULNESS.

(Concluded from our last.)

"Who then is that faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."—Matt. 24:45, 46.

While the "evil servant" is saying, "My lord delayeth his coming," and begins to smite his fellow-servants, and to eat and drink with the drunken," we may clearly learn the nature of the message that is being given by the servant whom Jesus calls "faithful and wise." He is showing that the Lord is about to come—"is nigh, even at the door," while the other says, he is not, "he delayeth," or is long coming, or "deferreth his return" (Campbell,) and seeks to make the message odious in the eyes of the people, and "smites" him with the tongue before the wicked, while he assembles with them in their revelous and gluttonous feasts of pleasure, where long and eloquent speeches are made to please the ear and quiet the heart, about the growth of the nation, its republican spirit, free institutions, moral reforms, great facilities to do good, arts and sciences, wealth, strength, and influence and general spread of Christianity, with the pleasing thought that the whole world will soon be brought to confess and obey Christ, "and nations learn war no more;" often closing with severe remarks of sarcasm, about looking for the Lord, tauntingly referring to the "world burners." Such servants often get large pay in things that perish, and much honor from men, and greatly applauded by a thoughtless multitude. But are such ones faithful to a doomed and sinking, groaning and dying world, standing upon the threshold of the final judgment hall? The faithful servant cries war, "destruction upon destruction," the breaking up of nations. "Alas for the day, for the day of the Lord is near, it hasteth greatly." Now, his former brethren and associates shun him, he is reproached, called deluded, crazy, &c., the old establishment refuse to sustain him, and "separate him from their company," yet his duty is to "feed the flock of God," not with fables, but to "preach the word; be instant in season, out of season; to exhort, and reprove and rebuke with all long-suffering and doctrine;" but it must not be done harshly. Paul says, "Be gentle toward all men, apt to teach, in meekness instructing those that oppose themselves." And James tells us, that the "wisdom that cometh from above is first pure, then peaceable, gentle," but it is "without partiality and without hypocrisy." Many and great efforts are made to moralize and to Christianize the nations, and to prevent war. All this is gladly seen by the faithful, yet he turns to the chart of the Christian voyager and reads, "Evil shall go forth from nation to nation, and the Lord shall raise a whirlwind from the east of the earth, . . . he will give them that are wicked to the sword, . . . and the slain of the Lord shall be from one end of the earth even to the other."—Jer. 25th. He turns to the careless multitude and cries, "the sword of the Lord" is soon to desolate the earth. "Peace, peace to the nations," cries the great body of educated and eloquent teachers, "these ignorant world burners are breaking up society, and disturbing the peace of our quiet churches and frightening the weak minded among us; we see no promise of such trouble in the Bible." A nation is to be born in a day, "Ethiopia is seen to stretch out her hands" for the gospel. Nations will soon "beat their swords into ploughshares, and their spears into pruning hooks, and shall learn war no more." The faithful servant has by this time become extremely unpopular, and as he mourns over the desolations of Zion, "cries and sighs for the abominations done in the land," while he sees "truth fallen in the streets, and he that departs from iniquity makes himself a prey," and "judgment is turned away backward, and truth cannot enter;" "the wicked are set up, oppression and violence fills the land," the groans of the slave, the cries of the widow, the oppression of the fatherless, the blood of the murdered, the beggared look of the debauch, pains the heart of the faithful; he would

speak, but "they hate him that reproveth in the gate." He thinks, and lo, "he that walked to the house of God with me, with whom I took sweet counsel, is become mine enemy." Am I not mistaken? "What is 'the wisdom which the Holy Ghost teacheth?'" "When they shall say peace and safety, then sudden destruction cometh upon them . . . and they shall not escape." Suddenly the slumbers of the world are disturbed, troubles arise in France, in Italy, in Germany, in Austria, all over Europe. The people fear, and trembling ask, "Watchman, what of the night?" "Oh, the people are just learning their privileges, the blessings of liberty, of republicanism, and they are about to throw off the yoke of despotism; all nations will soon have republican governments, and the seventh trumpet is about to sound, and the kingdoms of this world are to become the kingdoms of our Lord, and Christianity triumph." The faithful turns to see the wisdom which the Holy Ghost teacheth; he reads, (Luke 21:25-27,) "and upon the earth distress of nations with perplexity. Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken," and the instruction connected is, "know ye that the kingdom of God is nigh at hand." He reads, (Rev. 11:15-18,) "The kingdoms become our Lord's . . . he takes his great power and reigns, . . . the nations are angry, and God's wrath is come, and the time of the dead that they should be judged."

The word has made him wise to discover the will of his Master, and he feels the great responsibility that rests upon the watchman, who sees the sword coming, to warn the people. But then they will not hear; he knows that it is to be with the mass "as in the days of Noah, and the days of Lot," who seemed to the people "like one that watched," and he thinks, "I am a derision daily, every one mocketh me. . . I cried violence and spoil, because the word of the Lord was made a reproach unto me, and a derision daily, . . . I will not make mention of him, nor speak any more in his name."—Jer. 20:7, 8. But he remembers the faithfulness of Moses, and of others of the prophets, who "had respect to the recompense of the reward." A blessing is in reserve for the "faithful and wise," he has had a foretaste of the joys of the kingdom, an earnest of the heavenly inheritance, and by faith he sees the future home of the saints, "the world to come," just before him, soon to appear in all its glory; and he says with Jeremiah, "But his word was in mine heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay." So he deals out to the household the great truths that Jesus is about to come and raise the dead saints, and call his living ones to immortality, and give them eternal life, and a kingdom without end, and earth made new, and filled with God's glory. He tells them the race is nearly run, the warfare about over, the victory will soon be gained to Zion, and the weary way-worn pilgrims soon to celebrate the great feast, "the marriage supper of the Lamb," and enter upon their everlasting rest. This suits the faithful and watchful few, who love the Master; they want to see him, and to dwell with him, and the news of his coming fills them with joy, so that they can scarcely tell how to wait longer, or to labor more. Some are so constituted that they need "comforting" to give them hope; they are "feeble minded." Some are sickly and need great care, some are only children, and need milk; but it should be the "sincere milk of the word." Others are capable of and need "strong meat," but it is they "who are of full age, those who by reason of use, have their senses exercised to discern both good and evil."—Heb. 5:14. Here again heavenly wisdom is needed, to enable one to faithfully "feed the flock of God." We must "study to be approved unto God, workmen that need not be ashamed, rightly dividing the word of truth," that we may be able to "give each their portion of meat in due season." Some of the family care more about their own ideas of things than about the will of the Master, and they give themselves little concern about the directions he has left for them, or the discipline and order he has required them to observe; and because some have set up for themselves, and the simplicity of the gospel rule, they will have none, no church officers, nor order, and scoff at the Bible rule, while they walk in disorder and confusion. But faithfulness requires the teacher to rebuke this enormity, and speak to them in the language of Paul, "Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample, . . . for we behaved not ourselves disorderly among you. . . Stand fast and hold the traditions which ye have been taught, whether by word, or our epistle." Paul taught the duty of "settling things in order" in the churches, of

"ordaining elders in all of them," for administering the discipline of Christ faithfully, saying, "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. He is proud (sick, margin,) knowing nothing, but doting (galling one another, margin,) about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmises," &c. But it is now too late to put things in order, say some of the family. "It is required of a student that he be found faithful." How does his commission read? "Teach them to observe all things that I have commanded you, and lo, I am with you always, even to the end of the world." Can a servant be faithful and not do so, and can the master say to such an one, "Well done good and faithful servant, enter thou into the joy of thy Lord?"

We think faithfulness implies something more than teaching a few important truths, and reproofing a few prominent sins of the age. "Take heed to thyself and the doctrine," says Paul. Not only must the discipline be observed, but "the doctrine." "The word," and not fables is to "judge us in the last day," that day is at hand, and some of the family have been taught to believe that they can know nothing about it till it comes. They must be taught better. Others are taught that they can, not only know the "time of our visitation," but that the word of God gives us the year, positive, and several years have been fixed upon, and brethren have tried to be faithful, to enlighten the church on the year of release; and all the human wisdom they had, to search history and chronology, has been exhausted thus far, to fix the year, but it has proved not to be "the wisdom which the Holy Ghost teacheth," yet all this labor has not been lost; "knowledge has increased," light is shining more clearly on our pathway. But does the wisdom of God give us the year of the judgment? Does the word of God warrant us to teach positively the year of the end? If so, the church will yet have it. Yes, says one, "the wise shall understand;" true, and they do "understand what shall be the end of these things," and they "know that the kingdom of God is nigh even at the door." But has God given us the year, or do we draw our conclusions from the applications we make of prophecy to history, and prophetic periods to human chronology? All know, who know enough to teach, that it is the latter. Then we should never teach it as an infallible truth, nor should time be the constant theme, to the exclusion of many important practical truths needed for the growth of the Christian. Such a course has made many moral dispeptics; the moral powers of whom are so impaired that the most simple and plain truths puts them in great distress to digest, if they have retained an appetite to dispose them to feed on such, while a constant state of uneasiness and dissatisfaction is manifest; a degree of impatience and restlessness which unfits one for the duties of life. He is only fed by time, and only free with those who see as he sees. If time fails he fails, or he is left in a sickly state still. Is such wisdom from above? Is it the faithful servant that has made the household thus sickly, and is still feeding such a state of mind with deductions of men, telling them to sell all their possessions, leave their houses, their farms, their merchandise, their shops, and live without work till Jesus comes. This may be wisdom, but is it not "earthly sensual?" It may be counted faithful, but it is faithfulness in fanaticism. All servants may teach some things wrong, but if, like "the Bereans they search the Scriptures daily to see whether these things are so," they may find that God's wisdom teaches by Paul, "Let every man abide in the same calling wherein he was called. . . Ye are bought with a price, be not ye the servants of men." . . . "Provide things honest in the sight of all men." . . . "Be not slothful in business, but fervent in spirit, serving the Lord." . . . If a man will not work neither should he eat." "For we hear that some walk disorderly, working not at all, but are busy bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread; but ye brethren, weary not in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." If we should not associate with those who thus practice, how shall we do by those who teach thus. Shall we support them and invite them, and call them faithful? shall we yoke up with them and give countenance to their treachery, or "admonish him." It is more easy to preach to the church just what the majority love best to hear, and are most willing to give their money to support. But duty requires that we "teach sound doctrine, that cannot be condemned," and that we "rebuke some sharply

that they may be sound in the faith." It does not always please our brethren, nor bring large support, but it is more pleasing to God, and will insure a larger blessing in the end. "He that winneth souls is wise." Let us then strive to win souls to Christ in these days of evil. "Who then is that faithful and wise servant." Is it he who talks the most about the year of his Master's coming, and repeats more history than Scripture, and says more about the wickedness of other servants than about the Bible duties of the church; teaches more of the tests of his own, than those of the Bible, and seeks to produce alienation of feeling against those who do not see the truth of all he teaches, and speaks evil of those who stand in his way? Is it he who leaves the minds of that portion of the family over whom he has an influence, and of young converts in a bitter state of dis fellowship with and misapprehension of others of the family who they know nothing of themselves? All good minded persons will answer, "no." It may give joy to some, and yield special friends and "plenty of money where such messengers go," and the servants may perish with it when reckoned with. They may be honest, but that will not save them. They may be zealous and active, and have much spirit, and make men feel deeply, but it may not be Christianity, and the spirit of Christ. We know that "good words and fair speeches" have often "deceived the hearts of the simple."

The wisdom given by the Holy Ghost, shows the state of our fallen race, and the medium of salvation, and the sins of men, the way of righteousness, the length of the journey, the signs of coming day, the "perils of the days," the devices of Satan, the way of escape, the coming kingdom, the reward and its time, all the food of the Church. Faithfulness leads the ministers of Christ to teach all parts, and "not shun to declare the whole counsel of God," "whether men will bear or forbear." To see "that no man fails of the grace of God," that the doctrine and discipline of Christ is faithfully observed according to his ability, to "strive for things that make for peace, for things whereby one may edify another," to build one another up on our most holy faith," "that he may both save himself and them that hear him." Preaching the word, "instant in season," "rebuke, exhort with all long-suffering and doctrine," giving meat in due season." "Blessed is that servant whom his lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." Reward enough. Who will be worthy of it? Who of us shall attain unto it, and enter into the joy of our Lord.

I. C. WELLCOME.

Hallowell, July 23d, 1854.

## LETTER TO A YOUNG MINISTER.

BRO. HINES:—The following letter was written recently to one just giving himself up fully to the work of the ministry, and I have thought perhaps the principles laid down by the eminent Mr. Caughey, for the regulation of his course, when entering upon the same blessed mission of love, might be beneficial to others beside him, for whom they were transcribed. If, therefore, you deem them worthy a place in your columns, they are at your disposal.

MY DEAR BROTHER IN CHRIST:—The Spirit of God has as you fully believe, called you to forsake your former employment, in order to win souls to Christ. You have after fully counting the cost, consecrated yourself to this specific work, and now, my dear brother, in what, let me ask, does the secret of your success consist? Permit me to answer in the language of an eminent divine:—"But all this spiritual and rational preaching will be of no avail, unless another means of God's own choosing be superadded to give it an effect—the light and influence of the Holy Spirit. That Spirit of life and fire penetrates in a moment the sinner's heart, and drags out to the view of his conscience those innumerable crimes which lie concealed there under successive layers of deep and thick darkness, when, under that luminous burning agency, he is compelled to cry, 'God be merciful to me a sinner!' 'Save, Lord, or I perish!' 'Heal my soul, for it hath sinned against thee'"

So deep and lasting was the impression made upon the mind of Caughey, by this sentiment, that it led him to the throne of grace, there to receive the mighty Baptism—the unction of the Holy Ghost—the heavenly anointing, as the needful prerequisite for the great and important work whereunto he had been appointed. Did he obtain it? Yes! What was the result? In Great Britain, whither he felt moved by the spirit to go, many thousands of souls professed faith in Christ, through his labors of six years in that country. The grand secret of his power, consisted in his reducing to practice, the extract above quoted. He



ever felt that his sufficiency was of God; that without His grace, he could do nothing effectually.

I have enjoyed the privilege of hearing this devoted servant of Christ, minister in holy things. Simple, but powerful were his appeals to the professor and non-professor. He wielded the sharp two-edged sword of the spirit with a skill and energy not his own, and it pierced the conscience, and revealed to the hearer "the thoughts and intents of the heart," so clearly that oftentimes the original of the picture which he painted, not with colors, but words, would like the Pharisees of olden time, be so "convicted by their own consciences," as to leave the house, and frequently would they call upon him the next day, and rebuke him for dragging them forth before the public gaze.

He faithfully carried out the following principles laid down by him the evening of that, as he expresses it, "never to be forgotten day," in which he read the brief extract which I have recorded.

"1st. The absolute necessity of the immediate influence of the Holy Ghost, to impart point, power, efficacy, and success to a preached gospel.

"2d. The absolute necessity of praying more frequently, more perseveringly, and more believingly, for the aid of the Holy Spirit in my ministry.

"3d. That my labors must be powerless and comfortless without this aid; a cloud without water, a tree without fruit, dead and rootless; a sound uncertain, unctionless, and meaningless, such will be the character of my ministry. It is the Spirit of God alone which imparts significance and power to the word preached, without which as one has expressed it, 'all the threatenings of the Bible will be no more than thunder to the deaf, and lightning to the blind.' A seal requires weight, a hand upon it, in order to give an impression. The soul of the penitent sinner is the wax; gospel truth is the seal, but without the Almighty hand of the Holy Ghost, that seal is powerless. A bullet demands its powder, without which it is as harmless as any other body. The careless sinner is the mark; truth is the ball that must pierce him; but it cannot reach, much less penetrate him, separate from this influence from heaven. In apostolic times, they preached the gospel with the Holy Ghost sent down from heaven. (1 Pet. 1:12.) In our day we need an energy from no lower source, to overturn the wickedness of the vile, and profane, and to counteract the formality and worldliness which are everywhere visible.

"4th. I am now fully persuaded that in proportion as the Spirit of God shall condescend to record my efforts in the gospel message, I shall be successful; nor need I expect any success beyond. No man has ever been signally useful in winning souls to Christ, without the help of the Spirit. With it the humblest talent, may astonish earth and hell, by gathering into the path of life thousands for the skies, while without it, the first, the most splendid talents remain comparatively useless.

"5th. The entire glory of all my success shall henceforth be given to the Holy Spirit. By this I shall conscientiously abide, as by any other principle of our holy religion. It is written, 'They that honor me, I will honor.' To this may be added that righteous, inalienable and unchanging determination of Jehovah, 'My glory will I not give to another.'"

These excellent principles were deeply engraved upon Mr. Caughey's heart, and from thenceforth, he depended entirely on the effective operation of the Holy Spirit, for all his success, and God set his seal of approval strikingly thereto. Where was boasting then? It was excluded. It was not the human instrumentality, that wrought the mighty work, by its own native energies, only as wielded by the hand of Omnipotence, was that eminent servant of Jesus Christ, "mighty to the pulling down of the strongholds of Satan."

Would that the ministry felt the force of this important truth! O how many of them need to tarry at "the throne of grace," until "endowed with power from on high." No man should enter upon the sacred calling without it. This is the most essential qualification, the most important ordination, and if ministers were always thus qualified, and thus ordained, their sermons would not be so powerless. But O how much time is expended to render a discourse eloquent, and attractive with the "enticing words of man's wisdom." If the time thus mispent, was employed in pleading with God for the subject, and divisions of the subject, and imploring the Spirit's aid to demonstrate its truth, and force it home upon the heart of the poor sinner, how different would be the result.

Think not however, my dear brother, because I thus write, that I would not have the command

strictly obeyed, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Far am I from believing that the minister ought to be ignorant of the great truths of the gospel, but while he studies, it ought to be from a higher, holier motive than that honor which cometh from man, ever to be "approved unto God." a workman so fully qualified, that although tempted he will have no need to be ashamed. While searching the Scriptures to learn the path of life, the fervent breathings of the heart should ascend to heaven for wisdom, that the eyes of his understanding might be opened to perceive these things which the natural mind seeth not, because they are "spiritually discerned." They need to have their own souls thoroughly baptised into the spirit of the truth, that they may thus be qualified to be a competent mistress of the saving power of the atonement.

O how fearful, how great the responsibility resting upon him who is called to stand between the living and the dead! What can he do without the baptism from on high, with its purifying power? "Be ye clean who bear the vessels of the Lord."

My dear brother, you will bear with me, in thus largely enforcing this important truth, although I am aware you realize your dependence on God, and are seeking a thorough preparation for your work. That many souls may be brought through your instrumentality to Christ, is the sincere prayer of your sister in the Lord.

#### False Report.

PUBLIC reports can only be met publicly. Duty to my brethren and the cause of Christ may demand that I should speak in answer to a story which was told at Windsor grove-meeting, lately, in several social assemblies of brethren and sisters from various parts of Maine, New Hampshire and Massachusetts, and which caused much grief to some, and perhaps opened a door for some who love to carry evil reports. It was stated that I had lately attended a panorama of a bad character, of ludicrous scenery, of sport and folly; in one case it is reported to be a circus, and that I invited others to attend, and given them tickets; and when reproved, I would not repent, but talked in a disrespectful manner to the reprover. To this I can only say, every statement is false. I never attended a circus, theatre, museum, or sporting assembly, nor ludicrous scene, nor even a concert in my life. Nor did I ever see a panorama until this season. I ventured to go to see one, of Jerusalem as it was, and as it is, with many places in the Holy Land, with some illustrations of the power of the telescope and of astronomy, and the science of phrenology; and with it there were two or three other mirthful scenes, called "sport for boys," of no value of course. I did not invite or advise any person to go, nor give tickets to any one. I was reproved by no one for going to such a place as is now reported; and I explained the whole matter and proved it, by those present; and why he should then go and circulate such a report, I know not. All who are at all interested or grieved by it, can get the facts by applying to the brethren in Hallowell. I. C. WELLCOME.

Hallowell, Me., Aug. 14, 1854.

BRO. HIMES:—In a late *Herald*, I notice a letter, having allusion to my recent article in that paper, in which I have evidently been misunderstood by the writer.

"An Observer" seems to have "been much astonished last winter to find one who understood the principle of faith as she did, advocating that we should have the same faith on this time calculation, as on the Bible faith, that would not admit of an 'if,' and that would lead us to act, as though we 'knew' and this perfect faith will do."

Now I am bold to declare, that no such principle as is here laid down, was ever advocated by me, publicly nor privately. I ever repudiated the idea of that *positiveness* with which many have preached the subject of time. I was ever ready to admit an "if," for those who wished to insert it, and always was in opposition to the idea of "knowing," or "acting" as though we "knew." I said it was a matter of faith, not knowledge, and that our faith rested on history and human chronology as well as on the Bible. The impression has evidently resulted from this.

When asked if I believed without a doubt, I have answered, yes, and made this statement in connection with it, viz., that doubts and faith were opposite to each other. No faith admits of doubts. "Belief," is "credit given to something," "to have a firm persuasion of anything." "Doubt," is "to question," "to fear," "to distrust." Now how could I at the same time, hold two such antagonistical principles? If I credited the testi-

mony given relative to the beginning and ending of the 1290 days, if I had a "firm persuasion" of its being reliable, how could I at the same time consider it "questionable," and be "distrustful" with regard to it? When, therefore, I replied that I believed "without a doubt," I consider my position more consistent than those who said they believed the 1290 days began A. D. 519, and ended with the decree of Napoleon, June 10th, and at the same time doubted respecting the coming of the Lord prior to that time, and talked of the sad results which would follow the passing of the time, and fears lest some who had been "positive," would be "ruined." I believed that the 1290 days marked the dominion of the "little horn,"—that the "little horn," was Papacy, and that the Emperor Napoleon, took away that dominion and there was the point where the period ended. With this belief, how could I otherwise than suppose that 45 years from that time, Daniel would stand in his lot? While reviewing the subject during the month of May, I became satisfied that the decree of Napoleon, carried into effect June 10th, 1809—had nothing to do with the ending of the 1290 days, and wrote to that effect, to the editor of the *Crisis*. I have therefore since that time considered the argument based upon that testimony, a failure, and therefore do not feel that confidence in Christ's coming the present year, that I felt then. Still, there seems to me to be evidence for the ending of the 2300 days, (which was the first light I received on time,) in the spring. And again, there is evidence to my mind, which I regard with interest, that the 1260 days of "great tribulation" ended prior to the darkening of the sun, May 19th, 1780. I am not ashamed to have it known that I believed Jesus would come this past spring. I did not just barely commit myself so that if he did come I might be found on that side of the question, and if he did not come I might escape the reproach of being a *full believer*. I am frank to confess that I was entirely over the fence in this matter, but to have my name associated with a certain class who taught dogmatically in relation to it, I am not willing, when I have everywhere been opposed to such a course.

So far as respects my calling it the "meat in due season" and "present truth," I remarked to an individual last winter in private conversation, that if (I admit an "if" once,) it was true that Jesus was coming before next June, it was the duty of the watchmen to proclaim it—and if it was their duty to proclaim it, it was the duty of the church to believe it, and it was the "meat in due season" which ought to be given. From this view, the watchman with whom I was conversing dissented. Which of us was consistent, judge ye.

MARY D. WELLCOME.

REMARKS.—As a person may have much or "little faith," as it may be strong or weak; and as the only difference between degrees of faith, is because of "doubts" which prevent the mind from yielding a full assent to a given measure, it follows that no person can believe anything "without a doubt," unless they are "positive," respecting it. We therefore fail to see the distinction which is here attempted to be made between *not* holding it positively, and still *not* having doubts.

To believe without a doubt anything based on history and chronology, is to have the same faith in them as in the Bible. This late time calculation however did not have the merit of being sustained by history, but by a misapplication of it—as the failure of it has shown. This we suppose all candid minds will have candor enough, sooner or later, to admit.

THE CROSS.—By the love of Thy Cross, O Jesus, I live; in that only will I glory; that above all things will I stand; that before all things will I value. By the love of the Cross, I will take up my Cross daily, and follow Thee. I will persecute and crucify my own sinful affections and lusts, which persecuted, tormented and crucified Thee.

#### NEAR TO THE CROSS.

When o'er my soul Earth's dusky shadows fling,  
And in its weariness it sighs for wings,  
To waft it to the mansions of the blest,  
It finds amid its grief the sweetest rest  
Near to the cross.

When my heart's cherished treasures one by one  
Pass to the darkness of the voiceless tomb,  
I calmly trust to meet them once again,  
And find relief from loneliness and pain  
Near to the cross.

When o'er my spirit-harp griefs rude wind sweeps,  
Evoking saddest murmurs from its deeps,  
I think of One who drained Life's cup of woe,  
And find the peace He ever will bestow  
Near to the cross.

Humble yet trusting, with undaunted heart  
I will press on till called from Life to part,  
And count it a rich blessing from God's hand  
That thus He biddeth His beloved to stand  
Near to the cross.

And when these Earthly years are past and gone  
Temptation's battle fought, the victory won,  
From Heaven will gently come this message down  
"They that have borne the cross have won a crown,  
Never to fade."

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

BRO. HIMES.—We are in affliction—having been called to mourn the loss of my wife. She died on the 2d inst. She had been unwell for a long time, subject to a weak stomach, palpitation of the heart, and we think her liver was affected; sometimes she was quiet low, and at other times more comfortable so as to be about. Saturday, the 19th of July she was taken violently and in great bodily distress, vomited some blood, and continued to fail until she died. She retained her senses to the last, but some considerable portion of the time, for the last four days of her life, she was in such bodily distress, that it was difficult for her to converse; but at lucid intervals she talked very freely about dying, and expressed great confidence and faith in Christ her Saviour, prayed much for herself and others, talked of the goodness of God to her, and repeatedly said that God was her God. For the last twelve or thirteen years of her life she had been in sentiment a second Adventist, and has had a strong affection and love for that people, and was always glad to receive their visits, and make them as comfortable as she could. But there not being any organized society or church of that denomination near, she some years since joined the Methodist church. GIDEON HIGGINS.



#### AYER'S PILLS.

A new and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity. For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1. Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.

[Physi-6m.]



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## ADVENT HERALD.

BOSTON, AUGUST 26, 1854.

Continued from page 269.

the fact of the expedition to the Crimea, and which had already left Baltschik. Private letters speak variously as to the amount of the force employed in that important operation. Some speak of 75,000 men, while others make them 95,000. In any case the fullest confidence is expressed in the success of the expedition.

The London papers complain that Admiral Dundas is again permitting the Russians to have their own way in the Black Sea. They say:

"The telegraph announces that the Russian war steamer *Vladimir* was chasing her Majesty's steamer *Cyclops* near the Bosphorus, just at the time our Admiral fondly thought that every Russian ship was cooped up in Sebastopol. The *Cyclops* escaped, and so her adventure ended. It was otherwise with three Turkish merchantmen, whose fate the Constantinople correspondent of the *Independence* of Brussels thus describes:

"An occurrence which has just taken place in the Black Sea, only a few miles off the mouth of the Bosphorus, has caused the profoundest sensation. Three Turkish merchant vessels, while at their moorings in the harbor of Heracles (Erekli) have been burned by a Russian steam frigate that came from Sebastopol, and was able to cross the whole of the Black Sea without being seen by the Anglo-French cruisers! The ships destroyed were laden, one with Indian corn, a second with wood, and the third with coal extracted from the mines at Heracles, and intended for the allied squadrons. Their captains have been carried off prisoners to Sebastopol, the crews being put into a boat and turned adrift in the roadstead. The very day before this bold deed was performed, the French advice corvette, the *Mouette*, left the port in question in order to return to Therapia. This little incident shows how well the Russians are served by their scouts."

RUSSIA.—A despatch from Hamburg of August 7, says: "The English steamers, after having destroyed the Convents on the shores of the White Sea, have entered the Gulf of Onegskain, near Archangel."

Private advices from Riga mention:

"Whereas the customs received at the Russian Baltic ports, inclusive of Petersburg, of late years amounted to about a million of silver roubles a month in the early months after the opening of navigation, they have this year hardly reached a hundred roubles. In addition to all the calamities arising from a paralysis of commerce and industry caused by the blockade, all the officers of customs on that coast have been put on half pay, a still greater loss, however, being the cessation of all their little unconsidered perquisites. The feeling there on the subject of Napier's plan of operations is maintained new and deeper wounds are inflicted on the country, in comparison with which the taking of Cronstadt, which must necessarily be very dearly purchased by the victors, would be an evil of secondary importance."

CRONSTADT.—August 2. The Archduke Constantine has had a hair-breadth escape of his life. The boat in which he was embarked was upset. Admiral Galitzin and four seamen were drowned.

THE MAYSVILLE EXPLOSION.—The Maysville correspondent of the *New York Tribune* gives the following particulars of the terrible gunpowder explosion which took place in that town on the 12th inst.:

"On Sunday morning, about 2 o'clock, the powder magazine of January & Richeson, a large commission firm of this place, was set fire to, and blown up with tremendous violence. The magazine at the time of the explosion contained 830 kegs of powder, which, at 25 lbs. per keg, would amount to 20,750 lbs., or upwards of 10 tons. The noise of the explosion was distinctly heard at the distance of 30 miles. The houses in the city were rocked to and fro as if shaken by an earthquake. The sight of the volume of flame as it burst from the magazine, and ascended seemingly to the sky, was indeed terribly magnificent. One might travel for a lifetime and witness nothing so terrible unless they chanced to see a volcano in a state of eruption."

On all sides are to be seen the evidences of the destruction of property. Many houses have been unroofed; others have been riddled literally to pieces by the rocks thrown through them by the force of the explosion, and the walls of others are cracked from roof to foundation. Windows and doors are blown out or violently forced from their fastenings. There is not a whole pane of glass left in a house within squares of the scene of explosion, save where the windows were hoisted.

The magazine was situated on the hill side, at an elevation of 150 feet above the great body of the houses in the city. It is upon the side of a ravine near the Lexington Turnpike, with hills walling it on every side, save in that toward one part of the town. In its neighborhood were three other magazines, also filled with powder. These were blown down, or greatly wrecked by the concussion, but the powder they contained did not explode. The earth around the magazine is torn up into deep furrows, and an immense excavation of dirt and rock marks its former site. The fences in the neighborhood were scattered in every direction. The materials of a fence standing some seventy-five or a hundred yards distant have entirely disappeared. Strong gnarled locust posts were twisted off like rushes.

Not less than 20 houses in the immediate neighborhood are totally ruined and will have to be rebuilt. The steamer *Huron*, lying at the wharf at the distance of 600 feet was perforated in many places by rocks. One went through the upper deck in an oblique direction, then through the cabin floor and cut through the side of the boat on the boiler deck into the river. Another passed through the outside of a berth where the clerk of the boat and his wife were sleeping, into the berth through their mosquito bar, cut through the other side and into the cabin. This stone passed, not more than two inches in a right line above their heads.

Numerous escapes of a most miraculous character were made by many persons. In one case, in the house of A. W. Wadsworth, State Senator from this District, a rock passed through the shutter, sash and into the bed, and fell between two persons sleeping in it, injuring neither. In a row of houses on Second street, at least 400 yards from the scene of the explosion, known by the name of Armstrong's Row, I counted 48 places upon one house where rocks had struck it. In some places they passed through brick walls of sixteen inches; in others they had deeply indented the brick or driven them in. All along this row, embracing about fifteen residences, the walls look like those of houses which have been struck by round shot in a besieged city. Indeed, buildings all over the city present the same appearance.

Rocks have been found on the Ohio side of the river weighing forty-five pounds, distant at least a mile from the magazine. The river looked like the sea lashed into foam by a storm. The violence of its commotions did not subside for many minutes after. Everywhere, cries of women and children were heard. No one at first knew the cause of the disaster. Many supposed that Miller's prediction of the destruction of the world was on the eve of realization, and that this was the introductory scene.

There have been no arrests made yet of the perpetrators. It is believed, however, that they are known, and an investigation is now about to take place."

## Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H., and will commence Sept. 7th, and continue over the Sabbath. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the state. Elders Himes, Preble, Osler, and other ministers, will be present, to give the "reasons of our hope," and the evidence of the speedy coming of Christ.

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2.50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

IRISH ROW.—Last evening, about half past six o'clock, a large number of Irish assembled near the depot. After having attended some three funerals; they were a little the worse for liquor. One of their number struck an American, which, being returned, brought about a general melee between the Yankees and Irish. At one time, five Irishmen lay on the ground. Mallets, stones, and missiles of all descriptions, were used. The police arriving on the ground, seized a number of the ring-leaders—all Irish—and conveyed them to the lock-up. They are to have their trial this afternoon.—*Salem Journal*, 21st.

SUICIDE IN FRANCE.—An official return of the number of suicides which have taken place in France during the twenty-seven years ending with 1852, shows a total result of 72,418—or the enormous annual average number of 2,645. The fewest number of suicides occurred in 1827, in which year but 1,542 persons committed self-murder.—The number seems to have increased yearly, and during the last four years was as follows: In 1849 there were 3,583 suicides; in 1850, there were 3,592; in 1851, there were 3,598; and in 1852, there were 3,674.

BRO. HIMES:—In my report to the "Massachusetts Conference of Advent Churches" at Salem, I was in funds to the amount of . . . \$33 45  
August 16, received from Lowell Church, 4 00  
" " " " Boston, " 5 00  
" " " " Westboro', " 3 00  
" " " " Haverhill, " 4 00  
" 16, from contribution at Conference, " 16 77  
Cash in hand to day, " \$66 22  
Very truly yours,  
CHARLES WOOD, Treasurer.  
Worcester, August 19, 1854.

THE A. S. A. MISSION SOCIETY.  
Rec'd and Cr. to A. Pearce, Treasurer.

J. B. Knight . . . . . \$1.00.

Those wishing to write Elder Himes especially, can reach him by directing to Milesburg, Pa., till the last of August.

The wife of Bro. John Emerson of this city, died very suddenly on Sunday the 20th inst.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.  
*Bliss's Commentary on the Apocalypse*.—Price, in cloth, 60 cents. Postage, 12 cents.  
*The Inheritance of the Saints, or, the World to Come*. By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.  
*Fessett's Discourses on the Jews and the Millennium*. Price, 33 cents. Postage, 5 cents.

## Appointments, &amp;c.

A CAMP-MEETING will commence August 31st in Centre county, on land owned by brother Joseph Eckley, near the second Advent church, at Marsh Creek. We hope the brethren will make this meeting a subject of prayer, that God may own and bless the labors of his servants. Elders J. V. Himes, J. Litch, J. T. Lannin, and others, are expected to attend. In behalf of the Centre Conference, J. D. BOYER.

PROVIDENCE permitting, I will preach at Waterbury, Sabbath, 27th. Bristol, Sabbath, September 3d. A. SHERWIN.

PROVIDENCE permitting, I will preach, Kennebunkport, 30th, and 31st. Kingston Plain, N. H., September 1st, and over the Sabbath. Newton, Wednesday, 6th, as brother Gale may appoint. Kensington, Friday, 8th, and over the Sabbath. Essex, Mass., Sabbath, 17th. N. BELLING.

ELDER B. S. REYNOLDS will preach at Derby-Line, Vt., Sunday, Sept. 3d. Foster's Mills, C. E., 4th. Outlet, 5th. Gear Settlement, in Sheffield, 7th. Waterville, 9th, and Sunday, 10th. Meeting in the evenings during the week at any hour brethren may appoint.

PROVIDENCE permitting, I will preach at Manchester, N. H., evenings of the 31st of August, and 1st of September, as brother Morse may appoint. Loudon Village, Sabbath, September 3d, (and the Saturday evening previous if desired), as brother Locke may appoint. There was no name on date to this, so that he who sent it will have to write to those places.

THE Lord willing, I will fulfill the following appointments. Nashu, N. H. Friday evening, Aug. 25th. Manchester, Saturday evening 26th, and Sabbath 27th. Loudon Mills, Tuesday and Wednesday evenings, 29th and 30th. Lake Village, Thursday and Friday evenings, 31st, and Sept. 1st. Meredith Village, Saturday evening, 2d. Meredith Neck, Sabbath, 3d.

L. D. THOMPSON will preach at Manchester, N. H., Sunday, Aug. 27th. Westford, Mass., Wednesday, 30th, at 7 o'clock, P. M. where brother Vose may appoint. Auburn, N. H., Sunday, Sept. 3d.

ELDER S. W. TURNER will hold a Tent-meeting at Clarencerville, C. E., commencing August 24th, and continue over the following Sabbath. BENJ. WEBB.

PROVIDENCE permitting, I will hold a meeting at the school-house, near the West Meeting-house in Hill, N. H., Sunday, Sept. 17th. If thought best, the meeting may continue two or three days. I will also hold a meeting at West Boscawon, Sunday, September 24th. T. M. FARRIE.

I EXPECT to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make arrangements accordingly. A. SHERWIN.

I AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately. S. J. RONEY.

ELD. BENJ. WEBB will preach in the Old Meeting House, in Hadley C. E., September 2d, and Sunday, 3d (P. V.).

J. M. ORROCK will preach in Melbourne, C. E., Sunday, Sept. 17th.

ELD. C. R. GARGES will preach at Templeton, Sabbath, Aug. 27th.

## POST OFFICE ADDRESSES.

Elder M. L. BENTLEY, Morrisville, Pa.

## HERALD TO THE POOR.

F. S. Sage . . . . . \$2 20

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Cunard—You have paid to 729, instead of 629.  
J. B. Knight—Sent you books by Thompson & Co., the 18th.  
J. Cummings, Jr.—Sent you books by " " to Rockford, 13th.  
Mary Fall—\$3. Sent you books by " " the 22d.

## WOLSTENHOLME'S HELION LIGHT.

## Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid light for about one cent per hour. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it. The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.

Providence, June 30th, 1854. [Jy 29th.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

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—Each \$1.  
J. H. Seaver, 737; F. S. Sage, 711 and 64 cts. for G. and book; B. Hasbury, 723; J. D. Boyer, 711; Mrs. M. Porter, of Springfield, N. S., did not give the State to which the paper is to be sent; S. V. Gove, 711; G. Higgins, 137; S. Dickinson, 697; R. Darling, 697; C. White, 742—each \$2.  
C. E. Cadwell, 716; S. Hart, charge to G. Hamilton, Jr., 737.



# ADVENT



# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 694.

BOSTON, SATURDAY, SEPTEMBER 2, 1854.

VOLUME XIV. NO. 9

## Our Position, Perils, and Duties.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."  
(Continued from our last.)

Still our defence of a Mohammedan kingdom may not be wholly without its dangers. It may lead us to undervalue the true faith, seeing we are fighting the battles of a nation that holds a thoroughly false faith. This danger would be somewhat greater than it is, were we really proclaiming a crusade against Russia, and calling our present movement a religious war, as Russia, with impious bravado, has done. But as the case stands, what are we doing? simply defending the weak against the strong, the oppressed against the oppressor. So long as this is kept in mind, there is little danger to us from such an expedition as the present. We are, in truth, only doing on a large scale what the common principles, either of humanity or Christianity, would lead us to on a small scale. Were a Turk maltreated in our streets, should we not defend him? should we not bring the law of our land to bear against his injurer, whether that injurer were Russian, or French, or British? should we not do him common justice? should we not protect him? Most assuredly we should; we should act the part of the good Samaritan towards the worst criminal in the world, were he falling into the hands of robbers. There may be some danger of fostering amongst us the indifference, or latitudinarianism, or liberalism, of the day, which thinks all religions very much upon a level; yet still our duty is not the less clear, to vindicate the right of the oppressed Mohammedan, against the unprovoked rapacity of the great northern aggressor.

And then this danger, like the other, is not without its brighter side. Already has our honest support of Turkey done much to open the eyes of Mohammedans to the real character of that Christianity which they have been taught to abhor. It is to Protestant Britain that they have learned to look for true support in the hour of weakness. It is on our Protestant ambassador at Constantinople, that they see the embodiment of sincere friendship and good-will; and much, very much, in the way of toleration and freedom, has been accomplished, in a kingdom once noted for savage intolerance and cruelty. The Word of the Lord has free course, and is glorified. Sixty Protestant congregations have been formed in Turkey. Meetings of the Bible Society are held in the capital unrestricted, our ambassador himself presiding. The whole of that kingdom is now coming under an influence which is likely to tell most extensively for good, both upon its government and its population at large. Let us again thank God and take courage. God may have work for us in Turkey of a higher kind than the repelling of the northern hordes.

3. *There is the fostering of a warlike spirit among ourselves at home.*—This is doubtless an evil. We are apt to lose sight of the havoc of battle amid the triumphs of victory; we forget that even our enemies are our fellow-men, and often cease to pity and to pray for them: we are in danger of imbibing a fierce spirit, which, if not checked, may eat out our Christian sympathies, and rob us of the meekness and gentleness which become the followers of the Lord. It is well to be warned against this peril, that we may be on our guard against it, never ceasing to desire peace and to seek good, and not evil, even for our enemies.

But this danger has its bright side also. Bad as is a warlike spirit, it is not so deteriorating, so carnal, so selfish, as that mercantile and money-making spirit which is the mania, the disease, the running sore of the age. A merchant vessel is not more likely to foster true religion, than a man-of-war. The atmosphere of the warehouse, or the exchange, is not a whit more wholesome than that of the camp or the battlefield. Perhaps also a check was needed to the absorbing earnestness of our commercial spirit—a counter-current which might tend to moderate the alarming flow, or rather rush, of

"commercialism." Besides, the nation was like Jeshurun, "waxing fat," growing prosperous; vast numbers were becoming idle, and sitting at ease. Satan, we know, "finds some mischief still," not merely for "idle hands," but for idle minds, to do. There was little outward or foreign excitement sufficiently stimulating, to draw off a large class of restless but brooding minds from themselves, and giving a larger as well as healthier range of thought and feeling to their uneasy, pent-up, weary souls. Hence the craving after religious novelties, High Church novelties, Broad Church novelties, Popish novelties. The mind of the nation was not in a healthy state; it was oppressed with ennui, if not with any positive malady, and hence it went forth after the excitements which these religious novelties presented, not inquiring much as to the truth of what was thus furnished to it, but simply as to its exciting properties—its power to stimulate the flagging appetite of the wearied spirit.

But now the land will be shaken, Europe will be convulsed, the world will be made to rock in all its continents and islands. Men's minds will be drawn out of themselves; they will have a larger circle for their sympathies to expand into; they will have new and peculiar interests to allure them out of their selfishness; and these scenes and shakings, these echoes of battle from the Baltic or the Danube, may, in Jehovah's mysterious workings, be made subservient, not merely to the clearing of the national atmosphere, and so creating a purer element without to breathe in, but may also tend to create a healthier feeling and truer tone of sentiment and sympathy within. The imaginative and sentimental will be forced to give way to the real, and the substantial, and the abiding. The true old English, old Scottish spirit, that hates the unreal and grasps the real, will revive, and the fooleries of that religion, which of all religions is the most unreal, the most hollow, the most false, will be instinctively put away, as the pleasant but perilous stimulants which disease craved, but which returning health discards with loathing.

We are thus to look at both sides of the case. In marking our dangers, we are to mark also the way in which these may be converted into blessings—blessings to France, blessings to Turkey, blessings to ourselves. God has, without any effort or purpose of our own, placed us in a very peculiar position,—a position, doubtless, involving not a few dangers; yet, if we will make the proper use of that position, and go forward in faith and prayer, as a Christian and as a Protestant nation, the issue may be more blessed than our forebodings will allow us at present to believe.

Let us go forward, with humility, to occupy the position to which we are called; let us beware of boasting and vain-glory; let us abjure that spirit of self-dependence and self-confidence, which is so hateful to God, and learn to commit our way to him that he may bring it to pass; let us go forward, not seeking our own glory, either personal or national, but the glory of Him who hath made us what we are; let us go forward, resolved not to compromise or conceal our Christianity or our Protestantism, but to avow the name of Christ; and let much prayer be made unceasingly at home, not only for our own armies and fleets, but also for those of our allies. Let us cry mightily to God that he would bless the example and efforts of our Christian officers and men, so that, amid the vanities of a false religion and the idolatries of Popery, they may shine as lights, and that thus a blessing may return a thousand-fold upon our own heads, and a blessing, no less large, may abide upon those lands whither they have gone; that the flag of death may be turned into the banner of life, and the hoarse brazen trumpet of war may prove, in the end, the silver trumpet of the gospel of peace.

## The Progress of the War.

It appears by the last advices from Europe that the allied Western powers have at last abandoned

their hesitating policy, and that a descent has actually been made upon the Crimea and upon the Aland islands. This looks like war in earnest. The great drawback to an energetic and successful prosecution of the war, has heretofore been to all appearance, a lack of some definite and comprehensive plan of action. The Aberdeen cabinet has, from the first inception of the quarrel with Russia, adopted a timid policy. Though lavish in brave words, the wordy demonstrations, against Russia have been followed up only after long intervals by acts which, had they been timely, would have spoken to the Czar far louder than words. A war against Russia was threatened during the whole of last summer without any note of preparation for such an emergency, in the English dock-yards or arsenals, and this supineness, coupled with the undisguised anxiety of the Aberdeen ministry to maintain peace, emboldened the Czar to persist in his demands. The Emperor Nicholas certainly had every reason to suppose that England would abandon Turkey, and find some plausible excuse for dissolving the alliance with France, rather than resort to war. It was probably in consequence of a belief that the English government was not sincere in its friendship for Turkey, and of a conviction that the ministry could be brow beaten and intimidated, that the Emperor Nicholas publicly manifested his anger against that power by a cavalier treatment of her representatives, while to the representatives of France he displayed marked favor, even after diplomatic intercourse was suspended. The Czar exhibited much shrewdness and knowledge of human nature when he undertook to wheedle the one and to intimidate the other government into an acquiescence in his encroachments upon the rights and privileges of Turkey.

The same timid and temporizing policy which marked the progress of negotiation on the Eastern question, has been constantly displayed since the war actually commenced. Extensive preparations were made last spring, apparently for a vigorous prosecution of hostilities, and from the givings out of the ministerial organs, great events were anticipated. A powerful fleet was sent to the Baltic, and a large army to Turkey, but if the commanders were furnished with instructions not to strike a blow that would mortify the pride of Russia (as we more than half suspect was the case) they could not have been more inefficient. The fleet of Sir Charles Napier has blockaded the Baltic and Finnish ports of Russia, and made a foray upon a few unprotected villages. The allied armies have idled away the summer almost within hearing of the guns of the Russian forces on the Danube. There was, apparently, when these fleets and armies were sent out, no comprehensive and well defined plan of action on the part of the allies, and with that fatuity which marked the negotiations, it was probably hoped that the mere presence of these forces near the Russian frontier would bring the Czar to terms.

This want of decision and energy in the prosecution of the war, coupled with the deference which the Western powers have exhibited towards Austria, has unquestionably been favorable to the interests of Russia during the present campaign. More than one half of the season for active military and naval operations has expired, and no serious blow has been struck by the allied powers, and it is very doubtful whether anything of importance will be effected before the Baltic is closed by ice, and the Black Sea is swept by the tempests of winter. Russia has been for all the world like a huge tortoise, whose head, legs and tail are drawn in, and upon whose outer casing no impression can be made. Sir Charles Napier has been intently watching for the monster to put out his head, and the allied fleets and armies in the Black Sea and on the Danube have been waiting a favorable opportunity to cut off his tail and claws. Disappointed in this, and despairing of frightening the obstinate monster, it would seem that more decisive measure to cripple him are at last to be taken.

We are inclined to think that if the timid and hesitating policy of the British government has at length been shaken off, a powerful blow will

soon be struck against the Russian empire. The resources of the allied powers are amply sufficient to carry on effectively an offensive warfare, and, once convinced that such a course is necessary, we may expect that those resources will be liberally used. The two governments must naturally be anxious to cripple the enemy effectually before the winter sets in, for, to say nothing of the high anticipations with which the campaign opened, the armaments on foot have already been enormously expensive, and new credits must soon be demanded. Neither the Emperor Louis Napoleon nor the Aberdeen Cabinet would have the face to impose new burdens upon the people without even giving in return the empty recompense of glory won by the allied arms on the field of battle.

**The Study of Prophecy.**

The study of prophecy is not only neglected, but in many influential quarters it is discouraged. Even ministers of the Word are wont to speak of it as a matter of devout thankfulness, that they have never troubled their minds with the subject of prophecy. They do not perceive the dishonor they are doing to the Word of God. The Apocalypse as a whole is especially avoided. Yet this very book is the Revelation of Jesus Christ, which God gave to John to shew to his servants. It is emphatically an open book. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." What we ask for and urge upon our readers is not adoption of our views of prophetic truth, but the simple, earnest, prayerful study of the Word of God. It would be a poor apology for the study of prophecy to read some of the most commonly received and highly sanctioned books on either side of the prophetic discussion. Go to the Word of God for yourself; carry to this study a high estimate of the sanctity of the Divine Word, and a determination to receive the truths it reveals, and to hold them fast. Whatever aids you seek in the teachings of men, seek above all the teachings of the Holy Ghost. He will reveal it unto you. There are no perplexities, no contradictions in His teachings. We think we know that many of you love the truth, that it is more precious to you than every earthly thing, yes, than life itself; and we pray that you may be more and more established in a scriptural faith and hope, built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.

Is the study of prophecy unprofitable? Let us look to the experience of the Church for an answer to this question. The truth of the Old Testament Church was for the most part sustained and nourished by prophecy. For four thousand years the first promise was wholly an unfulfilled prophecy to which the saints of God gave diligent heed. Noah was moved by a prophecy to build the ark. Abraham was in like manner moved to leave country, kindred and father's house, and to go into a land in which he was a pilgrim and a wayfaring man all his life. The same patriarch saw the day of Jesus afar off in the light of unfulfilled prophecy. Joseph was guided by prophecy when he directed his bones to be carried back to the land of promise. The Israelites were moved to seek their deliverance from captivity by their understanding of the prophecies. The faithful who were waiting for the consolation of Israel, were encouraged and strengthened in this waiting posture by the study of prophecy. It is abundantly evident that the whole Apostolic church was united to the expectation of the resurrection from the dead, and the kingdom of Christ, and that the saints were strengthened, quickened and comforted by that blessed hope.

But is not the church now sustained by the faith of unfulfilled prophecy? Missions have their divine sanction, and draw all their true encouragements from this source. The Christian's hope of eternal glory rests upon prophecy. Some of the prophecies have been or are matters



of experience. But the greater part of these promises are as yet unfulfilled prophecies. Faith feeds upon the prophecies. Hope derives all its power from the same sure words. They are among the appointed means of our sanctification, for God hath given us the exceeding great and precious promises, that by these we might be partakers of the divine nature, and escape the corruption that is in the world through lust. (2 Pet. 24.) How important then, that we should know what these exceeding great and precious promises are. It surely will not satisfy a mind that is hungering and thirsting after righteousness to attain an indefinite idea of future happiness; but he will earnestly seek to know all that the Lord hath been pleased to reveal concerning the future glory of the church.

(To be continued.)

(For the Herald.)

### A Short Tour Among the Mountains.

BY ELDER J. PEARSON, JR.

FEELING the need of a short release from my pastoral duties, I took the cars, Tuesday, M. July 13, en-route for the White Mountains, or as the Indians called them, Waumbekketmethna. That night I spent at Portland my former place of residence, a locality connected with many deeply interesting circumstances in my religious experience; some ever to be remembered with sincere pleasure, others, giving pain whenever forced into the mind by the power of association.

It was in Portland, that I first listened to the glorious truths relating to the event of the Advent as they fell from the lips of "the old man eloquent,"—first became acquainted with the faithful pioneers in this cause, Himes, Litch, Barry, Fitch, Hale, and such like; and there two I gave my heart to God, consecrated myself to his service, and began to preach the glad tidings of the kingdom at hand.

As I passed Bethoven Hall, the history of those days stood vividly before me; and once more I seemed to behold the eager multitude pressing their way up its narrow stairs, to hear again the melting, joyous songs of the expectant saints, the impressive and solemn voice of the devoted Stockman who now calmly rests in his quiet grave, sleeping on,

"Till the last trumpet's joyful sound."

Those were, indeed, happy days, and I often look back and think of them with mournful pleasure. A happier, or more self-sacrificing company of disciples than were the Adventists of 1843, earth never saw.

Well, the question is frequently asked, "don't you think the Lord was in that move?" Oh, yes. The error and guilt in the history of this movement was not in specifying 1843, or 4, as the time of the Advent of our Redeemer, but in not, when time had demonstrated the mistake in judgment, making a full, open, Christian-like confession of the false position assumed, and thus before a scoffing world, have defended the integrity of God's holy word, and then forever abandoning the fearful presumption of staking God's honor upon our frail, imperfect opinion. A few did thus—the vast majority did not, I among them, and we were left to reap the bitter fruits thereof.

Attended meeting in the evening at Clark's Hall. About forty present, and among them could recognize a few old familiar faces. I do not easily forget old friends, and looking upon them again, revived the past with some melancholy reflections. Two preachers were in the desk, and after singing, one, with whom I was unacquainted, led in prayer. It was well enough in itself, adapted to the occasion, and for aught I know, the breathings of a Christian heart. The accompanying distortions of the countenance, and violent sucking in of the breath, as if in pain, certainly impaired its impressiveness, and added nothing to those true devotional feelings so essential to the enjoyment of that state of mind, which raises the heart's best thoughts to the mercy-seat, without distraction. When approaching the presence of Him who has declared, "I know the things that come into your heart, every one of them," and before whom,

"The angel choirs, with one accord,  
Worship with veiling wings,"

we should be exceedingly careful that our devotion does not arise from a "spurious sentimentality"—feelings originating from mere "animal sympathy"—avoiding any thing like affectation: "an undue attention to elegance of language," "vehemence of gesture," "any particular tone of voice," all "convulsive and extraordinary motions in our body," but that sincerity and fervency; that simplicity, reverential awe and gravity, so conspicuous in the prayers of David, and the immediate disciple of our Lord, and ever exhibited in the devotions of an humble and contrite heart.

"O thou, by whom we come to God,—  
The life, the truth, the way,—  
The path of prayer thyself hast trod;  
Lord, teach me how to pray."

Elder Sutherland, spoke from the text, But

thou O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." He gave the usual exposition, although a palpable misapplication of the Prophecy. His practical remarks, however, were excellent, and very timely, to which I felt most heartily to respond Amen. He complained bitterly of the want of Christian charity and fellowship exhibited toward him, because he did not avow his faith in '54 every time he preached, severely rebuked such a bigoted circumscribed spirit, and warned them that a mere belief in definite time would not save them. Said he, "brethren, there are, undoubtedly, many that profess to believe the Lord will come this year, who will never enter the kingdom, and many who don't believe as you do, will be there!" He was evidently grieved, afflicted with their uncharitableness, and was feeling the chafing of a yoke, and groaning under the crushing weight of a burden imposed by man—it was not the sweet liberty of the Gospel of Christ. It is indeed a consolation, that a few short months will snap those soul-binding chains assunder—break the infatuating spell—free honest minds from that strange hallucination—restore brotherly love between hearts which never should have been disunited, and more firmly consolidate all true friends of this great enterprise.

Portland has received more than her proportion of fanaticism, in which I have and do most humbly acknowledge my sin, but of this present serious injury inflicted on the cause of truth, I am, thank God, guiltless! There are a few who still stand firm in their integrity, and may they have God's special favor in this their time of trial.

After a pleasant ride over the "Atlantic and Montreal" road, the cars stopped directly in front of the Alpine House, the first Hotel for the accommodation and rest of travellers on this route for the mountains. Although it appears to the rider a perfect level from Portland to Gorham, still, we had ascended imperceptibly the height of 800 feet. Wishing to bury myself for a day in the very heart of these far-famed hills. I immediately stepped into an open four-seated carriage in waiting to carry passengers for the Glen House, which is situated at the very base of the loftiest peak of this mountain range, called after the Father of our country, Mt. Washington. It is a rough and hilly road, but the scenery is quite picturesque, constantly varying and at times really magnificent, so that if the traveller possesses any love for bold, striking and grand landscape views, he will hardly mind the ruggedness of the way, or the jolting road. The distance from the Alpine to the Glen House, is only eight miles, yet we ascended in that short ride 800 feet more, thus finding myself already 1600 feet above the level of the sea. I passed a day and two nights at this place, and the clear mountain air, and pure sweet water, seemed to give new physical vigor, and strength, and the change of scene and employment, a corresponding relief and freshness to the mind.

This must be a healthy resort for invalids suffering particularly from pulmonary complaints: the atmosphere is thinner than below, so that the lungs can be more easily and readily expanded, as I found by practice, the lowest air-cells could be reached and filled with comparatively little exertion; the water is soft, pleasant to the taste, and healthful; some of these living springs are strongly impregnated with iron, so that an excellent natural tonic-drink can be obtained whenever required; and to delight the eye, and thus turn the thoughts from ones self,

"A charming scene of nature is displayed."

On Friday morning, again took passage in a well-packed stage for the Crawford House, a distance of about 82 miles. It was a tedious ride, but the passage through the "notch," a narrow defile, seemingly formed by some terrible convulsion, rending assunder that portion of the mountain range to its very base, and opening a deep chasm of nearly two miles in length. Never shall I forget the impression made upon my mind, as I gazed on this visible manifestation of Jehovah's greatness and power. A landscape spread out before the eye horizontally, with its church-spires, and white farm houses; its graceful elms and compact groves; its green fields, and golden corn, pleases the eye, and qualifies the taste for the beautiful; but the perpendicular, lofty, bold, craggy, overhanging mountain-scenery, overwhelms the beholder with its expressive sublimity and grandeur.

All have, undoubtedly, heard or read of the fearful avalanche which occurred here on the night of the 28th of August, 1826, and which buried a whole family, consisting of nine persons. The driver kindly pointed out the situation of the house, the place of their destruction, and stopped at a public house near the spot, to gratify the curiosity and feelings of his passengers. The house in which this family was sleeping, was situated at the very foot of the high bluff rearing its head to about 2,000 feet, above their frail dwelling. This slide commencing at the top, and gathering power and veloci-

ty in its course, carrying with it the entire side of the mountain, rolling down granite rocks of many tons weight, made destruction inevitable, and escape hopeless; but singularly if the family had remained in the house every soul would have been saved. Within a few rods above, its course was checked, and divided by an immense granite-rock, leaving the dwelling unharmed, but overwhelming the family who were flying unconsciously from their only place of refuge and safety. A guide is always in attendance to show the particular local places of interest, and to relate interesting incidents connected with this melancholy calamity, for which he receives a York shilling, and which is to be appropriated for the erection of a monument, on the place of the burial and in memory of the "Willey family."

The next morning, once more found me seated in the stage, direct for Franconia, purposing to spend the approaching Sabbath with my beloved brother Shipman, and his flock. After a wearisome ride of 26 miles, and a walk of nearly two, I was refreshed with an excellent dinner, and a short rest under the hospitable roof of bro. Oaks. The distance from here to Elder Shipman's is about 3 1-2 miles. The same Christian heart that so kindly welcomed me, unasked, offered a conveyance for the rest of my journey, and soon I was at the door of my friend, and fellow laborer in the work of the ministry. I entered without knocking, and unexpected—there he sits—how interesting the position: the word of the most High resting upon his knees, deep thought written on his brow, and his countenance betraying much solicitude,—yes, arranging his subject for the morrow,—God bless him! He looks up, and in a moment springs from his chair, and grasps my hand with the heart-felt, welcome exclamation, why, brother Pearson! I'm glad to see you! And so I felt he was. It was a real pleasure to spend another short season in the midst of this beloved family.

The Sabbath, was a day of spiritual enjoyment to myself, and I humbly trust not unprofitable to the people. There was a good congregation in attendance, who gave their strict attention to what was said, and appeared interested in the truths advanced. The choir was full, the singing harmonious, in good time and spirited.

The time has been preached here, but with little effect, neither will it accomplish much there; the more they hear it, the less they will believe it, in my opinion. They have too much, of what some call, "sober second thought." That is, they seem to make no objection to have their ears occasionally tickled a little, but unless the arguments are well substantiated, it goes no further into the head, and makes no lodgment in the heart. Still, it is not well to meddle too much with the delicate organs of the ear, for their acute sensibility may become impaired, and consequently the hearing be materially injured. The analogy in spiritual things may be readily understood. No, the present time theory has done next to nothing on Sugar Hill, notwithstanding the reports to the contrary.

Tuesday morning, brother Shipman, and myself, visited Elder Eastman, at Whitefield, where he is still located. He proposed an excursion up Mt. Washington, which at once decided my mind, whether to go across the country to the Camp-meeting at Champlain, or tarry with the Church at Whitefield, over the next Sabbath. After taking leave of brother Shipman, we made the necessary provision for our toilsome journey, and rode the same evening seven miles, to spend that night at the house of a brother in Carrol. I regret that the name of the brother has at this moment passed from my remembrance, but one thing I do remember with true gratification, and for the particular benefit of some, it will not be amiss to mention it, and that is, how beautifully and harmoniously, cleanliness and piety dwelt together in that humble dwelling. They are indeed like twin sisters. Looking at the spotless floor, the white unpainted board partitions, the clean table-cloth, who could help having an appetite? Then the bed; how nice, why it was a real luxury to eat and sleep in that house. And at morning devotion, there was no backwardness in kneeling down, and every thing around favored pure devotion. A hint? Yes.

At four in the morning we are on our way for Mt. Washington, with a borrowed horse, in the harness, and brother Eastman's behind, upon which it is our plan to alternately ride up the steep hill. About 7 o'clock, we stabled one horse in a rude temporary barn, erected for the accommodation of those ascending. From this place to the top of Washington, is said to be five miles, but it is nearer seven. For four hours we were diligently toiling up the steep, and narrow bridle path. It was interesting to notice the apparent change in the atmosphere and vegetation as we progressed in our aerial excursion: the trees at the foot of the hill are of immense growth; but as we ascended they were gradually and proportionally dwarfish and then entirely disappearing, giving place to a sort of coarse, long-spined grass, and thick, strongly matted moss.

As we came out of the low forest into the free air, and passed up "among the clouds," there was a chilly coldness that at once demanded additional clothing. When within about three or four hundred feet of the summit, as the clouds lifted, or opened, we had a view never to be forgotten, and which, richly repaid us for the labor and fatigue, and painstaking of the day. Around, and in front, was spread out a vast landscape scenery, of such wonderfully varied interest, as to impress the mind with all the gradation of feeling from the purely pleasing, to the grand, and the utmost sublime; the mountain peaks dazzlingly defined in the clear blue sky, and their gracefully flowing slopes, encircled by their dense forests like a robe of deep green; the undulating land in the far distance, dotted here and there with the dwellings of men, and a flowing stream, or pond reflecting the sunlight, like sparkling gems; directly at our feet was a deep, rugged, dizzy precipice, and over our heads the majestic hoary head of Mount Washington, composed of huge rocks confusedly thrown together and heaped up by the mighty rush of the waters of the deluge. "Lo, these are parts of His ways; but how little a portion is heard of him? but the thunder of his power who can understand?" I have conversed with travellers who have visited the Alps, and who seemed to think that our country had nothing to boast of as it regards natural scenery; but Irving justly says: "Never need an American look beyond his own country for the sublime and beautiful of natural scenery." We took dinner in a rude house upon the very top of the mountain, where a fire was needed to keep the visitants, of which there were about 80, any ways comfortable, and after resting for an hour, over 6,000 feet above the sea, we commenced our descent, and arrived at the brother's house in Carrol, about 9 o'clock in the evening.

(To be continued.)

### "The Major Excommunication."

We give this below, as published in the Chicago Tribune. Since the Trustees of the Catholic Church of St. Louis, at Buffalo, have been "dealt with" the enquiry for the "major excommunication" has been general. The Tribune says:

"Where asterisks are inserted the language is too gross to be translated. The reader, however, will be able to appreciate the spirit that can make use of such imprecations, and judge whether a system of religion that can originate and employ them would be likely to bless our land. The form has been used in this country, and would have been legitimate in the case at Buffalo. Whether he employed it or not, Bishop Timon can tell. But here it is, viz.:

"By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim, and of all the holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of the Holy Virgin, and of all Saints, together with the Holy elect of God. May he—be damned. We excommunicate and anathematize him from the threshold of the Holy Church of Almighty God. We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him and make satisfaction. Amen!

"May the father who creates man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured forth in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

"May the Holy Mary, ever virgin and mother of God, curse him! May St. Michael, the advocate of the Holy Souls, curse him! May all the Angels, Principalities and Powers, and all Heavenly Armies, curse him! May the glorious band of the Patriarchs and Prophets, curse him!

"May St. John the precursor, and St. John the Baptist, and St. Peter, and St. Paul, and all other of Christ's Apostles together, curse him! and may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the only and wonderful company of Martyrs and Confessors, who by their works are found pleasing—May the holy chair of the Holy Virgins, who for the honor of Christ have despised the things of this world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the alley in the woods or in water, or in the church! May he be cursed in living or dying.



"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, and sleeping, in slumbering, and in setting, in living, in working, in resting, in \* \* \* and in blood letting!"

"May he be cursed in all the faculties of his body!"

"May he be cursed inwardly and outwardly! May he be cursed in his hair, cursed be he in his brain and vertex, in his temples, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers."

"May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach!"

"May he be cursed in his reigns and his groins, in his thighs, in his genitals, and his hips and in his knees, his legs and his feet, and toe nails!"

"May be cursed in all his joints, and articulation of the members, from the crown of the head to the soles of the feet may there be no soundness!"

"May the Son of the ever living God, with all his majesty curse him, and may Heaven with all the powers that move therein, rise up against him, and curse him and damn him; unless here-pent and make satisfaction! So be it. Amen. Be it so."

### Popular Superstitions.

EVEN at this day, can we say fairly that the belief in death omens, has gone the way of error? The death-watch still sets many a heart beating, and there are even people who would resent the imputation of ignorance unable to hear unmoved at night the howling of a dog. The dog always was considered a beast sensitive to impressions from the spirit world. Eumæan dogs, says Homer, could see the apparition of Pallas when Telemachus saw nothing. In the sixteenth century, Jerome Cardan, the Milanese physician, relates that a dog howled before his marriage, and explains that his guardian angel came in grief to his threshold, and that the dog felt the presence of the spirit. In the same century—in the year fifteen hundred and fifty-three, a few weeks before a great mortality in Saxony, the dogs, it is said, assembled in a great troop at Meissen, and ran howling and yelling dismally through field and forest.

There are still women, and even men, afraid of corpse-lights. The most elaborate superstition of this kind, is that which used to prevail in Wales, through Cardigan, Caermarthen, and Pembroke. A fire, it is believed, rose out of the bed of the person who was about to die; it went thence to the church-yard, and the way it took was precisely the way that would be taken by the coffin. If it turned aside, the bearers of the coffin would in the same place be compelled to turn aside to avoid filth, or some other obstruction. John Davis, in the year sixteen hundred and fifty-six, related this belief of his neighbors in a letter published by Richard Baxter. A little pale or bluish light, he said, went before the corpse of an infant or young child, a thicker one before an adult, and two or three together preceded as many deaths. A neighbor of Davis', about to give birth to a child, met two such lights at her house-door as she was entering; they were a large light and a little one. May we not think it a direct consequence of the fear attending superstition, though Davis takes it as a quite natural consequence, that directly after this woman fell ill, the child came before long into the world, and the mother and child died. Davis' wife's sister, Joanna Wyatt, had been nurse in a great house, thirty-five years before he wrote his letter, and then one day, when the lady of the house lay dead, the house-keeper went into the male-servant's room, and saw five of these lights. Afterwards the room was whitened, and to hasten the drying, a brasier of charcoal was put into it. The servants went to bed, and five of them were dead next morning.

Phillip Camerarius wrote thus of signs of death: "Some princes are warned by a roaring of lions, or a strange howling of dogs, a nightly thumping or stamping about their castles, or the untimely striking of their clocks. In monasteries, it happens not unfrequently that the seats of monks or nuns, who are about to die, are occupied by shadows without heads. I know a noble family that has the surest token of death when a certain fountain, usually clear, is clouded by a worm otherwise quite unknown. Another family of great note is warned of death by the occurrence of a landslip in their neighborhood."

Whoever may be disposed to shudder at the reading of such things may judge of the dread excited by the commonest occurrences, when rich and poor alike were taught thus to interpret them in solemn earnest.

### Example of Primitive Faith.

TRAIAN, the Roman Emperor, commanded the

martyrdom of Ignatius, Bishop of Antioch. This holy man is supposed to be the person whom, when an infant, Christ took into his arms, and showed to his disciples. And it is also said that he received the Gospel from St. John the Evangelist. He boldly defended the faith of Christ before the Emperor, for which he was grievously tormented, by scourging, his flesh burned by papers dipped in oil, and torn by red-hot pincers, etc.

But before he suffered martyrdom, he wrote to several Churches, to confirm them in the faith of the Gospel. In his "Epistle to the Ephesians," he observes, "Though I am in bonds for the name of Christ, I am not as yet perfect in Christ Jesus. Now I begin to be a disciple."

Surprising language! What deep humility! An aged Bishop, the disciple of St. John, just about going to martyrdom, yet says, "Now I begin to be a disciple!" What a lesson to Christians, to acknowledge themselves "less than the least!" Again, in a letter to the Magnesians, he says, "It becomes us not only to be called, but to be Christians."

In an epistle to the Romans, he says:—"Living, but in love with dying, I write unto you. My love is crucified, and there is not in me a fire of love toward anything of an earthly matter, but living water; and he that speaks within me says, 'Come unto the Father.'"

In his letter to the Philadelphians, he says: "Children of the light, avoid wicked doctrines; follow as sheep your pastor. If any do not preach Christ Jesus, they are to be funeral pillars, and monuments, of the dead, upon whom names only are inscribed. Where division and anger is, God is not."

And elsewhere he says, that "good and wicked men are like true and counterfeit money; the one seems to be good, and is not; the other both seems to be good, and is good." And again, "Grace flowing from the blessed Spirit of God makes the soul like a fountain, whose water is pure, wholesome, and clear."

Mark how ready he was to suffer for Christ. "Let fire, cross, breaking of bones, quartering my members, crushing my body, or all the torments that men and devils can invent, befall me, so that I may enjoy my Lord Jesus. It is better for me to die for Christ Jesus, than to reign over the ends of the earth."

Such was the holy and heavenly man who was torn to pieces by lions, in the year 107 or 108. He zealously supported the divinity of Christ.

### Secret Prayer.

WHOEVER desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in secret prayer; must constantly read God's word, begging him to explain it, and give faith in it; and must walk with those who walk conscientiously before God, who are always aspiring to what they have not obtained; in whose manners, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them, who did not fall away. Let us, then, notwithstanding all obstructions, use these means. Whatever our frames or our complaints, our sins or fears may be, diligence in secret prayer, and cries for knowledge of God's word while we read it, and society with his children, will in due time heal all, sanctify all, till we are taken out of this evil world, and join the armies of the saved, who are gone before us, who wait for our coming to testify, as we shall each of us do forever, that God—our covenant God—was faithful, and would not suffer us to be tempted above what we were enabled to bear, to the glory of his name, and the honor of our holy profession.

### Paul at Sea.

HE did not go for pleasure, or for his health, or to make money. He went because he was sent. He appealed from an unjust condemnation to Cæsar, and was sent a prisoner ocean-wise to Rome.

Heathenism paid his expenses. It is not often that a godly preacher gets transferred from one part of the field to another, and a Pagan treasury foots the bill.

Satan did himself a bad job by driving Paul into this voyage. He had a hand in it. He blew the bellows by which the first fires of persecution raged, and drove Paul from Palestine. But this, so far from stopping the preacher's voice, as Satan designed, only gave him a new and nobler field. Instead of blowing the Gospel trumpet in the outskirts, he now went to blow it in the capital. And Satan's friends carried him for nothing.

Paul did good service at sea. He did not coil

himself up and snooze away the voyage. Nor did he, as one in bonds, go fretting in discontent at his lot, setting every body else a grumbling. He was handy as Jack himself, when the sea called for him. Now he helps pitch the cargo of the laboring vessel into the sea, and now he makes all ring fore and aft with a voice that roused and encouraged the dispirited sailor—and now gives the captain a hint that saved the lives of all on board.

Paul took his religion with him to sea. Some leave theirs behind; and it is not heard of off soundings. But our voyager was not ashamed to have all know who was the God he served, giving thanks for the food provided, and praying for the welfare of all on board.

Paul had a taste of a shipwreck. But he went through its perils like a man of sense and a Christian, and did more for the safety of his shipmates, than any and all others on board.

Paul on the land, or Paul on the sea, a most noble specimen of a Christian man. Happy for land and sea, were the number of such multiplied ten thousand fold.

Puritan Recorder.

### Divinity of Christ.

Two gentlemen were once engaged in a discussion on the divinity of Christ. One of them, who argued against it, said:

"If it were true, it certainly would have been expressed in more clear and unequivocal terms."

"Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine, to make it perfectly satisfactory and indubitable?"

"I would say," replied the first, "that Jesus Christ is the true God."

"You are happy," rejoined the other, "in the choice of your words, for you have hit upon the very words of inspiration. St. John, speaking of Christ, says, 'this is the true God and eternal life!'"

REMEMBER that when Christ took our nature upon him, and went through every stage of human life, to show us our peculiar duties in each, one of the only two things recorded of him before he arrived at manhood is his dutiful regard to his parents: "He went down to Nazareth, and was subject to them."

### The Escape of the Czar.

"A man gets up in the morning on his own premises, but little knows where he may sleep at night." The Czar of All the Russias has lately been within an ace of offering in his own person a practical confirmation of this well-known saying. What would the British public have thought, what would Europe have thought, what would the King of Prussia in his cups have thought, what would Omar Pasha in his fez cap have thought, what would the Allied Troops have thought, and, finally, what would the Three per Cents, have thought, if, about this time, the Czar of All the Russias, the Archduke Constantine, and the Archduchess, and the Russian Admiral in command of Cronstadt, had been sent home by Sir Charles Napier in a small steamer which had captured them? Improbable as the tale may appear—impossible the catastrophe—it was fairly upon the cards within the last few weeks. The facts are these: A short while back, while the allied fleets were lying before Cronstadt, an English yacht belonging to Lords Litchfield and Euston, with Lord Clarence Paget on board, ventured somewhat too near the guns of the place. Suddenly a puff of steam was seen on the Russian side, and a small Russian steamer put out to sea, with the evident intention of cutting off the English yacht. On board of that steamer were the Czar Nicholas, his son the Archduke Constantine, the Archduchess his wife, and the Russian Admiral, who all went forth to enjoy the satisfaction of an easy triumph over the poor little yacht. She is, in point of fact, stated to have been in the most imminent danger of capture. The Czar, however, was destined to be foiled in his anticipated little triumph, as he has already been foiled in his hopes of many a great one. An English war-steamer, seeing the danger to which the yacht was exposed, advanced with all speed to her relief. Shortly she obtained such a position that the English yacht was safe; and the only question that remained for discussion was one between the two small steamers—the one under English, the other under Russian colors. Could the English but have known the valuable freight which that little yacht contained—could the captain but have known that by capturing her, or sending her to the bottom, peace would have been restored to Europe, and probably a million of human lives, first and last, be saved, we have no doubt that he would have carried one or other of the alternatives into effect, even though his own destruction, that of his ship, and of every soul on board of her had been the inevitable consequence. As it was, he saw nothing

before him but a little trumpery steamer—he had carried his purpose of relieving the English yacht into effect—and remembered orders which certainly had been issued, to the effect that no English ship, upon the mere heroic impulse of her commander, should be thrust into the lion's mouth. We have no doubt that this was so, and that when the English Captain gave his orders for putting the head of his steamer round, he did so with the feeling that he had been intrusted. Little did he suppose, at the moment, that he had lost probably the greatest opportunity for obtaining personal distinction which had ever been thrown in the way of a single man. The English nation venerates the name of Lord Nelson for the sake of certain little affairs in which he was engaged off Cape St. Vincent, at the Nile, at Copenhagen, at Trafalgar, and elsewhere, but not all of these wonderful, important, and heroic achievements combined would have had such an important influence on the history of the world as the capture of that little Russian ship. It was given to the captain of a small steamer to change the face of Europe in ten minutes well employed, but in pure innocence he missed the chance.

It is seldom, in modern warfare, still more rarely in naval warfare, that monarchs themselves run any danger of capture. Napoleon, to be sure, at Aroissar-Aube, was compelled to cross swords with a swad of Cossacks in the twilight, but he was after all a general, not a king, by trade. If we remember right, upon one occasion, poor old George III was in danger of capture from a French privateer off Weymouth, and was only saved by some marine chance which has slipped from our recollection. In mediæval history there are, of course, the cases familiar to every school-boy of King John of France at Poitiers, and of Francis I after Pavia. But what comparison would there have been between the case of the Black Prince waiting on a mediæval King, and who went to battle in a coat of mail, and the grand surprise of the Russian Czar landing at Portsmouth—no, at Newhaven—while all Europe was in commotion upon his account? We are, of course, speculating upon history of a very hypothetical character; but still the event did so nearly occur as to justify speculation upon its consequences. In our mind's eye we can see Lords Aberdeen and John Russel communicating the information to the Houses in their own dry and cautious manner. What would Messrs. Bright and Cobden have said? What Col. Sibthorp have said? The newsman would have gone bellowing the information about the streets, and their cries would have been regarded by the testy old gentleman in Belgravia but as mere leasings for the sake of deceiving the lieges and interfering with their digestive functions. What should we have done with the Czar, when we had got him? Reckless, unprincipled, and merciless as he has shown himself to be, we should have been anxious to treat him like a gentleman, and make him comfortable during his sojourn among us. But at Berlin and at Potsdam! let us suppose the information to have been brought in while the glasses were well charged with champagne, and the King and his Russian friend were devising a fresh counter-proposition to the counter-counter-proposition which had emanated from the Bamberg Conference. The Czar is taken! he is in England—he is in the Tower—he is pretty well after the voyage—as easy in his mind as can be expected—but he was very seasick. What would the good folks in Wurtemberg and Bavaria who have bedizened their coats with Russian ribands and orders have made of the Intelligence—and M. Mazzini and the Italian Reds? There is the Emperor of Austria, too, busy with his levies, and rejoicing at his loan, which would have given him still higher gratification when he came to reflect that the war being at an end, he was at liberty to apply the proceeds to other purposes. There are, however, two sets of people whose acts we should have been most desirous to behold, as the fact of the captured was upon their convictions. We should have liked to have been in Cronstadt while the Czar was steamed away under the eyes of the garrison. Next to this, which would perhaps have been the most interesting point of observation, it would have been most peculiarly delightful to stroll through the Bazaar at Constantinople, and listen to the gossip of the old Turks when they were at last convinced that their old enemy the Czar was really within the grasp of the allied powers—a prisoner of war.

On the political consequences of such an event we must scarcely venture to speculate. The imagination of the historian who is called upon to write the history of the events which did not occur may fairly recoil from the magnitude of the subject. Little petty questions, such as those connected with the Sulina mouths of the Danube, the navigation of the Black Sea, the freedom of the Circassian mountaineers, the restoration of Finland to Sweden, &c., sinks into comparative insignificance by the side of the chapter which might have been written on the result of the Czar's yachting expedition off Cronstadt. The wonder of it is that all this time we are not deal-



ing with a fable, nor with the result of a drunkard's inspiration, but with sober and serious facts. The Czar of Russia, the Archduke Constantine, and the Archduchess, were the other day as near capture and transmission to England as it is possible to be without having actually incurred such a catastrophe. Such is life and history—such a strange mixture of chances and improbabilities! What an end to the Russian war; and to think, in all soberness of thought, that it might really have come to pass, had the captain of a little English steamer known who were on board the little Russian steamer the other day off Cronstadt.

London Times.



## The Advent Herald.

BOSTON, SEPTEMBER 2, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XLVII.

I was wroth with my people,  
I have polluted mine inheritance, and given them into thine hand:  
Thou didst show them no mercy;  
Upon the ancient hast thou very heavily laid thy yoke.

—v. 6.

The Lord denominates his people his "inheritance," as in Deut. 4:20, "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance as ye are this day." As they had sinned, the Lord punished them by delivering them into the "hand," which by metonymy is put for the power of the Chaldeans, who were in turn to be punished because they cruelly executed their commission. They showed no mercy to the captive Israelites, who are represented as saying, (Psa. 137:1-3,) "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth." Jeremiah also said, (50:17, 18,) "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last, this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria."

"The ancient," is a person of age. Their laying "very heavily" their "yoke" on such, is a substitution for the oppressive servitude to which even those of age and rank were subjected—the yoke being an emblem of servitude.

Because the Chaldeans had exceeded their commission, God said, (Zech. 1:15) "I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction."

And thou saidst, I shall be a lady for ever:  
So that thou didst not lay these things to thy heart,  
Neither didst remember the latter end of it.—v. 7.

Babylon by a metaphor is denominated a "lady," (see Note on v. 5). The strength and defences of Babylon were such, that its inhabitants anticipated no possibility of defeat, and doubtless supposed that the city would long maintain its supremacy as the mistress of the world. There is a metaphor in the use of the word "lay," to illustrate that they did not consider "these things," i. e. that their unnecessary cruelty to Israel would call forth God's displeasure on them; and "heart," is put by a metonymy for the mind.

Therefore hear now this, thou that art given to pleasures,  
That dwellest carelessly, that sayest in thine heart, I am, and none else beside me:  
I shall not sit as a widow, neither shall I know the loss of children:  
But these two things shall come to thee in a moment,  
In one day, the loss of children, and widowhood:  
They shall come upon thee in their perfection, for the multitude of thy sorceries,  
And for the great abundance of thine enchantments.—vs. 8, 9.

In this apostrophe to Babylon the metaphor of a female is still continued, and the things predicted of the city are proper only to her nature—to illustrate that the city was devoted to gaily and dissipation, and that its inhabitants fancied themselves so exempt from the calamities of fortune, that their rulers would never be defeated, nor the city depopulated—regarding that city as so super-

rior to all other cities, that none could be named in comparison with it. Zeph. 2:15—"This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand."

The condition illustrated by the metaphors of widowhood and loss of children, was to come upon Babylon in a sudden and unexpected manner. In the very height of her greatness and power, while indulging in feasting and revelry, with no thought of danger,—in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom.—Dan. 5:30, 31. Thus was she bereft of her protectors and her sons slaughtered at the same time.

Her "Sorceries," referred to, are forbidden arts of divination. Magicians, astrologers, sorcerers, &c., abounded in that idolatrous city. Their "enchantments," were the incantations, and charms by which they divined. By the use of such arts they solaced themselves with thoughts of peace and prosperity.

For thou hast trusted in thy wickedness: thou hast said, None seeth me.  
Thy wisdom and thy knowledge, it hath perverted thee;  
And thou hast said in thine heart, I am, and none else beside me.

—v. 10.

The Babylonians relied for protection on their own strength and resources, and were not conscious that an Omnipotent Eye was cognizant of their wickedness. The wisdom and knowledge by which they were perverted, appears to have been their arts of divination and astrology for which Babylon was so famous. "Heart," by a metonymy is put for the mind.

Therefore shall evil come upon thee; thou shalt not know from whence it riseth:  
And mischief shall fall upon thee: thou shalt not be able to put it off:  
And desolation shall come upon thee suddenly, which thou shalt not know.—v. 11.

There are metaphors in the use of the words "come," "riseth," "fall," and "put off,"—words applicable to space being used for events in time, to illustrate that Babylon was to be subjected to judgments which should transpire suddenly, without being foreseen or anticipated, the origin of which, at the time, they would be ignorant of, and the infliction of which they would not be able to defer, or as it is in the margin, to "expiate." And thus came Cyrus in that night of feasting and revelry, unexpectedly through the open gates that led from the channel of the river in the heart of the city—a point from which they could not anticipate an attack, and from which there was no escape.

Stand now with thine enchantments, and with the multitude of thy sorceries,  
Wherein thou hast labored from thy youth;  
If so be thou shalt be able to profit, if so be thou mayest prevail.

—v. 12.

There is irony in this address to the Babylonians, who are called on to exercise their magical arts,—for which "stand" with them is put by substitution,—and demonstrate whether by such means they shall be able to divert from them the impending judgments. They had made such their reliance from the earliest period of their national existence, which by an elliptical metaphor is denominated their "youth."

Thou art wearied in the multitude of thy counsels.  
Let now the astrologers, the star-gazers, the monthly prognosticators,  
Stand up, and save thee from these things that shall come upon thee.

—v. 13.

The "multitude of counsels," are the various prognostications of their astrologers and diviners, and the various arts to which they would resort to satisfy themselves of the truthfulness of their auguries. So dissatisfied would they be with the indications which should result from their incantations and consultation of the stars, that they would practice them even to weariness, and all in vain.

The "astrologers," were those who predicted the future from certain supposed favorable or unfavorable conjunctions of the planets. In the margin they are called "viewers of the heavens," and they are the same as "the star-gazers"—i. e. those who pretend to divine by a contemplation of their relative positions. The "monthly prognosticators,"—margin, "that give knowledge concerning the months"—are those who predicted in a like manner by the study of the moon. They pretended to foretell by the dip of the new moon, or its riding high or low, whether it would be a wet or a dry month, a hot or a cold one; and by the position in which it was first seen whether it indicated good or bad fortune. Predictions of a change of weather at the change of the moon, and solicitude to view the new moon over the right shoulder, and not over the left nor through a window, are remains of these heathen notions. If such prognosticators could save them, they are ironically told to call into exercise their skill in such; for which "stand up" is put by substitution. Instead of finding

deliverance by such means they are shown the result:

Behold, they shall be as stubble; the fire shall burn them:  
They shall not deliver themselves from the power of the flame:  
There shall not be a coal to warm at, nor fire to sit before it.—v. 14.

By a simile, their destruction is illustrated by the action of fire on stubble,—"fire" and "flame" being put by substitution for the judgments from which they would be unable to escape. Nah. 1:10—"For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble full dry." When surprised by Cyrus in their drunken debauch, they had no more power to defend themselves against him, than stubble has to resist the action of fire. "There shall not be a coal to warm at, or a fire to sit before it," is put by substitution for their utter defeat—their entire subjection.

Thus shall they be unto thee with whom thou hast labored,  
Even thy merchants, from thy youth:  
They shall wander every one to his quarter; none shall save thee.

—v. 15.

The early period of the Babylonian history is again, by an elliptical metaphor, denominated her "youth." The result predicted in the previous verse, was that which was to fall on those with whom they had labored, i. e., as in v. 12, their sorcerers, soothsayers, &c. The merchants of Babylon also would share in the general calamity; and instead of striving to restore and rebuild the desolated city where they had accumulated wealth, would retire to their several countries or to other centres of trade, leaving Babylon to its fate. How strikingly all this was fulfilled, the most superficial reader of history needs not to be informed. For many long centuries has the condition of that city been like that predicted in Isa. 13:19—22—a desolation.

### THE LONG DROUGHT.

The greater portion of the northern section of the United States, as appears from the reports in the newspapers, has suffered severely for want of rain for the last two months, or more. The earth has become so dried and parched that the corn crop—the most valuable growth of the country—and potatoes are very seriously afflicted, if not nearly ruined. This alarming result is not confined to a few sections of the country, but it is wide spread, and is every where the subject of newspaper comment. Says the *N. Y. Tribune* of Aug. 25:

"And still the sky is brass; the earth is ashes. Day after day passes, and brings no shower to lay the dust, no electric flash to purify and renovate the heavy atmosphere. We have days of murky haze, almost of cloudiness; we have even east winds occasionally for hours; but never one little drop of rain. Not since June, to the best of our remembrance, have we had anything worthy to be called a rain, though two or three petty showers afforded some fleeting refreshment to plants early in July, Springs that never failed before are now at their last gasp; many have been dry for weeks. Since the great rain which closed the month of April, we have had nothing calculated to effect the sources of springs. These, we think, have not been so low hereabout in thirty years as they now are."

"We shall probably have rain soon, but to little purpose. It will be too late for Corn; too late for Potatoes; too late for Garden Vegetables; too late for Buckwheat. It will help Turnips, where there are any, be useful to Cabbage, and may give us a late and scanty supply of Fall Feed; but it cannot ensure us a tolerable product of Butter and Cheese: it cannot give us more than half a crop of Corn, nor even so large a yield of Potatoes. In spite of the bounteous harvest in Wisconsin and part of Iowa, in Texas and most of the cotton-growing region, and of the moderate yield in Southern Ohio, Northern Indiana and Northern Illinois, we shall have the shortest crop of Indian Corn grown in the country this century with two exceptions. The first was that of 1816, caused by the extraordinary cold of the entire season—for there was snow in June nearly all over New-England and frost in every month of the year: the second was that of 1836, produced by the wet, cold and backward Spring. But in both of these years, though Corn was more deficient than now, Grass was good, and Potatoes better than this year. We doubt whether the aggregate of loss in either year, was greater than that which now confronts us."

"We estimate the total Corn crop of the United States for this year at less than two-thirds of an average, or not above fifteen bushels per acre. There are thousands on thousands of acres that will not yield five bushels—many, in fact, that will never be harvested at all. One heavy, general, soaking rain on the 1st of August would have added at least One Hundred Millions of Dollars to the aggregate value of our crop for the current year. The total deficiency of the Corn crop cannot fall below Two Hundred Millions of bushels, worth

One Hundred Millions of Dollars—for much of our corn is usually worth seventy-five cents to a dollar per bushel on the farm where it is grown; and the loss on Roots, Grass and Vegetables cannot fall below another equal amount. In other words, the Harvest of this year will be worth to the country Two Hundred Millions of Dollars less than we had reason to suppose it would be one little month ago. This loss will not all fall on the farmers; they will be partially compensated for deficiency of yield by enhancement of price; but that merely shifts a part of the burden from their shoulders to others. The aggregate loss is quite as severe as if fire, flood, or some other terrible calamity had swept property worth Two Hundred Millions of Dollars completely out of existence."

And yet something like one million bushels of grain daily is being converted into poison by the various distilleries in the country. Without them, says the *Tribune*, we should still have bread enough in the country, and to spare. What a burning shame, then, it is thus improvidently to waste the food which may be needed to feed the hungry.

As all evils of this kind are providential, it may be well to reflect that this visitation, it is not unlikely, is inflicted on the nation for its sins. And it may be worthy of notice that it follows immediately the act of congress which admitted slavery into the territories of Kansas and Nebraska.

The withholding of rain is among the judgments which God has threatened for national sins. God said to Israel, Deut. 11:16, 17, "Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit." Because of the sins of Ahab, king of Israel, Elijah the prophet said to him, 1 Kings, 17:1, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And it rained not for three years and six months, when the Lord again sent rain.

In the regular succession of sunshine and showers, men are apt to forget that the Lord giveth or withholdeth the rain according to his good pleasure. When he would lay his vineyard waste, he said Isa. 5:5, "I will command the clouds that they rain no rain upon it." And to sinning Israel he said, Amos 4:7, "I have withholden the rain from you, when there was yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered."

As God is thus the disposer of the rain, giving or withholding it at his pleasure, it is to be prayed for like all other blessings. Thus God has said Zech. 10:1, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make them bright clouds, and give them showers of rain, to every one grass in the field." We are also required to return thanks, and to sing praises to him, Psa. 147:8, "who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."

God complained of the Jews, that they said not in their heart, Jer. 5:24, "Let us fear the Lord our God, that giveth rain, both the former and the latter in his season:" and there is reason to suppose that the majority of those who are now suffering for the want of it, have not thought to turn their eyes up to Him who will be inquired of for this, as for all other blessings. Solomon said: 1 Kings, 8:35, 36, "When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin when thou afflictest them; then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give them rain upon thy land." Jer. 14:22, "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee." Psa. 65:9-13—"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Thus learning the sources of the rain, we learn to Whom the husbandman may look for an abundant supply. For, Jas. 5:16-18, "the effectual fervent prayer of a righteous man availeth much."



Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not upon the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

#### POSITION OF THE "HERALD."

MR. EDITOR:—I wish to call attention to a paragraph in the "Herald" for Aug. 5th, for fear some have overlooked it, or have forgotten it. It is as follows:—"Our position on the time of the Lord's Advent need not be misunderstood. We have often stated, and now repeat that as for us we have light on the subject, the signs of the Lord's appearing have been given, and the next known event is the shaking of the powers of the heavens, when the 'Son of Man' will appear." This is the position of the "Herald" and of all having any responsible connection with it. We have never had an idea of putting the Advent *ten years* in the future."

It has been industrially reported by certain ones, that "Elder Himes and the Herald did not take the position, that the darkening of the sun was a fulfilment of the prophecy in Matt. 24," &c.; but, that he had "thrown it all away," in order to oppose the "time-argument" (!) &c. &c.

This report, I have good reason to think, is generally believed by the believers in the '54 time. I have been told by one who preaches among them, that the "Herald" denied that the darkening of the sun was a fulfilment of Matt., and that Lecturers on time so represented before the public in their lectures. I have been asked repeatedly also if the "Herald" and "Elder Himes" did not take that position. It is hoped, therefore, that those who profess such great reverence for the truth, will read the above paragraph that we have quoted, several times over and get the truth distinctly impressed on their minds in regard to the true position of the "Herald" on this subject; and then as indefatigably manifest their desire that truth should prevail, by correcting the wrong impression that has gone out through their mis-statements in this particular instance, as they have in spreading abroad the falsehood. Remember that the "Herald" says, "The signs of the Lord's appearing have been given, and the next known event is the shaking of the heavens." We have not much hopes however, that the misstatement will be corrected, for such are some of the ingredients of the time argument, and of course it is not expected that they will "give up" the evidence of the correctness of their position!

But we do hope, that the readers of the "Herald" will understand its true position on this question; and also see the course pursued by some, to prejudice their hearers against the "Herald and those connected with it.

SIMON.

#### FALL OF A STONE BUILDING.

On Wednesday, the 23d inst. the south end of the new six story granite front building on Broad street, known as the Tilden Block, fell with a tremendous crash, burying several persons beneath the ruins. To add to the catastrophe, a spontaneous combustion ensued from the bursting of several carboys of vitriol in Messrs. Hunneman, Hazen & Co.'s drug store, one of the tenements demolished, which, owing to the combustible materials in the shop, was extinguished with much difficulty.

The buildings were completed about the middle of April last, and with the block to which they belong, were universally admired for the beauty, finish, and apparent solidity which they presented.

The fallen buildings were built on a foundation laid many years ago for a dwelling house, and which Mr. Charles Tufts, the gentleman who contracted to erect them, considered sufficiently solid, although it was vaguely surmised by some, that it would settle and give way. The old foundation wall ran on the boundary line of the two stores, and a brick wall was built each side of it.

The buildings have been settling for a month, and about noon on the 23d the occupants became quite alarmed at the precarious situation in which they were placed. The walls of Lewis's store parted considerably about 1 o'clock, and the opening grew wider each hour following.

Mr. Downing, the clerk of Hunneman & Hazen, was reading a newspaper at a window in the second story at the moment of the crash and was seen to jump to the sidewalk. He was too late! and before he had reached the ground he was covered with the falling blocks of granite.

Seven persons were employed in the drug-store, who had warning to leave some time before the catastrophe occurred.

David Riley, aged 8 years, whose parents reside at No. 32 1-2 Oliver street, was taken from the mass of ruins a mutilated corpse. His cousin,

Margaret Riley, 10 years old, was injured so severely that she was taken to the Massachusetts General Hospital, where she died the next day. These children were near the sidewalk at the time of the catastrophe.

#### Fires in the Woods.

In addition to the present almost unprecedented drought, we find in the papers, accounts of fires in the woods in all directions. In the vicinity of Concord, N. H., a large tract of fine woods has been burned over. A large fire has occurred in the woods near Manchester, N. H. In Taunton, this State, a large tract of woodland has been destroyed. For several days a fire has been raging in the woods near Ashburnham; and another near Chester village. Fires have also occurred on the Green Mountains at Sunderland, near Arlington, Vt. There are accounts of numerous fires in the woods of Maine, also. A telegraphic despatch from Bangor, Wednesday, says: "Fires are raging to a terrible extent in every section of this country. The damages to the woodland and crops will be enormous. Buildings have been burned in Kenduskeag, Corinth, and other towns. In many places the entire population are engaged in fighting the fire. In Garland, it is said that a whole family, who live at some distance from any other house, are entirely surrounded by the flames. Whether they are dead or alive is not known." These fires are likely to prove still more destructive unless rain falls. Everything is so completely dried that the fire spreads very rapidly, and the high winds have rendered it still more dangerous.

#### The Escape of the Czar.

We have copied from the *London Times* a very interesting account of the near capture of the Czar and family; but unfortunately for newspaper veracity, since the article was in type, the whole affair has been contradicted by later arrivals. The interesting story has thus proved, to be apocryphal—a myth.

The venerable Prof. Woods, D.D., of Andover, Mass., late of the Theological Seminary there, died in that town on the 25th inst., at the advanced age of 80 years, being born on the 19th of June, 1774.

#### FOREIGN NEWS.



NEW YORK Aug. 24.—The steamship Asia, Capt. Lott, arrived this morning at 7 o'clock.

The news is brief but very important. Gortschakoff, the Russian Envoy at Vienna, announces formally that Moldavia as well as Wallachia will be immediately evacuated; consequently the advance of the Austrians is countermanded, but Austria has subsequently signed an engagement with France and England, to insist on guarantees of future peace from Russia, and not be satisfied with the *statu quo*.

The Russians continue to retreat, and the Turks to advance, without fighting.

Active preparations continue to be made for the invasion of the Crimea, but the expedition had not then sailed.

Nothing farther from the Baltic, beyond the report of the bombardment and capture of Bomarsund.

Two convents and some buildings were bombarded in the White Sea.

The King of Saxony was thrown from his carriage, near Inspruck on the 9th and kicked by one of the horses, had his skull fractured, and died within half an hour.

Madrid was pretty quiet. The people forcibly prevented Queen Christina from leaving Spain and demanded her trial by the Cortes, which the Ministry have agreed to.

3000 French troops landed on the Isthmus of Perekof, Crimea, and 3000 on the Island of Aland.

DRESDEN.—Aug. 10. Prince John, brother of the late king, issued a proclamation, countersigned by the ministers, announcing his accession.

Eighty thousand Turks are now stated to be in Wallachia. The course of the Danube, from Orsova to Galatz, is in possession of the Turks.

Austria and Prussia expected soon to propose to the Germanic Diet that the Federal contingency be placed on a war footing. The Prussian army had not yet been mobilized.

Cholera had broken out violently at Varna; typhus fever also had appeared.

A small English expedition, at the Sulina mouth of the Danube, has destroyed the Russian stockades and burned Sulina to the ground.

The result of Gen. Buraguay d'Hillier's interview with the King of Sweden, was an order that the Swedish fleet at Carlescrova shall remain on a war footing.

In the British Parliament, Mr Hume called the attention of Government to the necessity of taking still more energetic measures for the suppression of the Cuban slave trade. He was sure Espartero would give his assistance to carry out the object.

Lord John Russell believed strong efforts were making by the Spanish authorities, and that those efforts would now be increased. He promised that the British government would keep a watchful eye on the subject.

Sir Charles Napier was off Bomarsund in the ship *Bulldog*.

The *Paris Moniteur* of the 11th publishes the refusal of the French government to grant an Armistice, but stated that peace may be had on the following terms: 1st. The abolition of the Russian protectorate over Wallachia, Servia and Moldavia. 2d. The freedom of the mouth of the Danube. 3d. A revision of the treaty, with reference to the limits of Russia in the Black Sea. 4th. No power to have protectorate over Turkish subjects.

A letter in the *Times* states that the Hudson's Bay Company enjoy the exclusive use of the Russian American coast from 54 to Cape Spencer (near 58), by certain agreement with Russia. On this agreement it is understood that Great Britain can found a claim to the present actual possession of any really valuable portion of the Russo-American coast and thereby interpose an effectual stop to its transfer to the United States.

From Dantzic 11th, it is telegraphed that 3000 French and 600 English soldiers landed at three points on the island of Aland, with little interruption and no loss. The forts were to be attacked next day.

A bill forbidding British subjects to trade in Russian securities was read a third time in the House of Lords.

#### THE EUROPEAN WAR.

The war news by the *Asia* is of more than common interest, from the fact that the intimations are more apparent that something is soon to be accomplished. The Russians are to retreat entirely from the Principalities, in order to protect themselves in the Crimea, whither the allied expedition has gone. The first care of the allies is to cast a force upon the narrow isthmus of Perekop, which unites the peninsula to the main land. This isthmus has the stagnant waters of the Gulf of Karkin on the west and the marshes of Siwash or Putrid Sea on the East. When the latter is overflowed, the strip of land is only five miles in width, but in the dry season the waters disappear, leaving a pestilent miasma, while the marshy soil becomes passable for men and horses. The surface of the isthmus is a plain, being a prolongation of the steppes of southern Russia, which continue through the whole northern part of the province. Natural defences there are none, except the narrowness of the land, and we are not aware that the Russians have any fortifications there. The spot is the most unwholesome in the Crimea, and the allied army must dwindle before its pernicious influences. The entire expedition is to consist of 100,000 men, who by means of steam transports will be on the spot long before the Russian re-enforcements can be brought up. If the detachment at Perekop should prove able to keep these re-enforcements from entering the province, the besieging army at Sebastopol can pursue its task with comparative security; but we may be sure that the most powerful army Russia can concentrate for the purpose will at once be directed to the relief of the fortress.

In the Baltic the expedition to the Aland isles has effected a landing, but the attack on Bomarsund had not commenced when the last courier left. It was, however, not to be delayed beyond a day more, and the next steamer will possibly inform us of the fall of the place, though it is possible its resistance may prove more formidable than the allies seem to expect. From the same quarter we hear of an interview between the kings of Sweden and Denmark, under auspices which render unlikely the accession of either to the western league; but without permission to use the Danish harbors the allies cannot remain in the Baltic during the winter, and without aid from Sweden they cannot reap any positive advantage from the capture of Bomarsund, or undertake any further operations against the Russian Baltic provinces.

In Spain, the revolution is not to end so soon as was hoped. Espartero proves unable to control the people, and has been obliged to consent to the impeachment and trial of the Queen mother.

Besides, there is no agreement as to the mode in which the new Legislature shall be chosen, O'Donnell desiring to have it done one way, Espartero another, and the popular masses another. If the people manifest the same determination they have so far exhibited, they will carry their point. It is said that Queen Isabella had made up her mind to abdicate in favor of her daughter, and had assembled the diplomatic corps to witness the act, when Mr. Soule stepped in and persuaded her not to do it. The handsome and insinuating American Minister is evidently in high favor with her Majesty, but all that will not help in the purchase of Cuba. No party in Spain will ever consent to dispose of that island for love or money. The rumor of a contemplated union with Portugal still continues, but there is no indication that the Spaniards would agree to it, however welcome such an arrangement might be to England and the Coburgs generally. It is safe, however, to assume that any result is more probable than the establishment of a Republic in Spain, to which some of the more ardent friends of democratic institutions are looking forward to as within the range of events.

France is to send 50,000 more men to Turkey.

The insurgents at Parma are being shot and otherwise punished for their late rising. In case Austria should have occasion to withdraw her troops from Italy, the army of Bavaria will take their place, according to the late treaty between the States of the German Confederation. Austria has informed Russia that she will require essentially the same conditions of peace as are insisted on by France and England. Everything now depends on the issue of the expedition to the Crimea; should the allies succeed in capturing Sebastopol, they will have gained about all they can wish for in that quarter, and may certainly boast that the campaign has not been a fruitless one. But should they be defeated, Russia will then be able to recross the Pruth, and again advance upon the Balkans, secure against all danger of Austrian interference. News from that expedition will be looked for with the utmost anxiety, for upon its result depends, more than on anything else at present, the duration of the war, and of the evils it causes to the world.

#### IMAGE WORSHIP AT ROME.

We extract the following from an article in *Harper's Magazine* entitled "Holy Week at Rome." It is but one among many instances which the article cites of superstitious reverence for images and relics:

"The most conspicuous object of adoration at Rome is a venerable bronze statue of St. Peter; a sitting figure, so ancient that it is generally asserted to be an old pagan deity, perhaps Jupiter himself, or at all events, some eminent heathen character, a consul or magistrate, but now transformed by modern cunning into the sacred image of the fisherman saint:

"This is the particular idol which the Pope loves to venerate in public: consequently all good Catholics follow his example for their souls' sake. The motives of His Holiness possibly are pure orthodox; but the act itself is idolatry, and as such, becomes not only a license but an example to the multitude. On certain festivals the Pope and high dignitaries go to St. Peter's for this purpose, pressing their lips fervently to the brazen toe, and then touching the foot with their chins and foreheads in a most devout manner, greatly to the edification of a countless multitude, who, in their zeal of imitation, rush toward it with a fury that threatens to endanger the stability of the statue itself. At all hours, worshippers are seen before this image. The rich and poor, the noble and peasant, infancy and age, kneel and pray before it, never leaving without bestowing the adoring kiss, and pressing the forehead against the consecrated heel. So numerous are their embraces, that it has been found necessary to protect the toe by an additional covering from being entirely worn away. For centuries has this idolatrous worship been performed, not only unrebuked, but sanctioned and ordered by the Roman clergy as a means of salvation.

"The degree of devotion which this image excites is various. It would be amusing, were it not mournful, to witness the daily scenes enacted before it. I have seen an old woman, tottering with age, seize the foot in her hands, and kiss the toe twenty times in rapid succession with all the impetuosity and warmth of a young lover, and leave with an unmistakable expression of pious joy. Mothers press the unwilling lips of babes to the cold metal; ignorant of its efficacy, they cry and shrink from the embrace. Their older brothers and sisters kneel, and lift their tiny hands towards it, as we are taught to do when we say, 'Our Father who art in heaven.' Young girls and fashionable mothers in squads approach, bow, take out their laced handkerchiefs, polish the toe clean, and then apply their lips—some devoutly, and others with a hidden laugh, as if nature repudiated the mockery. Old men prostrate themselves before the silent mass of metal as if it were the tabernacle of the 'Most High.' There is no mistaking their sincerity."



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## LETTER FROM AMOS FOX.

BRO. HIMES:—Feeling a sense of duty resting upon me to make a few remarks upon the eleventh chapter of Daniel, arising from the fact that so many of the brethren are becoming grieved and discouraged, in consequence of such contradictory statements respecting the fulfilment of verses 40 to 45, exclusive of the above quoted chapter. There seems to be a direct contradiction from the views of all the first Advent believers. I do not take the ground that the first position was right in every respect, but that it was in the main right; and I cannot see the slightest difficulty involved in the question now at issue. Almost all that has been going the rounds recently upon this subject, seem to be speculative. Some have raised the question that the Ottoman Empire is the king "that shall come to his end, and none to help him."—Dan. 11:45. Some say Russia is that king, &c. I consider one to be that power as much as the other; but neither having anything to do with the prophetic vision of Daniel whatever. It seems to me very plain that the angel's message to Daniel had no reference whatever to any kingdom, as subjects of prophecy, except the four universal monarchies, Rome's ten horns and the little horn Papacy, before whom three of the ten fell, except where some individual king is mentioned in the conflicts with other nations in their rise and fall in their turn. And particularly by Napoleon Bonaparte who occupied a very important place in the history of the nations of the earth, as well as in the angel's message to Daniel. As another has expressed it, "was the scourge of God on a wicked and persecuting land to avenge the blood of the saints that had been martyred there."

The Northern king mentioned several times in Dan. 11th, is none other than the Syrian kings. The correspondent in the *Herald* of the 25th of March last, proves nothing relative to the case in question. He says no King of the South, "at the time of the end pushed at him"—(the Pope.) Ans. No one ever expressed such an idea to my knowledge. He says also that Bonaparte does not answer the description of "the King of the North." It would be difficult to suppose that any person ever thought of such a thing. This willful king he says cannot be the Pope, and the fulfilment of the other parts of prophecy upon him, yet in the future. Ans. It cannot be any one else, but not the one that is pushed at in v. 40. The brother, with some others, in these days seems inclined to push the fulfilment of the 40th verse to the end of the chapter, without the slightest foundation in Scripture or history for such an argument. All from v. 40 to the end of the 11th chapter, has beyond a doubt been fulfilled in the past. Also, the brother referred to, says that the King of the North in Ezekiel 38th, is the autocrat of all the Russians, and that the prince in Ezekiel 38th, and the King of the North in Dan. 11:40-45, the description of each are identical. Curious idea. Nothing can be more absurd, when the fulfilment of Ezek. 38th took place, more than two thousand years ago, while Russia was never hinted at in Ezek. 38th, or Dan. 11th.

In the *Herald* of the 11th of March last, we have part of the same argument held out. It is there stated that in the seventh century there arose in the South the Saracens, the famous Mohammedan Empire, &c., and thus becoming "the King of the South." This "pushed at" and sorely wounded the Grecian Empire. All that may be true, but does he mean to say that the pushing there synchronizes with the pushing in the 40th verse of Dan. 11th. If he does, it must be very strange logic indeed, when the first mentioned was fulfilled (as he says) in the seventh century, and the last in the fourteenth century, or as he says in another place in the same correspondence, or intimates that he will be pushed at in the future, before this great war closes, inasmuch as he says "he" shall come to his end in Palestine; for he that shall come to his end, &c., and him that is pushed at are the same personal pronouns. He seems to think also that the King that "tidings out of the East and out of the North shall trouble," (v.

40,) and "he shall come to his end and none shall help him," (v. 45,) is Turkey. When the fulfilment of those verses is in the past; very strange. If the angel had said he shall come to his end while every nation on earth were helping him, the argument would have appeared more plausible. Further, I believe horns mean kingdoms, and "he" means a man, or a king. Bonaparte was the instrument in the hands of God to accomplish what was given to Dan. in the above quoted verses; and it was "he," a king with his army and not any particular government that was pushed at, and it was that same king that was to come to his end and none to help him, and that "tidings out of the East and out of the North troubled him," "Bonaparte," while in Egypt, not a particular nation. He also says, that the present danger apprehended by the Turk is from Russia and Persia in the North and East, the very direction from which "tidings out of the East and out of the North," (Dan. 11:40,) were to trouble the power whose end synchronizes with the standing up of Michael, and the resurrection."

I think the brother has mistaken the time of the end, for the end of time. He also says that Mohammedan is the false prophet in Rev. 19:19, 20, to which I agree; and that the beast in the same verses is Rome in its divided state, from which I must certainly dissent. I consider the beast the Papal anti-Christian power, as Mohammedan is another anti-Christian power, which will both share the same fate when the beast and the kings of the earth, and their armies will be gathered together to make war against him that shall set upon the horse, and his army, and the beast will be taken (Papacy) with him; the false prophet (Mohammed) that wrought miracles before him, (the beast) with which he deceived them that had received the mark of the beast, and them that had worshipped his image. Does England and France, the only two of any note remaining of the ten horns mark any body? or is it from the Papal beast that men receive the mark? It strikes me that the members of the anti-Christian Church are the ones that are marked with those that have apostatized from the faith of Christ's Church; and that the Papal beast marks them; not Rome divided.

Further, if Turkey should be conquered by Russia to-morrow, it would be strange to suppose that it, or Russia would come to his end and none to help, any more than all other nations at the same time. This great and strange war may prove universal, and bring the battle of Armageddon, and the resurrection; but that would have nothing to do with the king that "shall come to his end and none to help him."

I am unable to conceive how it is that some of our brethren have so late in the night of this world mistook the time of the end of the 1290 days (years,) that is, the time between that date and the resurrection, for the end of time.

I purpose now to glance at the 11th chapter of Daniel as I pass along, down to the verses more particularly under consideration, where the Papal beast is particularly brought to view, and the reign of Napoleon Bonaparte, which closes the chapter. It appears that the angel Gabriel in Dan. 9th, appeared to Daniel, which was in the first year of Darius the Mede; and in the 10th chapter of Daniel had another vision which was in the third year of Darius; then in the 11th chapter, Gabriel went back to tell Daniel what he left untold in the 9th chapter. He says also, (mark,) "Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him." (Darius the Mede,) v. 1. The second universal monarchy must stand up and be strengthened. It appears that the angels have something to do with these things. "And now will I show thee the truth. I will show thee what I did not before in the first year of Darius. Behold, there shall stand up yet three kings in Persia." (11:2.) The reader will readily see the 11th chapter of Daniel commences with the first year of Darius the Medo-Persian kingdom, the second universal monarchy; the first, the Babylonian, had fallen; the second had commenced, and Gabriel stood to confirm and to strengthen him. "And a mighty king shall stand up &c.; his kingdom shall be broken, and shall be divided, &c." Greece, the third universal monarchy, which was in process of time divided between Alexander's four generals after his death. After this a little horn sprung up out of one of the four, which was the commencement of the fourth monarchy, (Rome,) the fourth beast which was dreadful and terrible. (Dan. 7:7.) "And the King of the South (Egypt) shall be strong." (v. 5.) I believe nearly all of the kingdoms became Roman about A. D. 190. In the 14th verse we have again the King of the South, (Egypt,) "many standing up against him, but they shall fall." "So the

King of the North shall come and cast up a mount, and take the most fenced cities, and the arms of the South shall withstand," &c. (v. 15.) Who is the King of the North? Antiochus a Syrian king. Egypt could not resist him; but the Roman power could, and did, because the fourth monarchy is the subject of prophecy, and must be strengthened; when God moves he accomplishes his designs. The Romans reduced Syria to a Roman Province before Christ, 65, according to Rollin. "But he that cometh against him, (Syria and Egypt) shall do according to his own will, and none shall stand against him."—v. 16. The Romans, under Julius Caesar, conquered Egypt about B. C. 47, who corrupted Cleopatra. (v. 17.) Octavius Caesar, afterwards called Augustus Caesar, is described in v. 20, who first taxed the Roman Provinces, Judea being taxed (see Luke 2:1, 5,) when our Saviour was born; and in v. 21, 22, Tiberias Caesar, in whose reign our Saviour was crucified; the Prince of the covenant broken. "He (Rome) shall enter peaceably upon the fatest places of the province; he shall stir up his power and his courage against the King of the South, (Egypt) with a great army; and the King of the South shall be stirred up to battle with a very great and mighty army, but he shall not stand: for they shall forecast devices against him." This seems to answer the description of the war in Egypt, under Mark Antony, a Roman General, brother-in-law to Augustus Caesar. Cleopatra, then Queen of Egypt, deserted her husband's standard, and went over to Mark Antony; so Egypt became an easy prey to the Romans. Antony's passion was so strong for Cleopatra, that he sent a divorce to his wife Octavia, &c. "For the ships of Chittim shall come against him, therefore he shall be grieved and return, and have indignation against the holy covenant," &c. (v. 30). This was the time Caesar Augustus being enraged at the divorce of his sister, raised an army and sent into Egypt against Mark Antony. "And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end; for it is yet for an appointed time."—v. 35. The time of the end is alluded to again here, but not the end of time. We have the same events referred to in chapter 12:4. "But thou O Daniel shut up the words and seal the book even to the time of the end." I say again, not to the end of time; some of the Christians would be led into the errors of Papacy to try them, &c. "Many shall be purified, and made white and tried." The angel said to Daniel, "Go thou thy way, (go into the grave,) till the end be, for thou shalt rest (in the grave, that is, the body in the grave, and the spirit in Paradise;) and shall stand in thy lot at the end of the days." What days? The end of the 1335 days, (years,) commencing with the 1290, and ending at the resurrection. The 1290 ended when the Papal supremacy ceased, in the reign of Napoleon Bonaparte; then the time of the end commenced. "For at the time of the end shall be the vision," (Dan. 8:17,) or at the time of the end the vision shall be understood. And he said "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."—Dan. 8:19. (The end of Papal rule.) "And the king, (the little horn, Papacy, not that certain king, as some term it; not the Northern King as others have it,) shall do according to his will, and he shall magnify himself above every god, and shall speak marvellous things against the God of gods; and shall prosper till the indignation be accomplished."—v. 36. (Mark,) Indignation against the holy covenant, or Christ's Church, that God covenanted with, or till the 1290 end. This was Papacy united with Rome. The dragon (Rome) gave power to the Papal beast, or "the horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows."—Dan. 7:20. "And he shall speak great words against the Most High, and shall think to change times and laws; and they shall be given into his hands until time, times and the dividing of time."—7:25. (1260 years.)

Now is not this the same power, or king brought to view in v. 36? Most certainly it is; and no man can bring a successful argument against it. It is the identical same power. "Neither shall he regard the God of his fathers, (he shall not worship the gods that Pagan Rome did,) nor the desire of women, (the clergy were forbidden to marry,) nor regard any god: for he shall magnify himself above all."—v. 37. "And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart."—8:25.

(To be continued.)

## A SUBTERFUGE.

It is customary, I believe, as a general thing with fallen man, when he has taken a wrong posi-

tion or a wrong course, from which evil consequences follow, to try to shift the responsibility from off his own shoulders upon the agencies, or the circumstances with which he was surrounded, in order to evade the demands of justice and palliate his own sins. But, on the other hand, it is the work of grace and truth on the heart, that leads a man to frankly confess his wrongs, to forsake them, and as far as it is in his power to cure the evils of which his course has been productive.

The above fact is illustrated by the position taken by those engaged in preaching "definite time." It is claimed by them that the preaching of definite time was what called out the Advent people distinctive as a body from all others in '43, and '44; and if time had never been preached, there never would have been any Advent movement, no Advent body. Hence, the preaching of definite time in '43, and especially in '44, was all right—the fulfilment of prophecy,—agreeable to the mind of God! As it was right then, in order to introduce the "tarrying time," the "fulfilment of the parable of the virgins," and to give the "true midnight cry;" therefore, it is right now; to preach time as the distinguishing feature in the Advent body!

Now, that is a new subterfuge, hardly a shadow of truth is in it. That the "time" had a powerful influence on a certain class is not denied; but, that it was the distinguishing feature of Adventism, is not true. Let us look at the facts in the case. And

1. Some of the opponents of the advent near, supposed that "time" was the main point—the strong pillar of the Advent doctrine; hence, when the time passed, they preached the "funeral sermon" of the Advent theory, supposing it to be dead. Now, the timists say that "definite time" is the distinguishing point, so did our opponents. Our opponents said when the time passed, "Adventism is dead;" the timists say, "the virgins went to sleep." A slight difference!

If definite time is the distinguishing feature of the Advent body, then we come to the following conclusion, and there is no avoiding it, viz., If definite time was the distinguishing feature of Adventism, as the Advent body, as a body has had no definite time since '44, therefore, the Advent body has been extinct!!

2. If that point was the only one of difference between Adventists and their opponents, or the great point of difference, how comes it that the Advent views, as a general thing, have been opposed from that time up to the present? Why have not Adventists and their opponents united, if there was no particular difference in their views? Simply because they have hated the fact of Christ's personal coming, as strongly since the time passed as they did before.

3. There is, and has been, a marked difference between the views of Adventists and their opponents in regard to the pre-millennial and personal advent of Christ. The one holding that the coming of Christ was either spiritual, or post-millennial, and the other, that it was personal and visible, before the millennium.

Is there nothing in those differences of view, laying "definite time" aside, to distinguish between Adventists and those who are not Adventists?

4. But farther, Adventists do not believe nor teach that the world will be converted before the Lord comes, while the majority of professed Christians do.

5. The abode of the saints in the future, is another point on which Adventists and the religious world differ as widely as the "heavens" and the "earth" are apart. Shall we be so simple as to say, that the difference of faith and teaching on this important point, has been so slight that it has formed no distinction? If we should, even our enemies would laugh us to scorn; and we should richly deserve it!

6. The nearness of Christ's coming has also been and still is a point of difference—a point of dispute between Adventists and their opponents; the one saying it was "nigh, even at the door," the other, that it was afar off. But with timists, this is not a distinction! There are other points of difference which have and do distinguish Adventists from others, which might be noticed, but I have referred to a sufficient number for the present purpose.

Against what was the efforts of Stuart, Dowling, Weeks, Chase, Pond, Hinton, Colver, and others, put forth? Were they simply opposed to "definite time?" Every one acquainted with the facts in the case knows that every prominent point in the Advent faith was attacked and opposed; and yet, we are told that "definite time" was that which made the Adventists a separate and distinct people! It is, I repeat, a mere subterfuge, made to justify the preaching of time in '44—to say,



"that it was of God" then and therefore, the preaching of "definite time" is "of God" now. But it may be asked, Do you not believe that God was in the '44 movement? I answer, I do not believe that God was in the preaching of definite time in '44, or any other year, '54 not accepted. But why not believe "God was in the '44 time movement?" For this reason, because it did not come to pass—the Lord did not come—it was not true—consequently, God was not in it. And had all come out and confessed their mistake on that point, instead of trying to justify the position, it would have saved an immense deal of evil, that lies at the door of those who did not. It is astonishing how any person of reflection and candor, can for a moment suppose that the preaching of definite time in '43 or '44, was agreeable to the mind or word of God. I do not say that those who preached time then were not honest; but to say, after time has demonstrated the incorrectness of the whole argument, that it was all right and according to the word of God, is, to my mind charging the Almighty with folly! It looks like trying to evade the responsibility ourselves, by throwing it on God! We had much better confess our errors, if we have not done so, or we may find the responsibility thrown back upon us when it will be too late to confess unto salvation. But it is said, the preaching of time was blessed to the salvation of souls. The time, aside from truths connected with it, was an evil, and its effects evil, as the history of the past doth abundantly prove. Where are hundreds now, that believed definite time so strongly, and loved it so supremely? Why, having believed that point, and scarcely anything but that point, and having been wrought up to a high pitch of excitement, unhealthy excitement, they were unqualified to believe in, or practice the other necessary duties of Christianity. They were begotten by time—fed and lived on time—and when time passed, they passed away, and were not! But those who had embraced the truth although connected with the error of time, and received from it a sanctifying influence on their hearts, so that they were enabled to endure the disappointment, have not from that day to this, been able to free themselves entirely from the evil effects of "definite time." But it is asked, was there no good done in the '44 movement? Yes, there was some good done, but it was accomplished by the truth, and not by the error. The necessity of a preparation for the coming of Christ, was seen by many, which led them to seek and obtain that preparation. But those who simply believed the time argument were unprepared, as the sequel proved, immediately fell away as the time passed, and have not been identified with the Advent cause since then, or have been hardly heard from, until "waked up" by this so-called new "true midnight cry!" Such elements cannot be depended on in any good cause; and are only, as the "raging waves of the sea," breaking over the sunken reef, to warn all of the danger that lies beneath them.

I know it has, and will be said of me and others, that we have "backslidden" because we take this position in regard to the preaching of time in '44. But it matters little what may be thought of our position, so long as we are conscious that it is scriptural. For one, I am desirous of obtaining all the light on the coming and kingdom of our Lord Jesus, that I can, and hope I shall have grace to let my light shine. I still love the doctrine of the speedy coming of the Saviour; and as an evidence of my love to him and his precious cause, I dare not take any other position, in view of his speedy coming, but that of watching and waiting from the fact that "Ye know not when the time is."

SIMON.

#### A WORD OF COMFORT TO THE WEARY, AND OF WARNING TO THE SINNER.

BEHOLD, the way-worn pilgrim, travelling through this vale of tears, this sinful world; temptations beset him on every hand; trials like thick clouds of darkness hover over his path, until his heart is faint within him, and his feet grow weary; but he does not utterly fail, for there is an unseen arm around him that upholds him. The blessed Jesus is ever near him. He bids him lift his weary eyes to heaven and behold the joys that await the faithful. His heart is cheered by the heavenly prospect, hope kindles up his eye. With renewed vigour he journeys on; he looks not back, but steadily pursues his onward course, with his eye fixed on Jesus, the bright Star of hope.

The pleasures of this vain world have no charm for him; he expects soon to enter that land where there are pleasures superior far, and joys that never fade. He hails with joy the near approach of that bright morn that will usher in the Sabbath of eternal rest; when God's children will be gath-

ered home, clad in the robes of immortality, to dwell forevermore with Jesus their King, in the Paradise of God; "Where the wicked cease from troubling and the weary are at rest."

Christian reader, are you weary in well-doing? Does your heart begin to faint, your hands to falter? Look not back. Press on, never give over till the battle is won, the victory complete. Remember there is rest for the weary, a crown for the faithful. Clouds may hover round, temptations beset your path, and foes oppress you; yet, fear not, the Lord God omnipotent is on your side. Jesus the bleeding Lamb of Calvary, remembers you. He beholds you with an eye of compassionate love. He says, "follow thou me," and I will be with you to the end. Arise thou, O Christian, let your light shine, follow Jesus, the bright morning star. He will guide you safely through the ills of life to the throne of eternal rest.

Seek, fellow-Christian, to know the will of God, be faithful in the performance of every duty, be earnest in your efforts, be watchful, be prayerful. We live in perilous times; we must look well to our steps lest we stumble and fall, and stand in the way of the ungodly. May God give us grace to keep ourselves unspotted from the world, and when Christ comes may we be permitted to enter in through the pearly gates of the new Jerusalem.

A word to the sinner. Impenitent reader, fellow-traveller to eternity, what are your hopes? Where will your journey end? What have you to support you when trials come, and clouds gather thick around? Can you look beyond them and say, there is rest for me? Have you peace of mind, and hope in the future? Are you dreaming of future happiness? If you are, I am afraid you will be fearfully disappointed; for there is no rest but in Jesus, there is no peace to the wicked. The end of the wicked is death, eternal death.

O sinner, stop and pause; consider on your ways, repent of your sins, flee the wrath to come. Clouds of wrath are gathering, soon they will burst with three-fold vengeance on your guilty head. Then, O sinner, what will ye do? ye who have despised the goodness of God, and rejected a risen Saviour. What will ye do when the door of mercy is shut, and Jesus comes, not as a Saviour, but a judge. You may repent then when it is too late, you may cry for mercy, but there is no mercy; you may look for hope, but hope has fled. No glimmering ray of light will beam upon you, all will be deep and dark despair. O sinner, listen to the warning voice while you may; stop not to parley with the tempter, flee for your life, tarry not in all the plain. Seek a refuge in Christ before the storms of the last day burst upon you. How soon that may be is known only to Him who "ruleth in the heavens above, and the earth beneath." But sinner, if you remain in your sins until that day, you will have to take up with the sad lamentation, "The harvest is past, the summer is ended, and I am not saved."

L.

Francetown, N. H.

#### LETTER FROM J. CUMMINGS, JR.

BRO. HIMES:—It is so long since I have heard from you, I know not but you have forgotten me in your interest for other parts of the work. I hope you will keep in mind that I need your counsel, advice and encouragement as much as ever, and so much the more as the day approaches. Trials do multiply with the signs of the times, and if coming events cast their shadows before, we are on the eve of a time of trouble, the magnitude of which, few have any conception. The elements are now at work where we least expect to find them. And as the Lord's work is to be "short," the preparations will be speedily accomplished. I do wish you would give this subject some thought. There are many of our people that are in such a hurry for the Lord's coming, that they cannot admit but the "one idea."

The sooner we understand our true position, the sooner we shall go to work understandingly. There has been, and still is too much balloon making, and what is worse, those who go for something more substantial are not accepted, while those who preach the *one truth*, to the neglect of others (without which, the *one* cannot live) are those whom many of the people delight to honor.

My preaching is practical and experimental, generally; and as a matter of course does not satiate a morbid appetite. For this I suffer, yet I would not have it otherwise. I am fully persuaded that the people will yet appreciate the truth, and the position we occupy, and find that there is something for them to do, and to suffer, before they enter upon the "reward." Through much tribulation we shall enter the kingdom of God. (Acts 14:22.) The way and the entrance are two things. There are trials by the way, but it is through tribulations we enter. In view of what

God has revealed, I confess I am astonished that so many will cling to the idea that God is going to take them to heaven in an easy-chair. That we shall be taken from enjoyment to enjoyment, seems to me in the light of God's word ridiculous. You are too well acquainted with the history of the past to think that we are now suffering.

But enough of this. Do not understand me that I preach as I have here written. I find more important work for the present in trying to show that the gospel teaches us to "deny ungodliness and worldly lusts; and to live soberly and righteously and godly." "Looking for that blessed hope." I remain affectionately yours,

J. CUMMINGS, JR.

BRO. WM. B. SCHERMERHORN writes from Schenectady, (N. Y.), August 8th, 1854:—"The Herald is precious to me. I hail its weekly approach with joy; it is next to the Bible for me, because it is more like the Bible than any of the religious papers that are afloat in the country. I lately heard a sermon from the text, "Blessed are the pure in heart for they shall see God." The whole drift of that discourse was to apply it to this life. That is, Christians might attain to that degree of purity of heart that they might actually "see God." I willingly admit that we can see God in one sense, in his works, and in his providences, and as he has revealed himself in his word, and more especially in the "Word that was made flesh and dwelt among us," but, to see God in the sense of the text, my opinion is that this mortal must first put on immortality, for God is immortal, and mortal beings cannot see him and live. We could not endure it. We trust the time is not far distant however, when those who love his appearing shall "see him as he is," and rejoice at his coming. O that churches would turn their attention to this blessed doctrine of the Bible, and believe and proclaim it faithfully. They would see better results from their labors in winning souls to Christ.

"I am pleased to hear that the Advent cause is on the increase. May the Lord abundantly bless the labors of our brethren everywhere; and you, brother Himes, who are as I learn from the Herald, ever going about doing good like your Master. May your labors result in good to those who enjoy them; and prepare you for glory, honor, immortality and eternal life. Those who seek to honor and glorify God honestly, will certainly see him when the resurrection has purified our corrupt, or 'vile bodies.'

"May the Herald be well sustained, by all paying their dues, and its conductor last as long as he is needed for that purpose, and after that may he with all the faithful be priests in the kingdom of their Master. Yours in the blessed hope of immortality."

O LORD JESUS! we ought not to seek Thee upon the earth—nor in the earth—nor after the flesh, if we will find thee; for we know now no more Christ, after the flesh. (Acts 7th.) Stephen sought Thee, not on the earth, for he saw thee sitting on the right hand of God.

Ambrose.

HOLY SCRIPTURES.—They are living oracles of the living God—the Epistles of Jesus Christ, revealing the mysteries of his sweetest love to his Church. They are a sea of rich mercy, free grace, and everlasting love.

Fisher.

As there is no spiritual want which the Gospel is not adapted to supply, so on all circumstances in life will it shed a light for our direction.

WHERE the heart is untouched and the conscience undisturbed, and the man in a state of peace and security, there is no sense of danger.

#### Obituary.



"I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25,26.

DIED, in this city, July 19th, after much severe suffering from a complication of diseases, Emily P. Townsend, youngest daughter of brother and sister, John and Mary Townsend, formerly of Portland, Me.

Emily, although of tender years, left the most comforting and satisfactory evidence of conversion and preparedness to share in the blessings of the first resurrection. After her death, a daily journal of her short experience when seeking the Savior, was found, which exhibits a pungency of conviction; a humbling sense of guilt, of earnest desires for the enjoyment of God's pardoning love, rarely

felt by only matured minds. She dwelt much on the infinite goodness of God in preserving her unprofitable and sinful life, and when "constantly disobeying him, and going contrary to his commands." When speaking of her obligations and duty to God, she says, "it seems like a work that such a sinner as I am, never can perform." Then, as was her practice, flies to the Bible for encouragement, and continues, "but I read in God's Word, that though my sins be as scarlet, he can make them white as snow, and why should I not believe it." Again she says, "I thought how great my condemnation would be at the Judgment day; the Word of God explained and made plain to me, and then not believe it. I read two chapters in the Bible, went to my chamber, kneeled down and prayed, but my heart was to full to express my desires." The journal shows that frequently after retiring to her bed, she would lay sleepless, her thoughts dwelling upon God, his Word, and her need of a Saviour, for hours; and in one instance till almost the morning dawn. She rests in the grave of the righteous, and we have reason to believe, will be raised again to share in the triumphs and happiness of the deathless and pure "world to come."

J. P. JR.

Newburyport, August 15th, 1854.

DIED, in Worcester, Aug. 9th, at the residence of his brother, James W. Woodworth, son of Elias and Sophia Woodworth, of South Boston, aged 24 years 5 months. On the eighteenth of June he raised blood, but being generally very healthy did not think that it came from his lungs; but such proved to be the case, and medical aid was of no avail. He bled several times during the first fortnight. The bleeding then ceased, inflammation and congestion set in, and he died without a struggle, trusting in the merits of his Redeemer for salvation, and in hope of a glorious resurrection. He was a young man of most amiable disposition, universally respected and beloved by all that knew him, and he has left a large circle of relatives and friends to mourn his early death. Weep not for him dear parents, brothers, sisters, and friends. Jesus has said, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." God grant that we may all meet him where partings are unknown.

L. C. H.

South Boston, August 16th, 1854.



#### AYER'S PILLS.

A new and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feversish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

ISA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formula by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.

[Physi-6m.]



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## ADVENT HERALD.

BOSTON, SEPTEMBER 2, 1854.

## Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H., and will commence Sept. 7th, and continue over the Sabbath. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the state. Elders Himes, Preble, Osler, and other ministers, will be present, to give the "reasons of our hope," and the evidence of the speedy coming of Christ.

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2 50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

## THE A. S. A. MISSION SOCIETY.

Rec'd and Cr. to A. Pearce, Treasurer.

Wm. Simpson.....\$1 00.

## INVASION OF THE CRIMEA.

We are at length in a condition to present to the public something more than speculations and surmises on the movements of the allied armies in the East. About the time we write, if not on this very day, a force made up of English, French and Turks, and amounting to between 80,000 and 100,000 men, will invade the Crimea, and attempt to effect a lodgment on the heights commanding the harbor of Sebastopol. The preparations have been some time in progress, and the rumored visit of Generals Brown and Canrobert to the Circassian coast with 5,000 men, was really to secure a landing on the Crimea. We believe we may safely say that, all things considered, the attempts is one of unprecedented magnitude and importance. There have been invasions on a larger scale, but they have been by land. There have been naval expeditions more remarkable for audacity, but they have not been to compare with the present in the number of men and the strength of the armament. It will not be supposed that we say this in any boastful or confident spirit, for, besides that the experience of the present war is itself sufficient to chastise excessive expectations there is no lesson so plain on the face of all military annals as that the result of armaments is by no means in proportion to their strength. In this great affair it is sufficient that, having once embarked in the cause, we should make efforts and ventures in proportion to our means, our courage, and our sagacity. Whatever the success, it will be a satisfaction to know that we have not been behind hand, but have done what we could. The event we leave to a higher Power. It is, then, with the greatest satisfaction that we announce an enterprise corresponding to the dignity and resources

of the two great Western Powers, England and France, and so far justifying the confidence of Turkey. A fortnight will probably elapse before any tidings of the result can arrive, but at an early date we shall learn from the East that all the disposable forces have embarked for the neighborhood of Sebastopol.

It may argue presumption to anticipate great results from an attempt confessed to be unique not only in its magnitude, but almost in its nature. But there is no presumption in seeing that all the reasons of the thing are in our favor. It is very obvious, on the first sight, that this great Sebastopol that seems to challenge the united power of all the fleets in the world and threaten to pour, as we are told, at least a thousand shot at once into any vessel that runs the gauntlet of its terrible batteries, is built on the idea that it never can be attacked by land. It is made against everything that swims, as if the land would take care of itself. This was an oversight; if, indeed, it was an oversight not to reckon on the possibility of a hundred thousand English and French soldiers being afloat in the Black Sea. How far the omission has been repaired during the last few weeks it is impossible to say, but such is the nature of the ground immediately above Sebastopol that it would be impossible, even with a very long notice, to raise works of defence upon it which would not be commanded from other ground near. It is possible the attack may degenerate into a blockade, and if we only persevere we must ultimately starve out the garrison of this proud fortress. But we hope to report an end of the affair long before it comes to that pass, and, with the forces at our disposal, there is no reason why every stone and every plank in the fort should not be at the mercy of the allied armies in a very few weeks, or even days. We may then, if we please, hold the Crimea against the Russians as long as it may answer our purpose to retain a material guarantee. But we will not pursue speculations that any day may defeat, though a very few days may give them a more definite direction.

London Times.

## Destructive Tornado.

The papers of Louisville, Ky., describe a destructive tornado which passed over that city, on Sunday, the 27th of August. The Third Presbyterian Church, situated on the corner of 11th and Walnut streets, was completely wrecked. The entire building fell in, causing the instant death of twenty of the congregation, and seriously injuring ten or more others: the scene was heart-rending. Soon a large crowd assembled, and began their search for the victims. A mother and her three children were first discovered, grouped together in death; presently a father, mother and baby, the father dead, the mother mortally wounded, while their little child, placed beneath them for protection, escaped unhurt through the protection of the parents bodies.

In other instances some of the victims were found terribly bruised and maimed. The catastrophe has caused a dreadful sensation in the city, and its people are appalled beyond belief.

Fully 100 buildings in Louisville were unroofed and otherwise injured. The loss is estimated at \$100,000.

## IMPORTANT PUBLICATIONS.

- Memoir of William Miller.*—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.
- Bliss's Commentary on the Apocalypse.*—Price, in cloth, 60 cents. Postage, 12 cents.
- The Inheritance of the Saints, or, the World to Come.* By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.
- Fassett's Discourses on the Jews and the Millennium.* Price, 33 cents. Postage, 5 cents.
- DR. CUMMING'S WORKS.*—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz: *Benedictions, or the Blessed Life.* Price, 75 cts. Postage, 15 cts.
- Lectures on the Apocalypse.*—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.
- The Church before the Flood.* Price, 75 cts. Postage, 17 cts.
- Voices of the Night.* Price, 75 cts. Postage, 13 cts.
- Voices of the Day.* Price, 75 cts. Postage, 15 cts.
- Voices of the Dead.* Price, 75 cts. Postage, 15 cts.
- The Tent and the Altar.* Price, 75 cts. Postage, 16 cents.
- Scriptural Reading on Genesis.* Price, 75 cts. Postage, 16 cents.
- Lectures on our Lord's Miracles.* Price, 75 cts. Postage, 19 cents.
- Lectures on our Lord's Parables.* Price, 75 cts. Postage, 19 cents.
- Lectures on the Book of Daniel.* Price, 75 cts. Postage, 20 cents.
- Lectures on Romanism.* Price, \$1 00. Postage, 24 cents.
- REV. H. BONAR'S WORKS.*
- Story of Greece.* Price, 30 cents. Postage, 7 cts.
- Night of Weeping.* Price 30 cents. Postage, 7 cts.
- Morning of Joy.* Price, 40 cents. Postage, 8 cts.
- Eternal Day.* Price, 50 cents. Postage, 11 cts.

*Advent Facts* (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

*The Infidelity of the Times*, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

*Infidelity*; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

*The Advent Harp*—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

*Hymns of the Harp* (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

## TRACTS.

*The World to Come*—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.* \$2.50 per hundred; 4 cts. single.

*First Principles of the Second Advent Faith.* This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Bible a Sufficient Creed.* By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent.*—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Phenomena of the Rapping Spirits.*—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

*Eternal Home.* By J. Litch. Price, \$3 per hundred; 5 cents single.

## Appointments, &amp;c.

ELDER CHAS. P. DOW will preach at  
Clarenceville, C. E., Sunday, September 3d.  
Swanton Falls, Vt., Monday, 4th.  
Milton, 5th, as brother J. Corey may appoint.  
Burlington, 7th.

Addison, 8th.  
Bristol, 8th and Sunday 10th.  
Middlebury, 11th.  
Low Hampton, 12th.  
Hebron, N. Y., 13th.  
Union Village, 14th.  
Pownal, Vt., 15th.  
No. Adams, Mass., 16th and Sunday 17th.  
Charlemont, 18th.  
Northfield Farms, 19th.  
Hardwick, 20th.  
Ware, 22d.

Three Rivers, 23d and Sunday 24th.  
Chickopee Falls, 25th.  
Springfield, 26th.  
Jawbuck, 27th.  
Wachusett Point, 28th.  
Hartford, 29th.

Week evening appointments at 7 and a half P. M., unless 5 P. M. be preferred. As brother Dow is a stranger in many of the above mentioned places, I would hereby commend him to the brethren as a minister worthy of their confidence and Christian fellowship.  
D. T. TAYLOR.

## SPECIAL NOTICE.

## CHAMPLAIN CAMP-MEETING.

At a meeting held in Champlain Village, August 13th, it was voted unanimously to hold another Camp-meeting on the same ground we occupied in July last near Perry's Mills Depot, to commence Friday, September 15th, and continue one week or more, as may be thought best. The tents now on the ground will be repaired and made comfortable for that season of the year, and more put up if they should be wanted. The rent of the tents will be \$1.50 each—or those who prefer can build their own. A boarding tent will be on the ground, if required. Those who wish to engage tents or board are requested to inform the subscriber by letter, as soon as possible. Come brethren all who can and let us enjoy such a feast in spiritual things as we have not had together for a long time past. Brethren Himes and Osler are expected to attend. In behalf of the Church,  
E. S. Loomis.

The Lord willing, I will fulfill the following appointments.  
Lake Village, Thursday and Friday evenings, 31st, and Sept. 1st.  
Meredith Village, Saturday evening, 21.  
Meredith Neck, Sabbath, 3d.  
Haverhill, Tuesday evening, 5th.  
Waterbury, Vt., Wednesday and Thursday evenings, 6th and 7th.  
Burlington, Friday evening, 8th.  
Champlain, N. Y., Sabbath, 10th.  
Camp-meeting, 15th.

The above meetings will be held as brethren residing in the several places shall appoint. The above appointments are made by the suggestion of brother Himes.  
J. P. FARRAR.

ELDER B. S. REYNOLDS will preach at  
Derby-Line, Vt., Sunday, Sept. 3d.  
Foster's Mills, C. E., 4th.  
Outlet, 5th.  
Gear Settlement, in Sheffield, 7th.  
Waterloo, 9th, and Sunday, 10th.  
Meeting in the evenings during the week at any hour brethren may appoint.

Providence permitting, I will preach at Manchester, N. H., evenings of the 31st of August, and 1st of September, as brother Morse may appoint.  
Loudon Village, Sabbath, September 3d, (and the Saturday evening previous if desired,) as brother Locke may appoint.

There was no name nor date to this, so that he who sent it will have to write to those places.

I. C. WELLCOME, will preach at  
Hallowell, Me., Sunday, Sept. 3d.  
Richmond, Me., Read meeting-house, Sunday, Sept. 10th.  
Litchfield, Me., Robinson school-house, Sunday, Sept. 17th.

PROVIDENCE permitting, I will preach at  
Kingston Plain, N. H., September 1st, and over the Sabbath.  
Newton, Wednesday, 6th, as brother Gale may appoint.  
Kensington, Friday, 8th, and over the Sabbath.  
Essex, Mass., Sabbath, 17th.

N. BILLINGS.

W. H. EASTMAN will preach at  
Grantham, N. H., Sunday, Sept. 10th.  
West Stratford, Vt., Sunday, 17th.  
South Vershire, evenings of the 18th and 19th.

There will be a meeting in West Bolton, C. E., at the stone school-house, commencing Sept. 15th, at 5 P. M., and continue over the Sabbath.  
P. V. WEBB.  
D. W. SORNBOROUGH.

PROVIDENCE permitting, I will hold a meeting at the school-house, near the West Meeting-house in Hill, N. H., Sunday, Sept. 17th. If thought best, the meeting may continue two or three days. I will also hold a meeting at West Roseawen, Sunday, September 24th.  
T. M. PEARLE.

I EXPECT to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make arrangements accordingly.  
A. SHERWIN.

I AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately.  
S. J. ROSEY.

Elder S. W. THURBER was not at Clarenceville, according to appointment, on account of the sickness of himself and family.  
BENJ. WEBB.

ELD. BENJ. WEBB will preach in the Old Meeting House, in Hatley C. E., September 2d, and Sunday, 3d (P. V.).

PROVIDENCE permitting, I will preach at  
Bristol, Sabbath, September 3d.  
A. SHERWIN.

L. D. THOMPSON will preach at  
Auburn, N. H., Sunday, Sept. 3d.

J. M. ORRICK will preach in Melbourne, C. E., Sunday, Sept. 17th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

T. Sheldon.—You were credited on the 1st inst. \$1 to number 600.  
I. C. Wellcome.—\$4, sent the 30th.

## DELINQUENTS.

DAVID SILSBY of Abington, Lawrence Co., Pa., has his paper returned by the P. M., owing \$3 50.

WOLSTENHOLME'S HELION LIGHT,  
Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP and SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. It is, in fact, a Helion Light in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.  
JAMES WOLSTENHOLME.  
Sole Manufacturer.

Providence, June 30th, 1854. [ly.29.t.f.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.  
Single copy, 5 cts.  
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The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

W. Simpson, 730; J. Linn, 695; O. S. Williams, 711; J. P. Grover, 711; T. K. Proctor, 711; J. Chesley, 711; C. Chesley, 711; A. Garland, 711; M. L. Grace, 711; J. H. Sloan, 718; Mrs. M. Stone, 685; P. Martin, 690; A. J. Kiersted, 716; J. Brooks, 711; B. N. Thompson, 685; J. Kenney, 711; B. F. Carlton, 716; J. Fox, 708; L. Clark, 743 and book; D. S. Green, 729 and tracts; C. Parmelee, 719; W. P. Cutler, 718—each \$1.  
J. N. Andrews, 737—sent tract; L. Martin, 737; J. Lyon, 742; J. H. Tarble, 711; J. L. Prescott, 711—each \$2.  
F. H. Sweet, 717 and book—\$3.  
W. Wood, on acct—\$5.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 695.

BOSTON, SATURDAY, SEPTEMBER 9, 1854.

VOLUME XIV. NO. 10

## Extracts from Luther's Writings.

In arguing that errorists, instead of endeavoring to spread their doctrines where other errors abound, always prefer to subvert those who adhere to the truth, he says in his exposition of Galatians 1:1:

"Paul had preached the Gospel throughout all Galatia, and albeit he had not wholly converted it unto Christ, yet he had many churches in it, into the which the false apostles, Satan's ministers, had crept. So likewise at this day, the fantastical Anabaptists come not to those places where the adversaries of the Gospel bear rule; but where Christians and good men are which love the Gospel. With such they wind in themselves even in the dominions of tyrants and persecutors of the Gospel: where they, creeping into houses under crafty pretence, pour out their poison to the subversion of morals. But why go they not rather into the cities, country and dominions of the Papists, and there profess and maintain their doctrine in the presence of wicked princes, bishops, and doctors in universities, as we, by God's help and assistance, have done? These tender martyrs will venture no peril, but they resort thither where the Gospel hath an harbor already, where they may live without danger in great peace and quietness. So the false Apostles would not endanger themselves to come to Jerusalem or Caiaphas, or to Rome, to the emperor, or to other places where no man had preached before, as Paul and the other Apostles did; but they came into Galatia, which was won unto Christ already by the labor and travail of Paul, and unto Asia, Corinth, and such places, where good men were, and professed the name of Christ, persecuting no man, but suffering all things quietly. There might the enemies of Christ's cross live in great security, and without persecution.

"And here we may learn that it is the lot of all godly teachers, that, besides the persecution which they suffer of the wicked and unthankful world, and the great travail which they sustain in planting of churches, they are compelled to suffer that thing which they of long time before had purely taught, to be quickly overthrown of fantastical spirits, who afterwards reign and rule over them. This grieveth godly ministers more than any persecution of tyrants. Therefore, let him not be a minister of the Gospel, who is not content to be despised, or is loth to bear this reproach: or if he be, let him give over his charge to another. We also at this day do find the same thing to be true by experience. We are miserably contemned and vexed outwardly by tyrants, inwardly by those whom we have restored to liberty by the Gospel, and also by false brethren. But this is our comfort and glory, that, being called of God, we have a promise of everlasting life, and look for that reward which eye hath not seen, nor ear hath heard, nor hath entered into the heart of man." (1 Cor. 2:9.) "For when the great shepherd Christ shall appear, we shall receive an incorruptible crown of glory: who here also in this world will not suffer us to perish for hunger." (1 Pet. 5:4.)

On the sixth verse of the same chapter, he remarks how much more labor it is to build up a good cause, than it is to pervert what another has already perfected:

"We also do daily prove by experience, how hardly the mind conceiveth and retaineth a sound and steadfast faith. Also with what great difficulty a perfect people is gotten to the Lord. A man may labor half a score years ere he shall get some little church to be rightly and religiously ordered; and, when it is so ordered, there creepeth in some mad brain, yea and a very unlearned idiot, which can do nothing else but speak slanderously and spitefully against sincere preachers of the word, and he in one moment overthroweth all. Whom would not this wicked and outrageous dealing move?

"We, by the grace of God, have gotten here at Wittenberg, the form of a Christian church.

The word among us is purely taught, the sacraments are rightly used, exhortations and prayers are made also for all estates; and, to be brief, all things go forward prosperously. This most happy course of the Gospel some mad head would soon stop, and, in one moment, would overturn all that we, in many years, with great labor have builded. Even so it befell to Paul, the elect vessel of Christ. He had won the churches of Galatia, with great care and travail, which the false apostles, in a short time after his departure, overthrew, as this and divers other of his Epistles do witness. So great is the weakness and wretchedness of this present life, and we so walk in the midst of Satan's snares, that one fantastical head may destroy and utterly overthrow, in a short space, all that which many true ministers, laboring night and day, have builded up many years before. This we learn at this day by experience to our great grief, and yet we cannot remedy this enormity.

Seeing then that the church is so soft and so tender a thing, and is so soon overthrown, men must watch cheerfully against these fantastical spirits; who, when they have heard two sermons, or have read a few leaves in the Holy Scriptures, by and by they make themselves masters and controllers of all learners and teachers, contrary to the authority of all men. Many such also thou mayest find at this day among handicraftsmen, bold and malapert fellows, who, because they have been tried by no temptations, did never learn to fear God, nor had any taste or feeling of grace. These, for that they are void of the Holy Ghost, teach what liketh themselves best, and such things as are plausible and pleasant to the common people. Then the unskillful multitude, longing to hear news, do by and by join themselves, unto them. Yea, and many also, which think themselves well seen in the doctrine of faith, and after a sort have been tried with temptations, are seduced by them.

"Since that Paul therefore, by his own experience, may teach us, that congregations, which are won by great labor, are easily and soon overthrown, we ought with singular care to watch against the devil ranging every where, lest he come while we sleep, and sow tares among the wheat. For though the shepherds be ever so watchful and diligent, yet is the Christian flock in danger of Satan. For Paul, as I said, with singular study and diligence, had planted churches in Galatia, and yet he had scarcely set his foot, as they say, out of the door, but by and by the false apostles overthrew some, whose fall afterward was the cause of great ruin in the churches of Galatia. This so sudden and so great a loss, no doubt, was more bitter unto the Apostle than death itself. Therefore let us watch diligently, first, every one for himself, secondly, all teachers, not only for themselves, but also for the whole church, that we enter not into temptation."

### "UNTO ANOTHER GOSPEL."

Commenting on the same text, Luther shows that teachers of error, often claim to be working in unison with those whose labors they are endeavoring to subvert:

"Hereby it may easily be gathered, that these false apostles had condemned the Gospel of Paul among the Galatians, saying, Paul indeed hath begun well, but to have begun it well is not enough, for there remain yet many higher matters; like as they say in the fifteenth chapter of the Acts, 'It is not enough for you to believe in Christ, or to be baptized, but it behoveth also that ye be circumcised; for except ye be circumcised after the law of Moses, ye cannot be saved.' This is as much as to say, Christ is a good workman, which hath indeed begun a building, but he hath not finished it; for this must Moses do.

"So at this day, when the fantastical Anabaptists and others cannot manifestly condemn us, they say, These Lutherans have the spirit of fearfulness, they dare not frankly and freely profess the truth, and go through with it. Indeed, they have laid a foundation, that is to say,

they have well taught faith in Christ; but the beginning, the middle, and the end, must be joined together. To bring this to pass, God hath not given it unto them, but hath left it unto us.—So these perverse and devilish spirits extol and magnify their cursed doctrine, calling it the word of God; and so, under the color of God's name, they deceive many. For the devil will not be ugly and black in his ministers, but fair and white: and to the end he may appear to be such a one, he setteth forth and decketh all his words and works with the color of truth, and with the name of God. Hereof is sprung that common proverb among the Germans. 'In God's name beginneth all mischief!'

Wherefore, let us learn, that this is a special point of the devil's cunning, that if he cannot hurt by persecuting and destroying, he doth it under color of correcting and building up. So now-a-days he persecuteth us with power and sword, that when we are once taken away and despatched, he may not only deface the Gospel, but utterly overthrow it. But hitherto he hath prevailed nothing, for he hath slain many who have constantly confessed this our doctrine to be holy and heavenly, through whose blood the church is not destroyed, but watered. Forasmuch, therefore, as he could prevail nothing that way, he stirreth up wicked spirits and ungodly teachers, which, at the first, allow our doctrine, and teach the same with a common consent together with us; but afterwards they say, that it is our vocation to teach the first principles of Christian doctrine, and that the mysteries of the Scriptures are revealed unto them from above, by God himself; and that they are called for this purpose, that they should open them to the world. After this manner doth the devil hinder the course to the Gospel, both on the right hand and on the left, but more on the right hand (as I said before,) by building and correcting, than on the left, by persecuting and destroying; wherefore, it behoveth us to pray without ceasing, to read the Holy Scriptures, to cleave fast unto Christ and his holy word, that we may overcome the devil's subtleties, with the which he assaileth us both on the right hand and on the left. 'For we wrestle not against flesh and blood, but against rule, against power, against the worldly governors, the princes of the darkness of this world, against the spiritual wickednesses in heavenly things.'

On page 219, Luther says:

"When we first preached the Gospel, there were very many that favored our doctrine, and had a good and reverend opinion of us; and after the preaching thereof, followed the fruits and effects of faith. But what ensued? A sort of light and brainsick heads sprang up, and by and by destroyed all that we had in long time and with much travail planted before, and also made us so odious unto them which before loved us dearly, and thankfully received our doctrine, that now they hate nothing more than our name. But of this mischief the devil is the author, working in his members contrary works, which wholly fight against the works of the Holy Ghost.

"Men are so strongly bewitched with false doctrine, that they embrace lies and heresies in the stead of the truth and spiritual doctrine. And on the other side, they say and swear that their error is sound doctrine, maintaining and defending the same with all their power. Even so the false apostles brought the Galatians, which ran well at the beginning, into this opinion, to believe that they erred and went very slowly forward when Paul was their teacher. But afterwards they being seduced by the false apostles, and falling clean away from the truth, were so strongly bewitched with their false persuasion, that they thought themselves to be in a happy state, and that they run very well. The same happeneth at this day to such as are seduced by the sectaries and fantastical spirits. Therefore I am wont to say, that falling in doctrine cometh not of man, but of the devil, and is most perilous; to wit, even from the high heaven to the bottom hell. For they that continue in error are so far from acknowledging their sin, that they maintain the same to be high righteousness.

Wherefore it is impossible for them to obtain pardon."

## The Study of Prophecy.

(Concluded.)

THE study of prophecy is essential to the right exercise of hope and the enjoyment of consolation. They depend upon our knowledge and faith in respect to all that relates to Jesus Christ and his kingdom. Examine such passages, 1 Thes. 4: 14, 15; Phil. 1: 6; Titus. 2: 13, 14; 1 John 3. 2; Rev. 22, 20, and you will find them all connected with Christ's coming and kingdom. Such are the highest soarings of hope, such the brightest consolation of the early Christians. Prophecy was to them eminently consolatory and practical, supporting them under their temptation and manifold trials, and urging them to purify themselves after the pattern of Christ. Believing that prophetic truth is a part of that goodly heritage which God now bestows upon his people, we invite you to study for yourselves; you will find that in learning you have much to unlearn. But it is your duty and your privilege to cast aside the traditions of men, which have obscured the revealed Word, and reverently to learn the truth from the Lord himself, as the truth spoken unto us by holy prophets, by glorious angels, by inspired apostles, and infinitely more than all by his own well beloved Son.

Surely these are special reasons why ministers should study prophecy. Our space will not allow us to enter upon these reasons. But we would respectfully urge the necessity of consistency in the devotions of the congregation, and the teaching of the pulpit. Now we ask how can you reconcile the praise of God, while the congregation gives utterance to its devotional feelings in the words of many of the Psalms, with the ordinary teachings of the pulpit. For example, the people may be called to sing the 102 Psalm, including the verse—

"God in his glory shall appear

When Zion he builds and repairs"—

and immediately they are taught that the Church is to be built and repaired and clothed with her millennial glory in the absence of her Lord; and that the appearance of the Lord, when Zion he builds and repairs is a heresy which crept into the early Christian Church through the prevalence of Jewish prejudices and traditions. Or a sermon in which the blessed hope of the first resurrection is denied and the millennial reign on earth condemned as unscriptural and anti-missionary is followed by singing the 67th scripture paraphrase. Yet again, a discourse in which it is freely proclaimed that for more than one thousand years the Lord delayeth His coming, is concluded by the exhortation, "Watch, for ye know neither the day nor the hour when the Son of man cometh," and followed by the apparently impassioned, believing, and expecting prayer, "Come, Lord Jesus, come quickly." Truth is not to be tossed about like a tennis ball. These opposite doctrines cannot be retained by the Church. The inconsistency, is undersoed and mourned over by many intelligent hearers. Were the teachings of the pulpit as much in accordance with the revealed mind of the Spirit, as the Psalms of David in metre and the Scripture Paraphrases, or even as most of the popular hymns used in public worship, this inconsistency would disappear.

Inattention to prophecy is the more wonderful and inexcusable when we consider the startling times in which we live. The shades of a dark starless night are gathering over human hopes and prospects. Many an anxious heart is asking—Watchman what of the night? And many are striving to answer that question, and to satisfy such anxieties by the oft repeated fallacies of the gradual development of social and religious greatness and goodness; of the speedy establishment of liberty, equality, fraternity—of universal reign of just and free institutions. How few are directing the widowed church to seek comfort and strength in the blessed hope of the bride-



groom's return! How few are testifying to that morning of bright and cloudless joy which lies beyond the deepening gloom!

Waymarks in the Wilderness.

(For the Herald.)

## A Short Tour Among the Mountains.

BY ELDER J. PEARSON, JR.

(Concluded from our last.)

On Thursday evening attended a social meeting with brother Eastman's people, and Friday evening enjoyed an interesting prayer meeting at Carroll, where the labors of brother Eastman have been blessed to the conviction and conversion of sinners.

The Sabbath, was a day of interest to myself, and I fervently pray, that it was not without profitable interest to the Church and congregation. For some reason or reasons, hardly definable in my own mind, I have, ever since my first visit to the Whitefield Church, felt an uncommon solicitude for their prosperity. The time question has been preached there, and although it had its effect on the minds of some, when presented, still, so far as I could learn, it produced no lasting impression. There are very few "timists" in that region. I had the satisfaction of seeing Elder Bowles, once more, a devoted, faithful servant of Christ. His health is feeble, the effects it is to be feared, of a cancerous humor with which he has been afflicted. There was a good attendance, the attention candid, the singing was worthy of praise; harmonious, and the tunes happily adapted to the sentiment of the hymns.

On Monday, brother Eastman kindly conveyed me to Littleton, where I once more took the cars, and in due time found myself in the bosom of my family, and thankful for God's goodness to me and mine.

A few observations and practical remarks and reflections.—At one place I took up a paper, printed at Lowell, professing to advocate the doctrine that Christ will, without fail come this year; and strange to say, almost the first thing upon which my eye rested was a palpable, and wilful misrepresentation. It was contained in a letter from Illinois, and is as follows:—"Another cause of confusion among us has been the fact, that the most of our number take the Advent Herald, which has always been considered the organ of the Advent Church. And brother C., himself recommended it to the brethren, believing it would strengthen, and instruct us on our way to the kingdom. How far this opinion was true, the sequel will tell. Brother Chapman taught that the signs of the times, as foretold in Matt. 24th, were past, and as a matter of course our Lord must soon come; but the Herald, instead of corroborating this theory [that the signs were in the past, and the Lord must soon come,] has contained long articles endeavoring to show that the signs of the coming of Christ could not be distinctly recognized in the past."

Now the Editor of the Herald in the very article referred to, *First*, states that brother Miller never taught or believed that those signs were celestial. *Second*, that Mr. Litch was the originator of the present views cherished by many. *Third*, that the darkening of the sun, May 19, 1780, was not novel, or universal, and this he proves by a relation as he says, of facts. Are they facts? That is the question to be settled before we rave at the man, and excite prejudice against the Herald. *Fourth*, he takes the position that the darkening of the sun, not being novel or universal, "does not" "destroy its significance;" and *Finally*, closes with an expression of his opinion, that these signs seen "in various places on different occasions, are equivalent to a single universal darkness," and that "the various phenomena . . . were designed to keep the church in remembrance of the approach of that day." The one referred to pretends to have read the Herald's remarks on that subject, therefore it was a wilful misrepresentation of the Editors explanation of those signs. It is a poor cause that needs such miserable subterfuges and wicked perversions to prop it up.

Again, the Herald was threatened that unless its columns were freely opened to the discussion of the time question, another paper would be forthwith issued. Its columns were opened for a time, and devoted number after number, to that subject; but finding rebutting arguments, and a plain expose of their very unfair historical quotations, the Crisis was soon sent forth governed by the liberal policy, that nothing differing from its faith, arguments and sentiments, however kindly expressed, should find room therein! What a commendable transition from the most enlarged, comprehensive generosity, to a narrow, sectarian bigotry, unequalled by any Protestant, or Catholic publication in this country. "Oh, we don't want any controversy!" How suddenly those belligerent propensities seemed to subside, and how wonderfully opposed to contention and distraction! That is not the real reason why such a plan was adopted. If others, differing, who read history as well as

themselves, had been allowed to occasionally write for the edification of its readers, stars would not have been so clearly seen in the day time on the 19th of May, 1780, and the mental optic vision relating to some other statements equally less founded in fact, might have been less obscure. Well, the "Hope of Israel" had its day, and so must the "Crisis;" and if its Editor is a Christian, I envy him not the heart-anguish which inevitably awaits him!

Two pamphlets were put into my hand written by two individuals. One, betraying a deep, violent opposition to Church organizations, even to the simple recording of names. The writer says, "the design of organizations . . . is to prescribe individual liberty," and is "opposed to free action." That "it will not do for a man to act in accordance with the commission," "Go ye into all the world, and preach the Gospel to every creature." Is this so? In conclusion he exhorts, "If you are in any of these sectarian pens, leave them at once; for they, like Korah, Dathan, and Abiram, are soon to sink into the pit. Those that are being formed by Adventists, are no better than other denominations. In some respects they are worse." Again, "Let every Adventist, who wants to be free, beware of this human machinery—these sectarian pens—this last effort of Satan to destroy souls."

"Did the church in Newburyport, take church-action against admitting the preaching of specific time into their desk?" is frequently asked me. No! The desk is at my disposal, and they would not insult their preacher by passing such a vote. Neither would I impose upon them by permitting into the pulpit, one whose purpose was to teach such loose sentiments, and carry out such church-corrupting measures as are put forth in that work. The writer attempts to gloss over his malicious tirade against all church organizations, by a pious regard for just exactly what is written in the New Testament on government and discipline; but the conduct of a person, or any body of men is an unmistakable comment and illustration of their real, internal, unexpressed feelings and opinions. Look at the medley mass of moral ingredients compassed within the pale of that faith. Pause, I pray you, and consider this matter. Are not utter strangers permitted to rove where they please, and preach where they please, without letters of commendation?

There are three prominent reasons why the discipline is not enforced, and "grievous wolves" are permitted to come in among the flock [if we may be allowed the term flock, seeing it is so intimately associated with the wicked idea of a "pen."] *First*, because there is no disposition to do thus. *Second*, because their unorganized condition makes the enforcement of church government and discipline an utter impossibility. *3d*, because the immoral element is predominant, and the enforcement of strict discipline would prove their ruin. Will a criminal love wholesome government, and well administered laws? Will a good man? Our compact closes with the following: "We will cheerfully grant to others all the privileges we ask for ourselves." Does that "prescribe individual liberty," in its true sense, and oppose "free action?" Would a willful, ambitious "Diatrephes," who loves "to have the pre-eminence," "and there have been these 'Diatrepheses,' clear down to the present time," [as that author assures us,] be very forward in subscribing his name to such restrictions, securing to each an equal liberty? Would humble Christians who feel to "esteem others better than themselves," have any serious objection to such a benevolent and brotherly document? I trow not. It will not be to an upright man, "an iron bedstead," but an uneasy and restless couch for the unsanctified ambitious, and perverse.

Christians, whoever you may be, we are firmly persuaded and do most conscientiously believe, that organization is essential to the strict enforcement of discipline, consequently to our purity and prospect; and that without it comes, sooner or later, disaster and ruin; and, having before God decided to act agreeably to these convictions of duty, would it be either commendable or consistent in us to open our desks freely to those whose avowed and determined purpose and policy it is to denounce, in the most unqualified and unchristian manner, and break up what they are pleased to term, "the nest of the devil"—"the most effective means to destroy souls of anything that was ever brought into existence."—"Sectarian pens," and such like wholesale abusive railings? Please look at this thing in its true aspect. Will a faithful under shepherd permit, knowingly, "grievous wolves," to come into the "pen," or "among you, not sparing the flock?" Are we not taught that "of your own selves shall men arise, speaking perverse things, to draw disciples after them?" I warn you "with tears." Are we not, by the Apostle earnestly entreated to "mark them which cause divisions," "and avoid them?" And by the conduct, and preaching, and writing of these men, is there not a sufficiency of evidence to justify a firm, manly, and Apostolic op-

position to the invidious and destructive innovations of men with such pernicious principles?

The other pamphlet pretends to be an exposition of the "Parable of the ten virgins." Poor abused parable! How it has cried for mercy, and, yet no mercy obtained; wrenched, drawn out till its joints have been dislocated, and become an unshapen and disfigured mass. Poor parable! My sympathies are moved, for no other parable has been so unjustly used and belied, and degraded: made to say what it was never intended to teach,—made to bear all our errors and mistakes, and forced by the weight of its illegitimate load to "go upon all fours,"—to creep in the dust. Poor parable! Be not disheartened, for in this last instrument of torture, the inventive skill of man must have been totally expended, exhausted, and a few months, it is hoped, will forever free them from the sacrilegious hand of man.

It is, to its author, so self-evident, "that we have been in the tarrying time, and the slumbering and sleeping time since 1844, that he says; "I think it is not necessary for me to bring an argument to prove it, for all must admit it." What would be perfectly natural for an intoxicated person to think of every body else? Why, that they are in the same condition with himself, certainly. It would be to him, like a reality, whilst sober men would know that he was laboring under a mental hallucination. We will, of course, admit his own personal testimony as it regards his spiritual condition since 1844, but we protest against his declaring, upon being suddenly awakened by a spasmodic excitement on specific time, that all others have been slumbering over the many, and strong evidences of the speedy Advent of the Son of God! Slumbering and sleeping for ten long years upon this last inch of probationary time? what a sin.

Well, besides their candid confession, we have other corroborative evidences to the fact: some of them have been "overcharged with surfeiting, and drunkenness, and cares of this life,"—others, have seized like a dreaming man on every extraneous question, and with all the earnestness of a reality, given each in its turn an undue prominence, as "the present truth,"—"meat in due season," to the prejudice and disgrace of the object of our high mission. And then, like the fascinated, pleased dreamer, having no moral consciousness, as one mental delusion would pass away, they seemed to pray,

"Ye soft allusions, dear deceits, arise!"

only satisfied, only active, only happy, when indulging in a religious dissipation; then—

"While the fond soul,

Wrapped in gay visions of unreal bliss,  
Still paints the allusive form,"

they imagine all others to be "formal," "backslidden," "just like the churches," and "denying the power."

But they are now all awake. Well, what aroused them? "The midnight cry." Who gave it? or, "who makes the cry?" Answer, "The Watchmen." But "they all slumbered and slept!" All, equally wrapped in slumber most profound, and "Watchmen," as well as people, are awakened by "the midnight cry!" Which is, in plain English, the preaching that the Lord will come this year. There is only one way of getting over this literal and detailed difficulty, of these sleeping watchmen being able to concoct this theory, and give the cry while asleep, sufficiently effective to awaken themselves from a ten years slumber, and that is, by attributing it, to "such high and distinguishing gifts," with which they modestly claim to have been endowed.

There is an original discovery made in this parable, one that never entered into the minds of the apostles; for we can't find it in any of their writings, and singularly enough, no where inculcated by the Saviour, and it may be reasonably doubted if it can be found in any other theological work extant, and that is, that professors of religion, these virgins, some of them, can assume a relative position to Bible truths, so that, in the light of the Scriptures, or by the Judge of all the earth, they will be regarded as, "neither wise nor foolish!" Can you conceive of such a spiritual condition? And, this is no more absurd than the idea, that these few believers in specific time compose all the wise virgins in a parable to which "the kingdom of heaven," is "likened." Did heaven ever before listen to such presumption? such vain boastings? such narrow, bigoted sectarianism? How forcibly are we reminded of the words of Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbol." Read the chapter.

I found during this short tour many silly and foolish falsehoods afloat, and which are not without their influence, but which will, in due time, recoil in a deserved punishment upon those who are found with a lie in their "right hand."

The Consequences Are;

That some will, because a theory, invented by man, and based upon human chronology, and

perverted scriptures, has caused a disappointment, give up the Bible, as some have personally declared to me they should; others will relapse into their former worldly, indifferent, unfruitful state, and never perhaps be aroused again from their spiritual apathy, till the pealing thunder of the last trumpet shall be heard, summoning a world to come and appear at the tribunal of Christ. Do not such impatient expressions as theirs, make apparent the real condition of the affections? for "out of the abundance of the heart man speaketh." Should the Redeemer make his second advent this year, would such be saved? Do they possess those scriptural qualifications which are essential to salvation? Is not the present movement on specific time, a ruse of Satan to burlesque the entire advent cause, (for it, now develops itself in an attempt to imitate the fall of '44) to taunt the faith, and tantalize the hopes of some of God's dear children, and just as his servants were in a condition to accomplish something for their master, to bring disgrace, and reproach, and stigma upon their labors? Are not the moral elements constituting this excitement, and its present aspect, like the appearance of a great smoke, with but little fire? This noise and bluster has not effected much except in certain localities; and is it not extraordinarily deceptive to talk as if the vast majority of the Advent ministry and people are engaged in it, and all America and Europe would feel its power? Reports have been busily and widely circulated that this, and that one, have embraced the faith, and preacher after preacher in the columns of the "Herald" has been forced to publicly deny it! I have before me a book called "The Grand Crisis, in Human affairs," giving the community the false idea that it was "issued by request of the Advent brethren," as if it was authorized by the main body, at their earnest wish. Adding the definite word, *the* makes the desired impression, but an untrue one. It is blazed abroad that "Himes" is worth property, and the very men, when they are placed in comparative like circumstances, will not, and dare not publish a paper without having a thousand dollars pledged in advance, and then, boasting sound it forth that they send forth 9,000 copies! Who doubts that 20,000 copies of the Herald could be given away? It is the momentary flash of the meteor—the swelling bubble, inflated with empty air, that will expire in darkness,—break suddenly exposing its speculative speciousness; but alas its consequence—God have mercy on its originators, its advocates, its supporters, and save the honest.

Whilst this cause has been bleeding at every pore, with an abundance of this world's goods to drive "dull care away," the votaries of specific time have been riding upon the very crest of excitement's wave, gleefully singing, "this year," but ere long it will "break along the shore," leaving "many a wreck behind."

It is consoling to know that the warfare is nearly accomplished, the hard conflict soon to end, and an everlasting rest to be given to all the weary pilgrims of earth.

"Come, Lord! O come, the drooping cheer,  
Nor let thy chariot wheels delay."

(For the Herald.)

## Short Sermons on Short Texts.

NO. V.

"Rejoice evermore."—1 Thess. 5:16.

As this is the command of an inspired apostle, it is obvious that religion never was designed to lessen our real happiness and pleasure, even in this world. Oftentimes Satan suggests to the youthful mind that to become religious is to become fanatical, but surely there never was a grosser error attempted to be palmed off upon community than this. To live in the world without God and without a well-grounded hope, is the height of fanaticism, and till a man is truly converted to God, he is not in reality in his right mind. To suppose that religion destroys our happiness is also an erroneous idea. Worldly carnal pleasures the Lord forbids, but "no good thing" does he withhold from those who walk uprightly. As there may be much joy which is not well-grounded, and consequently not durable, let us inquire what it is in which we may rejoice always.

I We are to rejoice in the Lord.

This is what the prophet Isaiah resolved to do, and every believer is as welcome to do it as he: "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10. Some are tempted to rejoice in their talents; but such should ask themselves the question, What have I that I have not received? If it is sometimes easy swimming in the waters of popularity. It should not be forgotten that those waters are treacherous, and that many expert swimmers have there sunk to rise no more. "Pride goeth before destruction and a haughty spirit before a fall." If God has endowed us



with five talents, it is for that number he holds us responsible. If you have the power to move the minds of the multitude by your learning and eloquence, do not rejoice in this, "but rather rejoice, because your name is written in heaven."—Luke 10:20. Jeremiah describes those who depart from the Lord as having their names "written in the earth,"—chap. 17:13. As names recorded in the sand on the sea shore, are washed out by the returning waves, so those who stand high in the estimation of men, and rejoice in their own strength and goodness, will soon be forgotten in the world, but "the righteous shall be had in everlasting remembrance."

It is said of David Dickson, professor of divinity, in Edinburgh, that being asked how he found himself while lying on his death bed, he answered, "I have taken my good deeds and bad deeds, and thrown them together in a heap and fled from them both to Christ, and in him I have peace." To rejoice in our good deeds, our riches, or our learning, and on account of them to entertain a hope of everlasting salvation, is to act as foolishly as a man who would launch his boat in the rapids above Niagara Falls, and yet entertain the hope that there is no danger, while every moment his frail bark is drawing nearer and nearer the foaming cataract. There is no being in heaven or on earth in whom we can rejoice for time and eternity, save in the Lord, "for in the Lord Jehovah is everlasting strength." The language of Mary should ever be ours,—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

#### II. We are to rejoice in the truth.

It is said of Christian charity, or love to God and man, that it "rejoiceth not in iniquity, but rejoiceth in the truth,"—1 Cor. 13:6. And the beloved disciple said, he had "no greater joy than to hear that his children walked in truth." And the well-beloved Gaius is addressed as one "loved in the truth,"—3 John 1, 4. The Scriptures attach great importance to the truth in justification, sanctification, and final salvation of men, and why should not we? Shall we permit sincerity of heart, to take the place of truth in the heart? If every one may think and act as he pleases about religious matters, then why was the Bible given to us? If sincerity of intention is all that God requires of those who have the means of arriving at a knowledge of the truth, why did the Lord find fault with Job's three friends? See Job 42:7-9. True religious joy springs from an acquaintance with the truth as it is in Jesus. An application of the promises of God to the heart by faith, will oftentimes cause a thrill of joy to pass through the mind, but it is to be feared that much of the joy of the present day does not arise from such a source. Religion is made with many to consist more in feeling well in meeting, than acting well out of meeting. If there is such a thing as a false peace and a false joy, we ought to be careful that we do not get the counterfeit coin.

#### III. We are to rejoice in the salvation of God.

This is what the royal Psalmist determined to do,—"The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!"—Psa. 21:1. Salvation signifies preservation from danger, or destruction, and when applied to the soul it includes the remission of sin; the regeneration of the heart and the glorification of the individual at the appearing of our Lord. Although we are by nature children of wrath, fallen and depraved, yet ample provision has been made for recovery. The obedience and sufferings of Christ do not make God the Father love us more than he did previous to his Son's passion. This is a point worthy of consideration, and one generally overlooked. We are all too apt to regard the Father as a being who was very angry with the world, and that nothing but the death of Christ could make him love us at all. But the truth is, it was not Christ's death that originated the love, but the Father's love that originated the atonement. Thus we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."—John 3:16. Christ came into the world, gave the law the perfection it demanded, and died on the cross thereby becoming a curse for us, and at the appointed time arose from the dead for our justification, and a way was opened up whereby God could be just and yet justify the believer in Jesus. It is in the salvation thus procured that we are required to believe and rejoice.

But notwithstanding the joyful assurance which the Christian sometimes feels that God the Father loves him; that God the Son, died for him; that God the Spirit has taken possession of his heart and that his sins are covered, there are other times when doubts and gloomy apprehensions beset his mind. Satan, who goeth about like a roaring lion seeking whom he may devour, will sometimes carry the sins of the pardoned one and place them, as it were a great mountain, between his heart and the Son of righteousness: that is, he will endeavor to make him look back on his past sins and the imperfection of his conduct, and by getting him to look too much at these and too little at Christ, the mind

is thrown into darkness. Now, what is a child of God to do in such a case? Well, the only thing he can do is to say in faith, Get thee behind me Satan and let me see Jesus. It is no use for us to deny what is laid to our charge, for that we have sinned and that even our good deeds are imperfect, God knows, and the Devil knows, and we know, hence the better way is to confess our guilt, and to rely on Christ alone for our perfection and salvation.

There are some Christians who are more troubled with fears and doubts than others, and I am persuaded that one great reason why we have so many dark hours in our experience, is because we lose sight of Christ so often, and look so much at ourselves. The following anecdote will serve to illustrate the point. A poor, half-witted man, named Tom —, living in —, got his living by selling pies to poor people; in this way he used to visit the low public houses, and every wicked place, and became so wicked that he would drink and swear. As he was one day selling pies, passing through the low and wretched alleys, he entered the room of a poor dying sailor and heard him as he entered say, "I am a poor sinner and nothing at all, but Jesus Christ is my all in all." The words struck him, and entered so deeply into his heart, that as he went along he could do nothing else but repeat them to himself. He wondered in what book they could be found, and determined if possible to find where they were written; for this purpose, as they sounded like poetry, he borrowed a hymn book, but searched in vain to find them. He next took up the New Testament; he read and became deeply concerned in what he read. In the course of his reading he found it was a command of Jesus that his disciples should break bread, and drink of the cup and shew forth their Lord's death till he come again. This so rested on the bosom of the poor man, that he longed to partake of the Lord's supper, and one day he went to the friends who lent him the book, and told them his thoughts, saying, "I am a poor sinner and nothing at all, but Jesus Christ is my all in all; and He commanded all those that love Him, to eat bread and drink wine, together in remembrance of Him." At first they refused to receive him into their society, but after ascertaining that he was in every respect a reformed man, they admitted him. "He adorned his profession with a most consistent life and walk, enjoying much happiness and peace with God; so much so that it was often marked by some Christians, who one day called on him, and in the course of conversation made the inquiry, 'How is it, Tom, you always enjoy so much happiness? we are not so.' 'Oh!' said Tom, 'I suppose you want to be something, but I am a poor sinner and nothing at all, and Jesus Christ is my all in all.'"

It is now several years since I first read the above history of poor Tom, and ever since I read it I have been persuaded that this simple narrative, lets out the secret of much of the darkness which troubles some of God's children. I will now leave it with the reader to say whether I am correct or not. While it is our duty and privilege to rejoice in the salvation of God, does it not frequently seem as if we worked for pardon, instead of working from a sense of sins already pardoned?

#### IV. We are to rejoice in hope of the glory of God.

"Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2. To stand in grace and to rejoice in hope is what the Lord requires of us. The grace is received in this world, the glory in the world to come. The glory has shone forth at different times since the world began. It was doubtless associated with the Eden state. It appeared in the wilderness while the Jews wandered there; it abode upon the tabernacle of the congregation; it rested in the temple between the cherubims for a season; Ezekiel saw it go away; it shed its bright beams around the pious shepherds on the morn of Messiah's birth; it returned to Tabor's summit when Jesus was transfigured; in the clouds of glory Christ ascended; it was afterwards seen by Stephen, Saul of Tarsus and the disciple whom Jesus loved; for many centuries it has disappeared from the earth, but prophecy announces its appearance again at no distant day. In triple glory will our Lord return to earth, Luke 9:26. In splendor outshining the sun in his meridian brightness will the saints appear when they are immortalized. In glory will the new Jerusalem descend from heaven and with it the whole earth will be ultimately filled, Num. 14:21. Such is the hope of glory which the Scriptures present, and who would not "greatly rejoice" in the prospect of an inheritance, incorruptible, undefiled, and that fadeth not away, which is reserved in heaven and ready to be revealed in the last time?

#### V. We are to rejoice in tribulation.

"Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice

inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy"—1 Peter 4:12, 13. We cannot rejoice because we are in trouble, but because the grace of God sustains us there; the promises of God cheer us there; lessons from God are taught us there; and the glory of God is there more clearly discovered. "In the world ye shall have tribulation"—is a prophecy of which no one doubts the fulfilment; but in Christ the believer has peace.

Now why should not the Christian rejoice evermore? Is he weak? In the Lord's strength he can rejoice. Does he want to be saved? In the salvation of God he may be glad. Is he in tribulation? Even there he need not be discouraged for he hears the still, small voice of the Master sounding amid the flames of the furnace—"All things work together for your good." Hence every saint may sing with Wesley,

"Though in affliction's furnace tried,  
Unhurt on snarers and death I'll tread;  
Though sin assail, and hell thrown wide  
Pours all its flames upon my head,  
Like Moses' bush I'll mount the higher,  
And flourish unconsumed in fire."

J. M. ORROCK.

#### "Love Your Enemies."

OUR Saviour points this out as the characteristic duty of his religion. But it may be asked, How can we comply with this precept? To love our friends is easy; but to love our enemies, is unnatural. The answer is, that we must take means with ourselves to overcome the feeling of dislike, or the impulse of passion. We must not dwell upon the malice which others have shown; we must not make it the subject of discourse and complaint. We must call to mind all the excuses that may be found for them. We must, above all, pray for a forgiving spirit; pray that a sense of God's mercy, and of the goodness of Christ, may be so fixed and rooted in our hearts, that they may expand in love to all mankind. Such are the grounds of this temper and conduct.

And one great motive to it is, that this is the way in which God acts towards men; and therefore the way in which men ought to act towards one another. God sends the blessings of his providence upon all; upon the just and the unjust; upon those that serve him, and those that serve him not. We have daily experience that he does. For what a spectacle is this world! In arms against God, their righteous Governor! refusing his laws, opposing his dominion! Even in a country like ours, so particularly enjoying the means of grace, how small is the number of those who really live to his glory! Every trifle amuses, employs, engages them, and God is forgotten. Worse still, he is defied; defied by open sin; by cursing; by blasphemy. Yet God, though "strong," is "patient;" though "provoked every day," he does not bring down that vengeance upon his enemies which they incur, or even imprecate upon themselves. He bears long with them; so long, indeed, that men are emboldened to continue in their wickedness, instead of using God's mercy as he intended. The long-suffering of God leadeth to repentance. "Sentence against an evil work is not executed speedily." He "is not willing that any should perish;" and therefore he makes his sun to shine upon the evil and upon the good, and sendeth rain on the just and on the unjust. This thought should incline all Christians to bless those that persecute them, to pray for those who despitefully use them. A blessing often accompanies such a spirit of meekness, as was signally exemplified on an occasion which deserves to be recorded, when the simple prayer of a negro slave for his master, which the master unexpectedly overheard, was the means of converting his heart "from the power of Satan unto God."

Bishop Sumner.

#### Little Things.

As oft as we surround our cheerful fire, and look with fond affection upon our happy loved ones, and inquire, "what shall we render unto the Lord for all his benefits?" we seem to hear a voice saying, "Go preach my Gospel to the poor, visit the sick, cheer the sorrowing, and inasmuch as ye do it to one of the least of these, my brethren, ye do it unto me." Shall we not imitate Him, who went about doing good?

"To hearts of woe, to beds of pain  
Our cheerful feet repair;  
And with the gifts thy hand bestows,  
Relieve the mourners there."

How little is known of the sufferings and privations of the poor! Those who from their well stocked cellars have their tables daily loaded with abundance, could hardly appreciate the feelings of a poor, aged woman, who said to a Christian minister, "Oh I am so potatoe hungry, and potatoes are so high."

A little sum of money was instantly furnished; and the poor woman related afterwards, with grateful emotion, "How much good it did her, to have one good full meal of potatoes."

Who can withhold his gifts, when a sixpence may make a poor body so happy?

We could tell how the opportune visit of a kind friend, with a warm heart, and a cheerful word, and a benevolent smile, drove away an excruciating headache. Said a very respectable poor woman: "I am almost crazy with my head. I never had such a dreadful pain, and Mr. — came and talk so pleasantly, and hopefully, my distress all went away." Who would not give sunny smiles, and loving words, in a world such as this?

"Tis a little thing

To give a cup of water; yet its draught  
Of cool refreshment, drained by fevered lips  
May give a shock of pleasure to the frame,  
More exquisite than when nectarian juice  
Renews the life of joy in happier homes.  
It is a little thing to speak a phrase  
Of common comfort, which by daily use  
Has almost lost its sense: yet on the ear  
Of Him, who thought to die unmourned, 'twill fall.  
Like choicest music."

#### The House of God.

THE glory of a sacred edifice lies not in its vaulted roof, and lofty spire, and pealing organ, but in the glory that fills the house—the divine presence; not in its fabric of goodly stones, but in its living stones, polished by the hand of the Spirit; not in its pointed windows, but in its Gospel light, not in its choir of singing men and of singing women, but in the music of well tuned hearts; not in its sacred priesthood, but in the great High Priest. If every stone were a diamond, and every beam of cedar, every window a crystal and every door a pearl; if the roof were studded with sapphire and the floor tessellated with all manner of precious stones; and yet if Christ and the Spirit be not there, and if the sacrifice of the heart be not there, the building has no glory. The house of God must have a glory beyond what Solomon's cunning workmen can give it, even the Lord God, who is "the glory thereof." Remains of Rev. Wm. Jackson.

#### Astrology.

A CELEBRATED writer, alluding to this subject, says it is remarkable that of the many predictions which have been made by astrologers from time to time, so few of them have been verified. History, however, records many instances where the predictions of astrologers have been fulfilled. In the present age, when such events occur, they are merely considered remarkable coincidences.

The Duke of Athol, uncle to James I. of Scotland, had been assured by a pretender to the occult sciences, that he would be crowned publicly in presence of a large assembly of the people. He put faith in this prediction, and to hasten the fulfilment of the prophecy, he caused his nephew to be assassinated. But he paid the penalty of his crime, and was led to execution in one of the public squares of Edinburgh. He was taunted and reviled by the populace, who placed on his head an iron crown on which was inscribed "The King of Traitors."

The fate of Æschylus, the Greek tragedian, is well known. It had been predicted that he would be killed by the falling of a house. One day while he was walking in the fields, at a distance from any human habitation, an eagle, which had carried off a tortoise in his talons, but could not disengage the meat from the shell, perceived the bald head of the poet, and probably taking it for a rock, let the tortoise fall upon it from a great height. But Æschylus had the worst of it—for his skull was fractured, and he died on the spot.

An astrologer at the Court of Lewis XI. of France, predicted an afflicting event, which came to pass. The king sent for the astrologer, having previously ordered his satellites to be prepared at a given signal to seize him and throw him out of the window. The king said to him, on his entrance, "You, who pretend to lift the veil of futurity, can you foretell the exact hour of your own death?" "No, Sire," said the wary astrologer, with admirable presence of mind, suspecting the design of the tyrant, "I only know that I shall die exactly three days before your Majesty!" The king was thunderstruck at this answer, and refrained from giving the signal. Sir Walter Scott has very ingeniously interwoven this anecdote into the tale of Quentin Durward.

Cardan, a soothsayer, who dealt extensively in horoscopes, was not particularly fortunate in his predictions. In one instance, however, he made use of a very effectual means to guard against any mistake. He predicted the day of his death, and when the time drew near, and his health, much to his mortification, continued unimpaired, he absolutely abstained from food, and died of hunger, on the day predicted, that he might not falsify his prediction.



That oracle of moral and political wisdom, Lord Bacon, in his chapter upon Prophecies, speaking of modern predictions and prophecies, says: "My judgment is, that they ought all to be despised, and ought to serve but for winter-talk by the fire side. Though when I say *despised*, I mean it as for belief; for otherwise the *spreading and publishing* of them is in no sort to be despised; for they have done much mischief. I see many severe laws made to surpress them. That which hath given them some grace and some credit, consisteth in three things. First, that men mark when they hit, but never mark when they miss, as they do generally. The second is, that probable conjectures or obscure traditions many times turn themselves out prophecies. The third and last (which is the great one) is, that almost all of them, being infinite in number, have been impostors; and by idle and crafty brains merely contrived and feigned after the event is passed." Boston Journal.



## The Advent Herald.

BOSTON, SEPTEMBER 9, 1854.

This readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XLVIII.

HEAR ye this, O house of Jacob, which are called by the name of Israel, And are come forth out of the waters of Judah, which swear by the name of the Lord, And make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, And stay themselves upon the God of Israel; the Lord of hosts is his name.—vs. 1, 2.

This apostrophe is addressed to the Jews in anticipation of their bondage in Babylon. By a metonymy, they are denominated the "house" of Jacob to illustrate their descent from him, and are called "Israel," as the only recognized portion of the nation. Their Jewish origin, is by a metaphor denominated the "waters" of Judah—the derivation of children from the head of a family, being illustrated by streams flowing from a spring or fountain. Thus we read in Deut. 32:28, "The fountain of Jacob shall be upon a land of corn and wine."

To "swear by the name of the Lord," is to recognize him as God. (See Note on 19:18.) In like manner to swear by idols was to acknowledge them as gods. Ex. 23:13—"In all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth." The context shows that though they acknowledged God, they did not do it in sincerity, but did it hypocritically, Jer. 5:2, "Though they say, the Lord liveth, surely they swear falsely."

The "Holy City" was Jerusalem, Isa 52:1—"Put on thy beautiful garments, O Jerusalem," the holy city—which was so called because God had chosen it as the place to manifest the symbols of the Divine presence. To "stay" upon the God of Israel is to lean upon him,—the term being used as a metaphor to illustrate their seeking protection of God, and pretending to trust in him when their conduct exposed them to his displeasure. Micah 3:10, 11—"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Rom. 2:17-21—"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and are confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law: thou therefore which teachest another, teachest thou not thyself? thou that preachest, a man should not steal, dost thou steal?"

The context shows that the grounds of their confidence in God's protection, was mainly because of their descent from Israel and Judah, the same as the Jews in the time of Christ boasted, (John

8:33,) "We be Abraham's seed."

I have declared the former things from the beginning; And they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass.—v. 3.

Former predictions which had been fulfilled, are referred to as evidence that God would, at the time designated, fulfil those now uttered respecting Babylon about which they might be disposed to be incredulous. Their being done suddenly, shows that they were fulfilled when the event was unexpected. "Went forth out of," is a metaphor illustrative of their utterance by Jehovah.

Because I knew that thou art obstinate, And thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; Before it came to pass, I showed thee: Lest thou shouldst say, Mine idol hath done them, And my graven image, and my molten image, hath commanded them.—vs. 4, 5.

By the use of metaphors, the declaration that their neck was an "iron sinew" and their brow "brass," illustrates the excessive obstinacy of the Jewish nation at that epoch, and their proneness to unbelief. Had not a succession of prophets clearly predicted the progress of events before they transpired, the people would have been disposed to attribute them to the agency of their false deities.

Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, Even hidden things and thou didst not know them. They are created now, and not from the beginning; Even before the day when thou heardest them not; Lest thou shouldst say, Behold, I knew them.—vs. 6, 7.

The "new things" are doubtless those predicted of Babylon, of which they previously had no knowledge. And they are called on to show their belief in these, because of the fulfillment of former predictions.

Yea, thou heardest not; yea, thou knewest not; Yea, from that time that thine ear was not opened; For I knew that thou wouldest deal very treacherously, And wast called a transgressor from the womb.—v. 8.

"Heardest not" is put by substitution for their incredulity respecting these announcements; and by the same figure, their ear not being opened, is put for their unwillingness to listen to the teachings of inspiration, because of their treacherously preferring to serve idols.

For my name's sake will I defer mine anger, And for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: For how should my name be polluted? And I will not give my glory unto another.—vs. 9-11.

When made the subject of such a deliverance as that from Babylon, the Jews might be tempted to self-complacency and to regard their own holiness as deserving of such favor. Those disposed to cavel, also might interpose the enquiry, why, if they were thus wicked and rebellious, God did not destroy them at once. Such caveling and self-complacency are alike rebuked by God's declaration that his purposes of mercy to them are solely for his own sake, and in view of his own glory. Valuing themselves as the favored of Jehovah, if the Jews were suffered to perish among the heathen, the idolators might suppose the power of Jehovah was limited like that of their own deities. To give the heathen no occasion thus to disparage him, God deferred his anger. In like manner when Israel sinned in the wilderness and God said to Moses, (Num. 14:12,) "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they;" Moses said, unto the Lord, (ib. vs. 13-20,) "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word."

"Anger," by a metonymy is put for the punishment which might justly be inflicted because of it, and "cut off," is a metaphor to illustrate the termination of their existence as a people.

There is a metaphor in the use of the word "refined," expressive of the purification of metals

from their dross, to illustrate the moral purification by the chastisements inflicted of Israel. Thus the Psalmist said, (66:10-14,) "Thou O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into a net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a wealthy place. I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."

By a metaphor, the "affliction" they had suffered is denominated "the furnace," in which they had been refined—metals being refined by melting them with fire. Ezek. 22:17-22—"The word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."

Their not being refined "with silver," or, as in the margin, "for silver," evidently implies that their trial was to be less intense than that needed for the purification of that metal, which would result in their destruction.

"Polluted," is a metaphor to illustrate the profanation of the Lord's name—the odium which the heathen would heap on it, if God did not punish his people for their relapse into idolatry, and vindicate his sovereignty by punishing in turn those who showed them no mercy.

### THE MILLENNIAL STATE.

A CORRESPONDENT from Illinois inquires "whether there will be men in the flesh after the commencement of the millennium?"

He adds: "I believe it is admitted that the last part of Zech., 14th chap., is descriptive of, the Millennium. The families of the earth are represented as going up to worship the King, the Lord of Hosts. If they do not go it is threatened that on them shall be no rain. And if Egypt go not up that have no rain they shall be visited with the plague. Mr. Brown of Glasgow argues from this that the language supposes men to be living in the flesh, to be capable of sin, and that the present constitution of the earth still remains. For my part, I see no way of meeting the difficulty."

"R. W. F."

If we were to admit that the penalty of the "plague" was threatened during the millennium, the chapter would present to our mind contradictions and difficulties which we should not know how to obviate.

The "plague" threatened in v. 18. is evidently that described in v. 12: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand on their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." V. 15 shows that this "plague" is to be "of the mule, of the camel, and of the ass, and of all the beasts," as well as of men. From this description it is evident that this plague is to precede the millennium and is to be the destruction which will be visited on the wicked at the second Advent, when (1. Thess. 1:7, 8,) "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

That this is the correct view of the subject is also evident from the 19th verse:—"And it shall come to pass that every one that is left of all the nation which came against Jerusalem shall even go up from year to year to worship the King, the Lord or host, and to keep the feast of tabernacles." As here is an express declaration that every one that is left, will go up to worship &c., there can be no family of the earth among those who survive the plague who will not go up; and hence the probationary period implied in vs. 17, 18 must be the one that precedes and send with the infliction of the plague predicted in vs. 12-15. Therefore the former cannot foreshadow a state of things during the millennium, but specifies characteristics which

shall not survive the plague that ushers in the millennium. And then this chapter instead of conflicting with itself and with other scriptures, is in harmony with those passages which predict a destruction of the wicked at the commencement of the millennium. "For," (Isa. 60:12,) "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Matt. 13:40-43—"In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Rev. 21:3, 4—"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are apposed away."

### BOOK NOTICE.

"THE BETTER LAND: or, the Believer's Journey and Future Home. By Augustus C. Thompson, Pastor of the Eliot Church, Roxbury, Mass. Boston: Gould and Lincoln, 59 Washington-street; New York: Sheldon, Lamport and Blakeman, 115 Nassau-street. 1854."

When Mr. Thompson arranged to visit India with Dr. Anderson, for which place they sailed on the 2d of August, some of his parishioners united in a request that he would furnish for publication, thoughts and illustrations, which they had listened to in his sermons, relating to "Heaven and Heavenly-mindedness," that they might have them to peruse during his absence. He yielded to their request, and the result is the volume before us.

Mr. Thompson is one of the most classical sermonizers in New England; and in the compilation of this volume he has extracted portions from various sermons and arranged them in connection, on the following subjects: The Pilgrimage; Clusters of Eschool; Recognition of Friends; The Heavenly Banquet; Children in Heaven; Society of Angels; Waymarks; Glimpses of the Land: The Passage; Society of the Saviour; Heavenly Honor and Riches; No Tears in Heaven; Holiness in Heaven; Resurrection body; Perpetuity of Bliss in Heaven.

Mr. Thompson has a wonderful facility in drawing illustrations from every object of sense and sight. As a specimen, and also to show his style of sermonizing, we give the following, taken from a discourse preached after his return from a visit to the Mammoth cave of Kentucky:

"The cavern also has its lesson. The tourist enters one of the more extraordinary of those subterranean regions. He gropes from room to room, now stooping low through a narrow passage, now emerging into a vast hall with lofty arching roof. On all sides wreaths of crystal, ample folds of richest drapery, statues and columns; here a sounding-board, there an organ, and, beyond, the dim arches of an interminable cathedral. It would seem to be the old Labyrinth, or the Pantheon; it is Herculeum: it is a mediæval cloister, an oriental temple. Reaching a point thousands of feet from the entrance, with a roof two hundred feet in thickness overhead, he sits down amidst the silent solemnities of the place, the darkness slightly relieved by a torchlight, and the strangely profound silence unbroken save by here and there a drop of water trickling from the cleavages of rocks above. Calcareous matter, in particles almost infinitely small, is thus deposited. Months, years pass away, and only a small accumulation has taken place; yet, thus it is, by that slow drop, drop, drop, those numberless stalactites, crystalline sheets and pillars, have been formed. The thought occurs, so is it in the secret chambers of the soul; the dews of divine grace distill gently, and in those silent and once dreary recesses there come into being forms of heavenly grace and beauty—all the garniture of a temple on high. Earth is but a cavern; yet are the Lord's hidden ones in process of preparation for their use, in the New Jerusalem, and they will be found unto praise, and honor, and glory at the appearing of Jesus Christ."

We make another extract from a discourse preached on a return from a visit to the north:

"Going far to the north, we will visit the Saguenay. We are borne along a stream, broad, dark, and deep, in places even fathomless. Lofty mountains, rugged and precipitous, form its shores. No mortal, not even the Indian, has probably ever set foot upon them: It is midnight; and the moon has gone down behind a dark crest of the bleak, western barrier. We move onward, amid the awful solitude, till we approach one of the everlasting hills which has stepped down to the stream, and



advanced its foot into the water. It is called "Eternity Point,"—a rock, rising perpendicularly, with its majestic front of fifteen hundred feet, while the line finds no bottom to the quiet current at its base. It is a mountain that might be touched as we sail by. But God has touched the hills, and they smoke. "The Mount is altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace." Just below, and far down the stream, vast tracts are in a blaze. It is as if the whole region were instinct with volcanic forces, and just ready to burst forth in overwhelming terror. You observe, as your eye looks down that gloomy vista, that those livid flames are beyond "Eternity Point."

"Ah, traveller! whither are you bound? Nearing 'Eternity Point,' the raging fires below in full view, what think you of life, of death? The hour is coming when 'the heaven shall depart as a scroll when it is rolled together, and every mountain and island be moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves in the dens and in the rocks of the mountains, and shall say to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?'"

"Voyagers on the swift current of time, what is the prospect opening before us as we round Eternity Point? When our bark shall have shot by that solemn bourn, and dense darkness have veiled—impenetrably veiled—you and me from the eyes of those behind, where shall we be? Ponder it, ye who spend your years as a tale that is told, who are as a sleep; ye who, in this night of time, float listlessly along toward the last beacon between this world and the next, ponder it. 'The wicked shall be turned into hell, and all the nations that forget God.'"

## FOREIGN NEWS.



The *Europa* arrived at this port on the 1st inst., bringing news from Liverpool to the 19th ult. And the *Pacific* arrived at New York on the 3d, having left Liverpool August 23d.

The former brought intelligence of the conquest of the island of Aland in the Baltic, and the capture of Bomarsund on the 16th of August. The Russian commander is said to have burnt the village outside the walls of the fortress before the investment commenced, but whether the policy was in minute imitation of Moscow, or to lay bare the place and prevent shelter and defence in the advance of the allied armies, is at present a mystery. The garrison of the fort was very small, though it was provisioned for two years. It consisted, it is said, of about 3400 men, though the account of the capture of the fort mentions only 5000 prisoners taken. The garrison well knew they could have no succor, for the ships of the allied fleets completely cut it off, and it was pretty evident that they must either die or be taken prisoners. The capture of Bomarsund therefore, however important in its effects is not a feat of arms which involves any great amount of "glory."

THE NEGOTIATIONS.—Conferences and negotiations are still going on at Vienna, and Austria is still uncommitted. We can find no confirmation of the report that the Austrians have entered Wallachia, although Vienna letter writers speak of such a movement as probable, and some even say that orders to that effect have been given. But this story has been too often repeated.

The *London Chronicle* has the following comments on the military movements in the Principalities and on the Austrian frontiers:

"Nothing has yet occurred to warrant the supposition that the movements of Austria will be suspended in consequence of the retirement of the enemy beyond the Pruth. On the contrary it appears from the telegraphic despatches which we received yesterday, that Baron Hess had left Vienna to take the command on the north-east frontier, and that the troops were about to enter immediately both Moldavia and Wallachia. In the meanwhile, the Russians are actually retreating, and there is no ground for the suspicion that the notice lately given at Vienna was a mere feint, designed to check the activity of Austria. An army descending into Wallachia by the Rothenthurm pass would have found all the country between the Aluta and the Busco abandoned by the invaders: and

the force which so long held the positions of Remnic and Ploiesti have retired within the Moldavian frontier to Foksehan, to which place, according to the latest accounts, the head-quarters of Prince Gortschakoff had been removed. It appears, instead, that the time when the recent announcement was made at Vienna, a great part of the right wing and centre of the Russian army was at and near Foksehan, and therefore still in front of the Sereth.

"As it is not likely that the Austrians will provoke a collision by interrupting a *bona fide* retreat, they will probably allow the enemy reasonable time to withdraw from the Sereth to the Pruth before descending, along the course of the former river, from their present position between Czernowitz and Suczowa; for if this movement were made at once it would bring them into the rear of the retreating Russians and precipitate a conflict, which would render negotiations impossible. Further south, the intention of the invaders to withdraw is unequivocally manifested. A great number of Bulgarians were forcibly carried by the enemy from the Dobrudscha and compelled to labor at the fortifications of Galatz; but those works have been suddenly suspended, the hospitals have been removed beyond the Pruth, and the troops and warlike stores are preparing to follow them to Reni. It is certain, therefore, that by the end of this month the Russians will have evacuated both the Danubian provinces, and given place to Austrian troops; and thus one of the leading objects of the war will have been attained before the close of the first campaign."

THE ATTACK ON THE CRIMEA.—Intelligence from Odessa, under date of the 4th of August, states that up to the 2d instant the combined fleets, which had appeared before Sebastopol, had not attempted anything. On the contrary, it is said that they had retired, and that Anapa was bombarded for four-and-twenty hours by Admiral Lyon's squadron. Two steamers showed themselves on the 3d before Odessa, but continued their course, without disturbing the town any further than by their appearance. There is no confirmation of the report received by the last steamer, that the allies have effected a landing on the Crimea. In short, the sum and substance of the advices is the same as by the last steamer, that great preparations are making, apparently for an attack on the Crimea, but no authentic account of a descent upon that province has been received.

The *Austrian Correspondence* says: "We are informed from Odessa, under date the 4th August, that the report lately current there, that the combined fleets had appeared before Sebastopol, with a great number of transport ships, was grounded on information to this effect given to the Austrian governor-general here. From the same source arose a second report, viz., that the fleets had attempted to land troops at Balaklava, without being at all opposed by the Russians, though from the nature of the coast at Balaklava, in a hollow form, it was in their power to have annihilated the troops landed. Balaklava is only about ten miles from Sebastopol, with which it is connected by narrow roads. To-day it is said that the fleets have again left Sebastopol."

TRIESTE, Aug. 16.—The attack against Sebastopol is to take place simultaneously by sea and land. The embarkation of the troops have already commenced. They will amount it is said, to 60,000 men.

The following is endorsed by the *Liverpool Times* as authentic:

VIENNA, Aug. 13.—Ninety thousand allied troops will sail from Varna to-day on an expedition against the Crimea.

FROM THE SEAT OF WAR IN ASIA.—There was nothing new from Asia; but a great battle was expected under the walls of Kars, where the two armies, each 30,000 strong, were encamped.

WAR MOVEMENTS IN RUSSIA.—The *Prussian Correspondence* announces under the head of "Tilsit," that a new levy of recruits is about to be ordered throughout the Russian Empire. This will be the fifth since the commencement of the Oriental complications, and will raise the total amount drawn to about 40 per 1,000 souls. This shows the enormous wear and tear, and that the reserves are already exhausted.

The St. Petersburg correspondent of the *Austrian Presse* writes from thence, under date of the 6th inst:

"The evacuation of Wallachia by the Russian troops is known here, but it is considered merely a strategical manœuvre for purposes of concentration, and to receive reinforcements from other quarters. Not a word about peace is uttered here, and if any one wishes it, he dare not express his thoughts, as the old Russian war party entirely governs public opinion. The voluntary contributions do not seem to flow so plentifully as heretofore,

for lately only some isolated gifts have been announced."

ASIA.—On the 4th an offensive and defensive alliance was concluded between the Porte and Schamyl, the terms of which had not transpired. It is, however, understood that Schamyl insisted that the Porte should recognize the independence of Circassia. In return he offers the assistance of 50,000 mountaineers, to act in concert with the Turkish forces.

It is said that Schamyl has obtained a great victory over the Russians; but Russian reports state that General Wrangel had advanced with the Russian troops from Ervan, and defeated the Turks near Bajazid, with great slaughter, capturing eight guns, and afterwards occupying Bajazid.

Mercantile letters from Bagdad say that contracts have been made to furnish supplies and transport for an Indian British force, which would arrive via the Persian Gulf, and be landed at Baza, at the mouth of the river Tigris.

The Emperor of Morocco has announced his intention to present to the Sultan thirty million piastres, and 12,000 horses annually while the war lasts.

The news by the *Pacific* is very meagre. It is said that sixty thousand Russians were about to be concentrated on the right bank of the Pruth, under Gov. Laders, in order to cover the Russian flotilla on the Danube, which must be sacrificed by the evacuation of Galatz.

The report of the defeat of the Turks near Kars is repeated.

The *Paris Moniteur* of Tuesday contains despatches from Bomarsund. They add nothing new to previous accounts, but allusion is made to the extraordinary result of the fire from the batteries.

Orders have been given not to interfere with the trade between the inhabitants of Norwegian Finmark and those of the coasts of the White Sea, they being a poor and inoffensive people.

The *Times* has a long article on the cholera in the East. It says that by the last accounts from Varna, cooler weather was not expected for several weeks, and as it appeared to be the worst evil of the two, to set sail while the cholera prevailed, even if the expedition was otherwise ready, there was every prospect of the mortality continuing at a nearly equal rate. Ten to fifteen thousand is probably not too high an estimate of the dead and disabled up to the moment of embarkation. The *Times* dwells on the subject of this melancholy and inglorious loss of life, and the extreme discouragement in the camps. It inquires "what are we gaining by this delay, which is more deadly than battles? The result is worse than if we had lost 10,000 men in capturing Sebastopol a month ago, when our arrangements were incomplete; whilst the unfortunate dead have been deprived of having the glory of the inscription, 'Sebastopol,' upon their tombs."

The round forts behind Bomarsund, named respectively Tzee and Nottick, had been previously reduced—no difficulty task, as they were garrisoned by only 120 men each. The handful of artillery men in Tzee made a stout defence, fifty being killed and thirty-five only being taken unhurt. Both forts, when captured, were blown up. An attack was then made upon Bomarsund itself, the walls of which were badly damaged before the garrison consented to surrender. The honor of the victory, such as it is, belongs wholly to the French.

Our private accounts from Dantzic state that the number of prisoners does not exceed 1500, and that they have been sent to Ledsund. An overwhelming display of force was made by the allies. No fewer than fifteen sail of the line lay with their broadsides within range of the fortress. The allies claim to have found one hundred pieces cannon, mounted and dismounted. From the circumstance that Admiral Napier had issued a notice for all neutral vessels to leave the port of Riga before the 10th of August, it was surmised that Riga would be the next point of attack.

The prisoners taken at Bomarsund will be sent to France on board English ships.

Gen. Baraguay d'Hilliers had a narrow escape from a cannon ball, it having passed between him and his aid-de-camp, with whom he was conversing.

Reports from Vienna state that the occupation of the principalities by Austria will take place very soon. Edward Bach, elder brother of the minister, will go there as civil commander.

The *Paris Moniteur*, under date of Vienna 18th, one day later than the above, says that the first Austrian corps destined to enter Wallachia, has received by telegraph its orders to march. It was thought the frontiers would be crossed that very day, through the Red Tower Pass, by the two brigades that left Hermanstadt. This movement has been combined by Gen. Hers and Omar Pasha, in

conformity with the Austro-Prussian treaty.

On the Danube no change has occurred in the position of affairs. Bucharest is quiet, in the occupation of the Turks. The cholera has considerably abated at Varna, Shumla, and Constantinople. It had been fearfully destructive among the French.

Considerable excitement existed at Berlin on account of the boats of the allied squadron having been discovered taking soundings in the Prussian port of Memel.

The French Government has made contracts at Dantoic for winter supplies for the French fleet on the Baltic.

Marshal Paskiewitch is at Warsaw, and is in continual communication with the Southern army and St. Petersburg.

REV. L. DELOS MANSFIELD, of New York city, a prominent clergyman of the "Millerite" or "Second Adventist" denomination, of which our New York correspondent speaks this week, is now on a summer visit with his friends and kindred in this place. He delivered a discourse in the Wesleyan Chapel, on Sunday last, which was listened to with marked interest by those present—and we looked closely, but in vain, for symptoms of that wild fanaticism accredited to his sect. His style is calm and unexaggerated, yet very forcible and energetic, with occasional passages of great power.

Northern New York (Watertown) Journal.

## Notice.

THE CHAPEL BUILDING.—Subscribers to the stock of the "Boston Advent Association" are reminded that the second payment is due on the 10th of this month. Address J. V. Himes, at this office.

Certificates of stock are ready for those who have paid, or who now pay in full, on the receipt of a written order from them, directing how they shall be forwarded to them.

## MY JOURNAL.

THURSDAY, July 13.—In company with Elder L. Osler took cars for New Haven, Ct. We arrived in good season and put up with brother O. Dowd, where we received every attention from him and his kind family.

FRIDAY, July 14.—We commenced a meeting in a beautiful Maple Grove, which had been fitted up for the purpose. It was an "Eden like" place; beautiful, and every way convenient. The meeting continued over the Sabbath, increasing in interest each day to the last. Brother Osler gave six discourses to very great acceptance. Being ill a part of the time I gave but three sermons; but my place was more than supplied. There is a new interest in this town which has been coming up since our large camp-meeting three years since. A new church has been organized which now consists of twenty members. Brother P. B. Morgan, of Addison, has been laboring with them to acceptance.

From this meeting brother Osler went to Addison, the 17th, and preached to the Advent church. They had a good turnout, and a very good season. I went to Bristol to rest, and bring up my writing which had been neglected by a press of other duties. I am indebted to brother Case and family for their kind attentions.

TUESDAY, July 18.—Brother O. gave a lecture in Lincoln, (about five miles from Bristol,) to a good congregation who heard with favor. There is a good interest coming up there.

THURSDAY, July 20.—Took cars in company with brother Osler, to Champlain, N. Y., to attend the camp-meeting. We arrived at Rouses Point, N. Y., in the evening, and were received by Elder Taylor, and brother Weeks and entertained for the night. In the morning we went to the camp ground, at Perry's Mills, about eight miles distant. Here we were received by Dr. Loomis, and the friends, who were busily engaged in preparing for the meeting which was to commence in the evening. At 6 o'clock we had a small gathering to whom I gave a discourse on "Proving the Lord."—Mal. 3:10. It was a good season. The meetings continued till the 26th. There was some considerable interest, and good was done. The dry weather however made it necessary for the farmers to attend to their harvests earlier than usual, which made our meeting small during the week, but on the Sabbath, the attendance was large, and the interest very great. Three discourses were given on the Advent and its nearness. In addition to these, a French Protestant Missionary, from Geneva, Switzerland, delivered a sermon in the French language, to the French Canadians, many of whom were present. I was informed by those who understood the language, that he strongly



backed up our sermons on the subject of Popery, and the speedy advent and personal reign of Christ. This was a glorious day, in which the saints rejoiced, and many a sinner was sad. I must not omit to mention that many French Catholics were present, to hear the Missionary, who dealt some hard blows against Antichrist. This stirred them up, and filled many of them with great wrath, and led them into quite an animated discussion, but not to any violence. We had meetings in the village, the last three evenings, and had a good hearing from all classes of the community.

The friends and supporters of the meeting being desirous of holding another meeting after the harvest, it was concluded to resume the meeting in the same place the 16th of September.

While at this meeting I received a package of letters and papers, from the office, among which was the *Christian Repository* of July 15th, published by Eli Ballou, Montpelier, Vt. Mr. Ballou is a Universalist minister, of some note in that denomination. On the 9th of August, it appears that he was present and heard a discourse I gave in the M. E. Church, at Waterbury, Vt., founded upon Heb. 4:9. I find an article in the *Repository* from Mr. B. which contains some incorrect statements and a challenge to a discussion.

#### "THE SECOND ADVENT OF CHRIST."

"Last Sunday P. M. we listened to a discourse delivered by Rev. J. V. Himes, of Boston. The speaker took for a text the language of Paul, 'There remaineth therefore a rest for the people of God.' His remarks on the various meanings of the term 'rest,' in the Scriptures, were well enough, and also his exhortation to 'Come to Christ and find rest;' but his assumptions of certain premises as parts of his doctrinal system, without even an attempt at proof, were truly amusing.

"1. He assumed that the Scriptures teach the destruction of this mundane system, or the material universe.

"2. He assumed that this event is to happen at the precise period of 6000 years from the creation.

"3. He assumed that 'the second coming of Christ,' or his 'coming in his kingdom,' is still future.

"4. He assumed that the Scriptures teach the resurrection of 'these bodies,' i. e., as we understood him, these same material bodies which are laid in the earth, or in the literal grave.

"5. He endeavored to show that the common Chronology is erroneous, and that the present time is probably about the year 5000 of the world, so that, assuming that the world is to stand just 6000 years, the end of it is to come certainly within ten years."

On the above statements I make the following remarks by way of correction:

1. He says that I "assumed," that the Scriptures teach the "destruction of this mundane system, &c." To which I reply, that I made no "assumption." I quoted the Scriptures in proof of what I said. 2 Peter 3:10-13—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you."

2. That I assumed that event would happen just 6000 years from creation. On this point I showed from Heb. 4, by Paul's reference to the "seventh day," that he used the seventh day or Sabbath, as a type of the "rest that remained to the people of God." And that the six days of creation week, were a type of the 6000 years of probationary time, in the end of which, the Sabbath or rest would begin. In this view of the subject, I referred to the Jewish Rabbis before Christ, the apostles and their successors in the Christian Church, who held this view for three hundred years, it being its *purest age*. Bishop Burnet (no mean authority) in his "Theory of the Earth," says:—"That it was the received opinion of the primitive church from the days of the apostles to the council Nice, that this earth would continue 6000 years, when the resurrection of the just, and conflagration of the earth would usher in the millennium and reign of Christ on earth."

3. He "assumed" that the second coming of Christ "is still future." I took this position, and quoted sufficient Scripture as I supposed to show that the Bible placed it "in the future." There are certain events connected with the coming of Christ,

which will aid us in determining whether it is "in the past," or is yet to come. For example I will give two cases: 1st. When he comes he will raise the dead saints and change the living ones. 1 Thess. 4:16, 17—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This has not been fulfilled. Therefore Christ's coming "is future."

2d. When he comes, he will take vengeance on all that know not God, and obey not the gospel,—who will be punished with everlasting destruction from the presence of the Lord and glory of his power. 2 Thess. 1:7-9—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

This has not been done. Therefore the second Advent "is in the future." A large number of texts equally in point might be quoted, but these must suffice for a passing notice.

4. He "assumed" that the Scripture teach the resurrection of "these bodies." Well, what else do such Scriptures as the following teach:—Phil. 3:20, 21—"For our conversation is in heaven; from thence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Rom. 8:23—"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." 1 Cor. 15:51-53—"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Those religious teachers who can do away the above Scriptures, with their numerous parallel passages, so as to make them mean something else than the literal resurrection of "these bodies," will not only have to depart from the literal meaning of language, but in the words of Hooker, adopt "the licentious and deluding art, which changeth the meaning of words, maketh of anything what it listeth, and bringeth in the end, all truth to nothing."

5. He endeavored to show that the "common chronology is erroneous," &c. I did so. The common chronology for the age of the world gives about 300 years for the time of the Judges. But the "Scriptures teach" that it was about the space of four hundred and fifty years. Acts 13:20—"And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." Does our friend B. believe "Usher," or "Paul," in this case. I "assume" that Paul is right and therefore our "common chronology (by 'Usher,') is erroneous."

The statement, that I said the 6000 years would "certainly end in ten years," is without foundation. I do not believe that the age of the world can be determined to a year. I remarked, that Clinton in his "Fasti Hellenica," had given it as his opinion that the 6000 years would terminate in 1863; and that Dr. John Cumming, of London, adopted the chronology of Clinton, as will be seen by the following extract: (*Benediction*, p. 181.)

"The great epochs of Daniel, and the great eras of the apocalypse, as has been shown, all terminate about the year 1864. Reader do not take up the idea that we assert that Christ comes in that year. All we allege is, that the great prophetic epochs converge just about that time, and according to Clinton's chronology in 'Fasti Hellenica,' the most able adjustment of the chronology of the world that has issued from the pen of any, he demonstrates not guesses that the six thousand years of the world terminate about 1863, and then that 1864 or 1865, begins the seventh millenary of the world."

I did not adopt the view of these eminent scholars. But said at the time, I believed the rest was right. And that we must wait, and watch, not knowing the exact time.

In the conclusion of his article, Mr. B. makes the following "offer":

"With every feeling of charity and good will, we feel disposed to make Mr. Himes the following offer:—We will discuss with him the questions stated below, either orally, or in writing, as he may prefer, upon terms to be hereafter agreed upon, viz.:—Do the Scriptures teach that the

second coming of Christ, or his coming in his kingdom to judge the world, was an event near at hand in the times of Christ and his apostles? Or, do they teach that his coming is now future and near at hand at the present time? We will take the affirmative of the first question, and endeavor to prove that Christ has long ago made his second advent in his kingdom, and that he has been making his appearing, to the minds of men, from the throne of his mediatorial and judicial reign, ever since that time. Let Mr. Himes accept this proposal, if he has any confidence in his theory, and we will meet him for the truth's sake. Amen."

With the fullest confidence in my "theory," and all due respect to Mr. B. I decline the offer for a discussion. I might offer reasons for this declination. But this perhaps will be of consequence. I have uniformly rejected all offers of this kind; and imperative duties forbid my turning aside to such a discussion at this time. If it is inferred that I refuse for want of "confidence in my theory," I shall feel quite indifferent to such a judgment.

If our friend B. is anxious to "break a lance," he can have the privilege by extending the offer to brother Bliss, my associate in the *Advent Herald*. The discussion to be in writing and published weekly in the *Advent Herald*.

FRIDAY, July 28.—We took the cars at Rouse's Point for Lake Village to fill our next appointment. It was with some difficulty that we reached the place in season, but we succeeded. I gave the first discourse at the Advent chapel in Lake Village in the evening to an attentive audience. Here we learned that our meeting had been appointed in no less than three places, Lake Village, Merideth Village, and Merideth Neck, all in the circle of about a dozen miles. I was not long in deciding how to solve the difficulty. Brother Osler took charge of the meeting at Lake Village, I went to the Neck, and Merideth Village, and so met all the appointments, and by the mistake did the greater service for the cause. We have excellent friends in all the above places. At Lake Village brother Osler had a most happy reception and by his labors much prejudice was removed, and good done to the cause. At the Neck, I had a full attendance, good hearing and a reviving time. At Merideth Village we have but few friends. The Baptist minister received us into his house. I gave one discourse on the Sabbath at 5 o'clock, to a very large audience, who gave me the best attention. Many were in to hear who had not heard on the subject before. The Baptist minister, is a kind hearted and benevolent man; his kindness to us is appreciated. He is an independent thinker, and will look at the question of questions,—the personal coming of Christ and reign, soon to come—with an impartial mind, whatever the results may be.

MONDAY, July 31.—Returned home. In parting with brother Osler I felt sad. We had been together a month, laboring night and day for the cause. I found him to be a "true yokefellow." His preaching was highly instructive and edifying to the churches, and convincing to unbelievers. His gentlemanly and Christian deportment, as also his love for the cause endeared him to us, and to all with whom he had the pleasure to associate.

AUGUST 1st to 5th.—In connection with other duties I visited friends in Providence, Worcester, Holden, North Attleboro', Middleboro' and Quincy. August 6th, preached at Chardon-street.

WEDNESDAY, August 9th, and 10th.—Attended the Conference in Salem. The meeting was soul cheering. It was indeed a beautiful sight to witness the representatives of so many Advent churches, united in common body firm in the faith and engaged in the cause. These churches have been saved out of the confused elements; and considering the circumstances, they are in a prosperous and hopeful way. They have only to continue steadfast, unmovable, and abounding in the work of God in order to triumph over all difficulties. I was obliged to leave the conference before its close in order to prepare for my tour South, of which I shall give some account in my next.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

#### LETTER FROM AMOS FOX.

(Continued.)

We have here a perfect description of the Papal

horn, or the king, in vs. 36, 37 &c. "But in his estate he shall honor the God of forces: and a God whom his father knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."—v. 38. Who shall the little horn honor with all these things? Ans. Bonaparte! he to be sure caused Papal persecution to cease, but still he was honored by Papal Rome and France, with gold and silver, and made himself richer, by far, than other kings in modern days. He always took good care to gather all the gold and silver, and precious things in his campaigns. He could raise an army of 100,000 at a wink; he was truly the god of forces: the nations bowed at his presence. "Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory."—v. 39. The Papal horn, with Papal Rome and France, united, acknowledged and honored Bonaparte with glory. "And at the time of the end shall the King of the South push at him: (Bonaparte) and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he (a king, not a nation,) shall enter into the countries, and shall overflow and pass over."—v. 40.

This all took place at the time of the end, which I before explained to be in the past. Also in Dan. 12:4, the same expression is used, and the same time arrived at; but it is not the end of time, nor does it synchronize with the resurrection or the standing up of Michael. If the time of the end is still in the future, and he that shall come to his end and none to help him, also in the future, then the words of the book of Daniel are still sealed up, and we know nothing about it—as the scoffing world says—because it was to be sealed till the time of the end. Is not this plain, reader? It certainly is plain. Then all the talk about Turkey or Russia coming to his end, and none to help him, is nothing more than wind.

Bonaparte had obtained the power over the civil and ecclesiastical government of France and Rome, and reigned supreme, and commenced his operations to conquer Europe, Asia, and the British East Indies; and was acknowledged Emperor and king, by France, Rome, and Italy; he was acknowledged and increased with glory. It was said of him that he conquered three kingdoms at the battle of Morengo. When he went to Egypt, he calculated to continue his march to the British East Indies. It was, I think, in the winter of 1798, when he returned from his Italian campaigns; he was appointed by the directory, Commander-in-chief of the foreign armies of the French nation. He left France on the morning of the 20th of May, 1798, with a fleet of thirteen ships of the line, fourteen frigates and 400 transports, carrying in all 40,000 picked soldiers and officers. He landed near Alexandria, on the first of July. Then, "the King of South pushed at him." The Turks mustered all the force they could and pushed at him; but Bonaparte forced his army into the city of Alexandria. He still marched on, and met a vast army of Beys by the Nile; a horrible battle commenced, and resulted in the surrender of Caen and Lower Egypt. "The King of the South pushed at him." He still continued his march for the British East Indies, early in 1799, and captured several strongholds, till he came to St. Jeane de Acre, in Syria. Before he arrived there, he ascertained that they had an immense army, in connection with a British fleet under Sir Sidney Smith. "And the King of the North (Syria) shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." After some sixteen days severe fighting, Bonaparte was obliged, with his shattered army, to yield to stern necessity, and retreat to Jaffa. Mark, Syria was the King of the North, and Egypt the King of the South in all the 11th chapter of Daniel; and it would be strange logic, indeed, if we could be allowed to supply another, differing from the Angel Gabriel's message to Daniel, for our own accommodation at this time. "He shall enter into the countries and shall overflow and pass over." So he did. "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."—v. 41. And "he shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape"—v. 42. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps." v. 43.

He shall be honored with gold and silver, &c. How exactly the Scriptures were fulfilled here in Bonaparte: he treasured up all the gold and silver and precious things of Egypt, such riches as cannot there be found now, nor never will be again this side of the resurrection of the just; he was obliged to raise the siege of St. Jean de Acre, and



return back to Egypt, abandoning the march to the East Indies. Consequently the countries once inhabited by the Edomites, Moabites, and Amorites, escaped out of his hands. That the Scriptures might be fulfilled, he intended to have taken them on his way to the East Indies. Thus we have a complete fulfillment of v. 41. "But tidings out of the East and of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." (v. 44.) Tidings out of the East and out of the North trouble who? As I before said, if this is still in the future, then the words of the book of Daniel are still sealed; and further the personal pronoun "him," in the 40th verse, is the same as "him" in verse 44, and "he" in verse 45, which no one can deny. Does tidings out of the East and out of the North trouble Turkey now? This is the position taken by some; true if Russia was intended to be the King of the North by the angel in Daniel 11, Turkey might be troubled by him; but the Eastern Powers would comfort him. But such cannot be the case; neither can Russia be a subject of Daniel's Prophetic Vision. And if Turkey should come to his end in the present struggle (which we believe cannot be the case, unless all nations come to their end at the same time) the argument before alluded to would be a groundless one. Therefore "he" (Bonaparte) "shall go forth with great fury to destroy, and utterly to make away many."—v. 44. So he did; and doubtless, no one ever made away more, within the same space of time, as did Bonaparte.

After the battle of Abouker, in Egypt, Sir Sidney Smith sent a file of English papers to Bonaparte; some say out of mere civility; others that he did it designedly to distract his movements, by making him acquainted with what was going on at home. The alliance so called, was being entered into, and all Europe combined against him. Who? "Him" that is mentioned in vs. 40 and 44, and "he" in v. 45, (Bonaparte).

This was where "tidings out of the East, and out of the North troubled him," and he went forth with great fury; every officer and soldier was awestruck at his presence. After reading the papers a desperate enterprise was then taken by him, of which a perfect description is given by the Angel Gabriel in Dan. 11:44. He escaped to France while the waters of the Mediterranean were filled with the British Fleets; he reached the coast on the 23d of August, and was there met by Berthia, Androssy, Murat, Lannes, Marimont, and the Savans, Monge and Barthallote, not being apprised for what purpose they were summoned. He then embarked with his followers for sea; the voyage was one of constant peril; the Mediterranean was traversed with English ships of war in all directions. History says that his time was occupied in peaceful studies—the Bible, Koran and Homer. They passed at midnight on the eighth of October, unseen, the English ships, and were moored, on the morning of the ninth, safe in the Bay of Frejus. "And utterly to make away many." The history of his fifteen years reign will tell the story; millions of the flower of Europe fell on the field of battle. "And he shall plant the Tabernacles (Plural) of his palaces, (Plural) between the seas, in the Glorious Holy Mountain." Tabernacle is a temporary place of worship, or temporary abode; palace is a house of royalty. Some seem to think in these days the Glorious Holy Mountain must be in old Palestine, where as they say, the Turk must come to his end and none shall help him; but I cannot find anything to strengthen such a position. Is it not plain as I have before shown that the Turkish Empire cannot be the Power alluded to as "him," in v. 40, 44; for in such a case the prophetic vision of Daniel would be a total failure. Further, there is no Holy Mountain in Palestine now more than any other place; even now the mountains of Palestine are less holy than in a Christian land. That great city Babylon, the mother of harlots was once in Palestine; but now it is the city of Rome the capital of the Papal Anti-christian Power, that once ruled the whole world; but we confidently hope it will soon be destroyed by the brightness of Christ's coming. Every nation has a palace, and consequently a tabernacle; but what nation has palaces? Let us examine the question; so far as Bonaparte was concerned, he had a palace at Paris, and at Milan, in Italy where he was crowned king; and every other place where he was the head-quarters of his army was the seat of the French Empire; consequently a palace and tabernacle in each place. Thus far the Scripture is fulfilled. So "he planted the tabernacles of his palaces" where? "between the seas." Europe is surrounded by a vast chain of seas; therefore it answers the description thus far. The place where most of the holy Martyrs fell, where the little horn mostly prevailed, where

the little horn received a check by Bonaparte, where it was to consume away by the word of God's mouth, and be destroyed by the brightness of his coming. "In the Glorious Holy Mountain." I would ask where has God been most glorified? Where has Christianity most prevailed? Where did it commence its rise after the dark ages, and where lived the holy Martyrs since the Jewish Polity ceased? all will agree, in Europe.

The once Holy land in Palestine, where the Turk inhabits is now Anti-christian; the false prophet has his seat there. Therefore we must come to the conclusion that Europe is the glorious holy mountain, referred to in Daniel's prophetic vision, within the limits of the power that martyred the holy people, the Church of God. "Yet he shall come to his end and none shall help him." At the end of Bonaparte's career in Europe, when he was defeated at the battle of Waterloo, he was banished to St. Helena, a desolate Island in the Atlantic Ocean, where he arrived on the 15th, of October, 1815, and there died on the 5th of May, 1821. "He came to his end and none to help him."

Here, I say again, is a complete fulfillment of the Angel's message to Daniel—"and at that time shall Michael stand up;" not at the time of the end of the 1260 days, (years); the subject that Daniel could not understand, was what or where shall be the end of these things, or wonders;—not the end of the world, but the long 1260 years of Anti-christian persecution. As though he said, O Lord! when will it end. "And he said, go thy way Daniel, (into the grave) for the words are closed up and sealed till the time of the end." Not till Michael shall stand up. The words of Daniel were to be opened before Michael would stand up; then he that was pushed at by the King of the South and the King of the North came against him like a whirlwind, &c. "And he shall come to his end and none shall help him."

But the next grand event in order that was the subject of the Angel's message to Daniel, is the standing up of Michael. Then Daniel will stand in his lot, at the end of the 1335 years; then will be the time of trouble to the wicked. Rom. 12:1, and Michael will stand in defence of his people; then will the saints enter in to the chambers for a little season until the indignation be overpast. Amen, even so come Lord Jesus. Amos Fox. *Stanstead, C. E., July 1st, 1854.*

#### THOUGHTS ON THE 24TH OF MATTHEW

BRO. HINES:—I have felt for some time past like offering a few thoughts for the *Herald* on the 24th of Matthew. And as this is my first attempt to say anything through the press upon this portion of God's word, and will probably be my last, I trust I shall be pardoned for the few remarks which I may make, even if I should not agree with some of my good brethren respecting the fulfillment of some parts of this chapter. In the 33d verse of this chapter, we read "So likewise ye when ye shall see all these things know that it is near, even at the doors." Some tell us that by these things, in this verse is meant all the events brought to view in the chapter which has been fulfilling from the days of the Apostles, down to the present time. And for the fulfillment of the signs (darkening of the sun and falling of the stars that has occurred during the Gospel dispensation. Now, with this view of the subject, I see not how the church can know from the fulfillment of the signs when the coming of Christ is "near, even at the doors." For if there be nothing more definite than this for the fulfillment of these signs, it follows that there may yet be for aught we know, as many occurrences of the kind witnessed in the future, as there have been in the past.

Again we read in Luke 21:28,—"And when these things begin to come to pass, then look up and lift up your heads for your redemption draweth near." From this scripture it is clear I think that the things referred to did not begin to come to pass in the days of the Apostles, or in that age of the world. First, because there would be no more grounds for the disciples to rejoice in view of their redemption a few months or years, from that time, than at the time this was spoken to them, while the event was still more than 1800 years in the future. Second, because the Saviour would not have cheered them with the prospect of their redemption being near when he knew that a scene of unparalleled tribulation was before them—to continue at least for 1260 years. I think it clear, therefore, that the things referred to cannot be all the events of the chapter. Now, then, the question comes in if only a part is meant, what part is it? I answer, those only can be meant that are brought to view at the close of the tribulation commencing with the darkening of the sun. For the followers of Christ could not lift up their heads and rejoice in expect-

tation of speedy redemption until the close of the tribulation. Since they knew there were signs to be fulfilled after this, before the coming of Christ could take place. With these remarks let us look for a moment at the darkening of the sun in 1780 and see if there is any thing about it that looks like a fulfillment of this sign. And first there is a general agreement that its occurrence was shortly after the close of that long and bloody scene of Papal persecution. Its chronology then answers the fulfillment. Second, it seems to me there is no necessity that the darkness should be supernatural or universal to constitute a fulfillment of the sign, since it is simply said the sun shall be darkened. Its chronology I think was given us to decide as to the darkness that should constitute a fulfillment of the sign.

Again, it is said by some that the darkness of May 19, 1780 was caused by fire in the woods. But this I think is without foundation. Since no history records such a fire as there must have been to have caused it. For these reasons and others that might be given I regard the darkness of May 19, 1780, as the fulfillment of Matt. 24:29. The other signs we have since seen fulfilling in their chronological order. With this view of the subject everything harmonizes. And we can understand what the Saviour meant when he said this generation shall not pass away till all these things be fulfilled. There are now many living witnesses of the dark day of 1780. Some of whom as I believe will live to witness the coming of the Son of man in the clouds of heaven.

Yours, in hope,

G. PILLSBURY.

East Kingston, Aug. 20, 1854.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

LINES on the death of Alice Herrick, who died Feb. 15th, 1854, aged 1 year, 1 month and 15 days. Inscribed to her parents.

Sweetly little Allie's sleeping  
In the graveyard cold and low,  
Though the hollow winds are sweeping  
O'er her tomb the drifting snow.

And her parents lone and cheerless  
In the home her smiles made bright,  
Sadly weeping for the peerless  
Cherub infant—child of light.

Short the time of her sojourning  
In this lonely vale of tears,  
She is spared the bitter learning  
That awaits the waste of years.

O weep not though darkness lingers  
Ever o'er those lustrous eyes,  
Though the little waxen fingers  
Evermore in stillness lie.

Though the golden ringlets twining  
Can no more caress invite,  
Or the dimpled arms reclining  
O'er her bosom cold and white.

Mourn not though her winning graces  
Shall no more your hearts beguile,  
Though ye ne'er mid life's dark mazes  
Shalt be gladdened by her smile.

Angel bands her spirit guiding  
To her Saviour's loving breast,  
There in hope your gem confiding  
Leave her to her peaceful rest.

One more golden cord is binding  
Thou to Heaven and your God,  
May the Saviour's love entwining  
Lead you to his blest abode.

And the gift you have from Heaven  
Left to shed a glad some ray,  
O'er the hearts by sorrow riven  
Guide her steps in wisdom's way.

Teach her young to love the Saviour,  
Tell her that on earth he bled,  
And for little children suffered  
That to Heaven they might be led.

Tell her that sweet Allie's waiting  
To receive her in the skies,  
When to brighter joys awaking  
Her blest body shall arise.

May we all in joyful chorus  
Then ascribe the praise to him,  
Who hath tasted death before us—  
Heavenly crowns for us to win.

Fairfield, Vt.

A. J. S.

BRO. HINES:—The enemy Death has again entered our dwelling and torn from us a beloved daughter in the prime of life. One week before

her demise, by her request, we joined in supplication at the throne of grace for mercy, and grace to help in this time of need in which she took an active part. Such was the manifestation of the Divine presence, and power to forgive sins, that our hearts were made glad, notwithstanding the certainty that we must very soon separate to meet no more until the morning of the resurrection, when "this mortal will put on immortality," and "death be swallowed up in victory." The rich graces of God enabled her to give up her husband, two children, parents and friends, with herself, into the hands of Him who had showed himself the sinners friend, and a "very present help in time of trouble." She praised the Lord and gave glory to his great name for His unbounded goodness and mercy in forgiving her sins, and accepting her into his favor through the merits of his Son, the Lord Jesus Christ. Thus fell asleep, Frances M. S. Lambert on the evening of August 25th, aged about 21 years, in hope of a part in the first resurrection, and was laid beside a dear sister to await the summons of him who is the resurrection and the life when the dead in Christ shall rise first. Yours in sorrow, and hope of Eternal life at Jesus' coming.

THOMAS SMITH.

Brewer, (Me.) August 30th 1854.

Died of Consumption, in Montgomery, Vt., Aug. 26th, 1854. Stillman Wilkins in the 43d year of his age. He experienced religion in his youth; joined the Baptists in 1831; embraced the Advent doctrine when it was first proclaimed; and died a happy death—expecting soon a part in the first resurrection. He had a desire to depart and be with Christ, but thanked God that he was willing to stay and suffer while it was His will he should. It was "a privilege beyond the common walks of life" to visit him in his sickness, and he himself regarded the visits of his brethren, as next to the fellowship of God. He selected the 266th, 7th, and 8th, hymn of the Advent Harp to be sung at his funeral, and the following text: "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth."

"Tis sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store."  
But may God bring them again, with Jesus,  
speedily!

A. M.



#### AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feversish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the bowels all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

M. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.

[Physi-6m.]



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## ADVENT HERALD.

BOSTON, SEPTEMBER 9, 1854.

## Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

GENERAL CONFERENCE OF ADVENTISTS IN NEW HAMPSHIRE.—There is a desire for a general gathering of Adventists in N. H., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each others views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Loudon Ridge, N. H., and will commence Sept. 7th, and continue over the Sabbath. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the state. Elders Himes, Preble, Osler, and other ministers, will be present, to give the "reasons of our hope," and the evidence of the speedy coming of Christ.

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2 50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

## The Drought.

FINE showers in various parts of the country, are reported in the newspapers as having arrested the drought noticed in our last. The papers also state that the injury done to the crops has been much exaggerated, and that the corn crop will yield a much larger harvest than was anticipated. We doubt whether it will fall short of three fourths of the usual yield, taking the whole country together. The *Boston Journal*, after giving extracts of a hopeful aspect from papers in various sections of the country says:

"The indications now are that what with the exaggerated statement of speculators, and the croakings of some farmers, the grain producers will withhold their crops from the market this winter, in anticipation of better prices in the spring. The consequences of this policy will be that while there will be a scarcity and high prices during the winter, of which speculators will reap the benefit, the markets will be overstocked as soon as navigation opens in the spring, and the farmers will suffer from a depression of prices. An official examination and estimate of the crops by competent persons in each State, under the auspices of the government, could be made in three or four weeks at the most, and the opinions thus formed and the statistics obtained would enable the farmers to judge of the tendency of the market, and would give the regular dealers in breadstuff some data upon which to base their legitimate operations. Without these statistics, the community will be entirely at the mercy of speculators, and it need not be a matter of surprise if bread riots should occur in some of our large cities."

THE POETRY OF PHYSIC.—Doses have always been associated in our minds with wry faces, and medicine has seemed from the days of childhood, another word for nausea and disgust. Its remedies were the worst part of sickness, and pain was not so hard to bear as the revolting potions we were

compelled to swallow for its relief. Dr. Ayer's preparations herald another era. His *Cherry Pectoral* is like honey on the tongue, and healing balm in the stomach. His Pills! Try them—they are sweet morsels to the taste, and glide sugar-shod over the palate, but their energy, although wrapped up, is there, and strikes with telling force to the very foundations of disease. Cincinnati Citizen, O.

## Prospectus of the "Scientific American."

[By publishing the following, two or more weeks, newspapers are promised a copy of the "Scientific American" in exchange. As it is a really valuable paper, we will again make the experiment, although twice in previous years we have failed to receive it as promised. A year since we gave it, but have not received a copy till the present week.]

## "MECHANICS, INVENTORS AND MANUFACTURERS."

"\$570, IN CASH PRIZES."

"Volume Ten of the "Scientific American" commences on the 16th of September. It is chiefly devoted to the advancement of the interests of *Mechanics, Inventors, Manufacturers and Farmers*, and is edited by men practically skilled in the arts and sciences. Probably no other journal of the same character is so extensively circulated, or so generally esteemed for its practical ability. Nearly all the *Valuable Patents* which issue weekly from the Patent Office are illustrated with *Engravings*, and the claims of all the Patents are published regularly in its columns as they are issued, thus making it a perfect *Scientific and Mechanical Chemistry, Engineering and the Sciences generally*. It is published weekly in quarto form suitable for binding, and each volume contains Four Hundred and Sixteen Pages of Reading Matter, Several Hundred Engravings, with a full and complete Index. Its circulation on the last Volume exceeded 23,000 copies per week, and the practical receipts in one volume are worth to any family much more than the subscription price.

"The following Cash Prizes are offered by the Publishers for the fourteen largest lists of subscribers sent in by the 1st of January, 1855:—\$100 will be given for the largest list; \$75 for the second; \$65 for the third; \$55 for the fourth; \$50 for the fifth; \$45 for the sixth; \$40 for the seventh; \$35 for the eighth; \$30 for the ninth; \$25 for the tenth; \$20 for the eleventh; \$15 for the twelfth; \$10 for the thirteenth; and \$5 for the fourteenth. The cash will be paid to the order of the successful competitor immediately after the 1st of January, 1855.

"Terms:—One copy, one year, \$2; one copy, six months, \$1; five copies, six months, \$4; ten copies, six months, \$8; ten copies, twelve months, \$15; fifteen copies, twelve months, \$22; twenty copies, twelve months, \$28 in advance.

"No number of subscriptions above twenty can be taken at less than \$1.40 each. Names can be sent in at different times and from different Post Offices.

"Southern and Western money taken for subscriptions. Letters should be directed, post-paid, to Munn & Co., 128 Fulton-street, N. Y.

"Messrs. Munn & Co. are extensively engaged in procuring patents for new inventions, and will advise inventors, without charge, in regard to the novelty of their improvements."

## MONTHLY REPORT OF NEW SUBSCRIBERS.

New subscribers in Aug.....	40.
Stoppages.....	40.
Total new subscribers since Jan. 1st.....	391.
Total stoppages.....	391.
	000.

PROVIDENCE permitting there will be a Grove meeting at White Rock Grove, Ogle county, Ill. Commencing Sept. 21st at 2 o'clock P.M., to continue over the Sabbath. Elders Samuel Chapin, and N. W. Spencer, G. W. Mitchell, J. Cummings Jr. and others are expected to be present. We cordially invite our brethren and sisters from a distance to come and unite with us in endeavoring to provoke one another to love and good works, and laboring for the conversion of sinners.

J. CUMMINGS, JR.

J. M. ORROCK will preach at Vest Hatley, C. E., Thursday, Sept. 14th: Brompton, 15th; Melbourne 16th and Sunday, 17th; Durham (in brother James Blake's neighborhood) the 19th; Lawrenceville, 22d; Waterloo, Sunday the 24th, during the day, and in North Shefford at half past 5, P.M. Meetings will commence at 4 o'clock on week-day evenings or at a later hour as brethren may arrange.

THE Ministerial Conference will be held at Westboro'. Particulars next week. C. R. GRIGGS.

I. H. SHIPMAN will preach at Cabot, Vt., Lower Branch, Sabbath, Sept. 17th.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller.*—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.  
*Bliss's Commentary on the Apocalypse.*—Price, in cloth, 60 cents. Postage, 12 cents.

## Appointments, &amp;c.

ELDER CHAS. P. DOW will preach at Bristol, 9th and Sunday 10th. Middlebury, 11th.

Low Hampton, 12th.  
Hebron, N. Y., 13th.  
Union Village, 14th.  
Pownal, Vt., 15th.  
No. Adams, Mass., 16th and Sunday 17th.  
Charlemont, 18th.  
Northfield Farms, 19th.  
Hardwick, 20th.  
Ware, 22d.  
Three Rivers, 23d and Sunday 24th.  
Chickopee Falls, 25th.  
Springfield, 26th.  
Jawbuck, 27th.  
Warehouse Point, 28th.  
Hartford, 29th.  
Week evening appointments at 7 and a half P.M., unless 5 P.M. be preferred. As brother Dow is a stranger in many of the above mentioned places, I would hereby commend him to the brethren as a minister worthy of their confidence and Christian fellowship.  
D. T. TAYLOR.

Providence permitting, I will preach at Brompton, C. E., Friday, Sept. 22. Once as brother Wm. Chandler may appoint. Will brother C. call for me at the Windsor depot on the arrival of the first train from Island Pond; at Melbourne, and vicinity, ten days. Melbourne Village, Sabbath, 24th; evening meetings arranged while present; will brother Gilman call for me at the Richmond depot on the arrival of the first train of cars on Saturday, 23d.

Back part, Sabbath, October 1st, as brother M. Clark may appoint; Danville, Thursday the 5th, and over the Sabbath, as brother S. Davis may appoint.

Compton, the 10th, at the Harry school-house; will brother Lemuel Harvey call for me on the arrival of the first train from Richmond? At Hatley, 12th and 13th, and over the Sabbath as Elder Warren may appoint.  
Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brethren in charge may think best. The above appointments are made by the kind direction of brothers Clark and Eliot.  
N. BILLINGS.

## SPECIAL NOTICE.

## CHAMPLAIN CAMP-MEETING.

At a meeting held in Champlain Village, August 13th, it was voted unanimously to hold another Camp-meeting on the same ground we occupied in July last near Perry's Mills Depot, to commence Friday, September 15th, and continue one week or more, as may be thought best. The tents now on the ground will be repaired and made comfortable for that season of the year, and more put up if they should be wanted. The rent of the tents will be \$1.50 each—or those who prefer can build their own. A boarding tent will be on the ground, if required. Those who wish to engage tents or board are requested to inform the subscriber by letter, as soon as possible. Come brethren all who can and let us enjoy such a feast in spiritual things as we have not had together for a long time past. Brethren Himes and Osler are expected to attend. In behalf of the Church,  
E. S. LOOMIS.

This Lord willing, I will fulfill the following appointments. Champlain, N. Y., Sabbath, 10th. Camp-meeting, 15th. The above meetings will be held as brethren residing in the several places shall appoint. The above appointments are made by the suggestion of brother Himes.  
J. P. FARRAR.

ELDER E. S. REYNOLDS will preach at Waterloo, 9th, and Sunday, 10th. Meeting in the evenings during the week at any hour brethren may appoint.

I. C. WELLS will preach at Richmond, Me., Read meeting-house, Sunday, Sept. 10th. Litchfield, Me., Robinson school-house, Sunday, Sept. 17th.

PROVIDENCE permitting, I will preach at Kensington, Friday, 8th, and over the Sabbath. Essex, Mass., Sabbath, 17th.  
N. BILLINGS.

W. H. EASTMAN will preach at Grantham, N. H., Sunday, Sept. 10th. West Stratford, Vt., Sunday, 17th. South Vershire, evenings of the 18th and 19th.

THERE will be a meeting in West Bolton, C.E., at the stone School house, commencing Sept. 15th, at 5 P.M., and continuing over the Sabbath.  
P. V. WEST.  
D. W. SORNBROOK.

PROVIDENCE permitting, I will hold a meeting at the school-house, near the West Meeting-house in Hill, N. H., Sunday, Sept. 17th. If thought best, the meeting may continue two or three days. I will also hold a meeting at West Boscawen, Sunday, September 24th.  
T. M. PREBLE.

I EXPECT to go to Vermont about the first of August, and shall remain a few weeks; those who wish me to visit them, will please address me immediately, at Lowell, Mass., that I may make arrangements accordingly.  
A. SHERWIN.

I AM now at liberty for six or eight weeks, and if any of the Advent churches wish my services for a few Sabbaths, they will please write me, at Lynn immediately.  
S. J. RONEY.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Don E. Atwood—Sent you certificate by mail to Low Hampton on the 30th ult.

C. Burnop—Sent do. to Albany the 31st.

E. A. Ogden.—The best way is to enclose the price, either in change or postage stamps.

S. A. Beers.—Rec'd.

I. H. Shipman.—John Shipman paid \$2. in Nov. 1852 to No. 650, which ended Aug. 1, 1854. Is that what you refer to.

## POST OFFICE ADDRESSES.

R. R. York.....West Poland, Me.

## HERALD TO THE POOR.

P. Ryon.....\$1 00.

## FITCH'S MONUMENT.

Cr'd to H. Tanner.

P. Ryon.....\$1 00.

## RELIGIOUS READING,

## OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D.D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegance of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.  
Voices of the Day.  
Voices of the Night.  
Voices of the Dead.  
The Church Before the Flood.  
The Tent and the Altar.  
Scripture Readings on Genesis.  
Romanism and Tractarianism.  
To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were

reaping the benefit they are fitted to impart.

Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form. The Wesleyan, Syracuse, N. Y.

It is difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful.

Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.

The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety.

Vermont Chronicle.

It will do the heart and head good to read Dr. Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven.

Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.

Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.

Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.

Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a part, we have already expressed our very high estimate of Dr. Cumming and of his works.

Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture.

Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction.

Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.

Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.

Salem Observer.

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OFFICE, No. 8 Chardon-street

WHOLE NO. 696.

BOSTON, SATURDAY, SEPTEMBER 16, 1854.

VOLUME XIV. NO. 11

## Resurrection Body.

BY REV. A. C. THOMPSON.

Shall I be left abandoned in the dust,  
When fate, relenting, lets the flower revive?  
Shall Nature's voice, to man alone unjust,  
Deny him, doomed to perish, hope to live?  
Is it for this fair virtue oft must strive  
With disappointment, penury and pain!  
No; heaven's immortal spring shall yet arrive,  
And man's majestic beauty bloom again,  
Bright through the eternal year of love's triumph  
ant reign. BEATTIE.

THERE are four grand epochs in the history of every sinner saved by Christ. The first is that of natural birth, by which event another being, fearfully and wonderfully made, commences an existence that shall never end, yet under auspices dark and fearful, inheriting disease within, discomforts without, and displeasure from above.

The second epoch is that of the new birth, when this heir of sin and wrath becomes an heir of God; when the disordered soul, oppressed by the bonds of sin, is renewed and disenthralled, translated from the domain of Satan, naturalized in a kingdom, united intimately and indissolubly with the Lord Jesus Christ.

The third epoch is that of natural death; the termination of this probationary period, the separation of body and soul for a season,—the one returning to earth as it was, the other to God, free from sin and sharing in all the blessedness possible till the last epoch, that of resurrection, which consummates the whole.

By that event we understand the reproduction, at the last day, of the same bodies formerly occupied, and the re-union of the soul of each saint with his own body, thus raised and glorified. We understand not a new creation, not the calling into existence of a body formed from substances which did not enter into the old; we understand not an indiscriminate occupation of tenements supplied at Christ's summons, but the refitting of the tabernacle of each believer for the everlasting inhabitation of his own spirit; neither of them, nor the united whole, having lost its identity.

This doctrine appears to have passed insensibly and extensively, from the thoughts and the literature of the Christian public; yet it is a fundamental article in our faith. To strike it out is to remove the corner-stone from the Gospel fabric. "Because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not, for if the dead rise not, then is not Christ raised, your faith is vain, ye are yet in your sin."

It is the spirit of infidelity, alone, which can set aside the doctrine of a future resurrection, and which, carried out consistently, would overthrow the Gospel system. There is no gainsaying the apostle's summary logic: if Christians rise not, Christ rose not; if Christ rose not, he and his apostles are false witnesses; we are out upon the gloomy, trackless sea of scepticism.

This is one of the test truths of our religion, because it is purely a doctrine of revelation. The human mind, left to itself, would probably, never have conjectured such a thing. Nature, unaided, is not only dim, but wholly dark upon this point, and when its possibility is suggested, speculation is far more likely to reject this than the doctrine of the soul's immortality.

As, then, this article of our belief is exclusively one of revelation, we are to go at once, and with unhesitating confidence, to the Holy Scripture. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear the voice of the Son of Man, and shall come forth, they that have done good unto the resurrection of life." (John 6:40.) "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." The clause, "and I will raise him up at the last day," is repeated in the 44th and 54th verses, and one similar in the 39th. "And have hope toward God, which

they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and our faith is also vain."

These passages establish the fact that at the close of this dispensation there will be a resurrection of all the righteous dead, who shall come forth from their graves as certainly as Christ did from his. Special stress is laid upon the event of Christ's resurrection, in proof of the resurrection of believers. "But now is Christ raised from the dead, and became the first of them that slept." Before him no one had come from the grave without being again subject to death; and, as the first fruits are a sample and pledge of the approaching harvest, so our Lord's coming from the grave is the earnest of a like ingathering of his people. His was both type and guaranty of what shall be on the broad scale at their resurrection. His own re-appearance from the tomb was the crowning evidence that he is the faithful and true witness, and that each of his promises for the future is as sure of accomplishment as those already fulfilled.

But, beyond this, there is a security for the saints' resurrection in their union to Christ. "Now ye are the body of Christ, and members in particular." "Then they also that are fallen asleep in Christ are perished." "But in Christ shall all be made alive, yet every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming." "For, if we believe that Jesus died and rose again, even them also that sleep in Jesus will God bring with him." The peculiar, vital union, subsisting between believers and their risen Lord, warrants the assurance of their own triumphant awaking from the dust.

Such are some of the more important declarations of the New Testament which demonstrate the future resurrection of the bodies of believers. The Scriptures, moreover, furnish examples illustrative of that event. Thus, the son of the widow of Sarepta, soon after death was again restored to life; the son of the Shunamite, after the arrival of the prophet from Mount Carmel; and another while they were burying him in the sepulchre of Elisha. So, too, Jairus' daughter, and Dorcas, were restored to life soon after death; the widow's son at Nain, while the remains were on their way to the sepulchre, and Lazarus, after four days' corruption in the tomb.

In these instances, the bodies raised, so far as appears, were, in all respects, the same as before; and no less subject to dissolution. Hence they were quite unlike those which will be reproduced at the general resurrection; yet the main fact in the two cases is the same—a miraculous reunion of the soul with the same body, re-constituting the same person as before.

And a most august occasion will that be. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God." "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound." Without insisting on the literal exactness of this description, we cannot understand less than that the occasion will be one of surpassing grandeur; that our Lord will come, not only in his own divine glory, but with the glory of his Father, attended by the holy angels, with inconceivable splendor, majesty and power.

Yet, though the resurrection shall be general, it will also be successive, believers enjoying fitting priority, as it is written: "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." The dead in Christ shall rise first.

"But some man will say, How are the dead raised up; and with what body do they come?" The question is natural, and, keeping within the limits of revelation and sober judgment, a reply is due to the inquiry.

The same body will be raised. Without wast-

ing time in disquisition upon what constitutes identity, or upon the changes which every living creature constantly undergoes, suffice it to say, that, notwithstanding all its mutations, the same body which is born is the one which dies, and the one which dies is that which will be raised again. It would be deemed irrelevant, in this connection, to discuss abstruse questions relating to substances, atoms, and the like; all that is important, or possible to know on the subject at present, is, that whatever may be essential to identity will be preserved; so that it is proper to affirm now, and will then be evidently true, that the body which died is the one that is raised. The translation of Enoch and Elijah, the resurrection and ascension of our Lord, the testimony that they which sleep in their graves shall come forth,—indeed, all testimony of holy writ upon this point, establishes the truth that the body raised is identical with that from which separation took place. The changes that occur at regeneration, departure from the body, and reunion to the same after having been in Paradise, do not affect the identity of the soul; nor do the revolutions effected by growth, dissolution and resurrection, destroy the identity of the body; nor do all these combined impair the identity of the person, when these two elements of his constitution shall have been reunited. Abraham will be forever conscious to himself, and known to his family as the same Abraham who bought the field of Ephron, and the cave which was therein; and the precious dust first deposited there shall come forth, his own beloved Sarah. Samuel J. Mills was not buried irrecoverably, nor has any believer been lost in the ocean. The sea shall ere long, give up its dead unharmed. Each saint in Christ Jesus may say,

"In ocean cave still safe with thee  
The germ of immortality;  
And calm and peaceful is my sleep,  
Rocked in the cradle of the deep."

It will be a spiritual body. "And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

By this we do not understand that the resurrection body will be a pure spirit,—which is a contradiction in terms,—but spirit-like compared with the present. (1 Cor. 15:50.) There will be a body still, as truly as there now is; and without trenching upon its identity, Christ will mould it into a perfect adaptation to the heavenly world. What the precise character of its constitution, what its specific properties and endowments may be, we know not; for the future state is so necessarily unlike to the present, and such is the divine silence of the Scriptures in regard to these details, that we shrink from all attempts to anticipate the knowledge of that day. Idle curiosity may propound questions without number; adventurous speculation may attempt to solve them; but it is generally useless, and may be mischievous. One hour after the archangel's trump has sounded, believers will know more on this subject than all which they could have learned previously, by the most earnest, life-long study.

The resurrection body will be incorruptible and immortal. It is sown in corruption, it is raised in incorruption. "For this corruption must put on incorruption, and this mortal must put on immortality."

It will be inherently exempt from decay, and

removed from all outward influences which might weaken or disorder it.

It is a common and not improbable idea that all the redeemed will forever exult in undecaying youth. The school-men were accustomed to say that all will rise of the same age. However that may be, we are certain that the resurrection body will be healthful and vigorous. "It is sown in weakness; it is raised in power." It will be perfectly and forever free from languor, weariness, and disease. "The inhabitant shall not say, I am sick." The eye of the patriarch shall never grow dim again; Jacob shall no longer halt, and Lazarus retain no trace of his malady; for then "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart; and the tongue of the dumb shall sing." They shall all be girded with strength,—with immortal vigor to serve God, day and night, in his temple.

The resurrection bodies of saints will be most beautiful and glorious. "It is sown in dishonor; it is raised in glory." No one of our race since the fall has had a body in all respects faultless. Every child of God shall hereafter possess one absolutely perfect. Yes; these vile bodies, subject to disease, distortion, decay, the instruments of sin, shall have an exquisite symmetry of features and proportion.

No Grecian artist, however faultless his eye, and fervid his imagination, ever conceived of a form so ethereal, so stately, so enchantingly graceful, as shall then belong to the saint whose body was the most unlovely and misshapen here. The resurrection body will be perfectly suited to the occupancy of a perfect soul, in the temple and immediate presence of the King of kings. Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Yes; he "shall change our vile body, that it may be fashioned like unto his glorious body."

And would we know what Christ's glorious body is? Then must we see him on the mount of transfiguration, when, "His face did shine as the sun, and his raiment was white as the light." We must behold him in apocalyptic effulgence: "His countenance as the sun shineth in his strength." Such is the archetype of the believer's resurrection body. The masterpiece of supreme power and wisdom will be those future bodies of the saints, and the reunion with them of the spirits of just men made perfect.

Why is it, then, that epitaphs should now so seldom recognize this glorious truth? A false, unchristian taste on this point appears to have spread widely in our own land, and some other parts of Christendom. It is painful to observe to what extent recent cemeteries are devoid of all scriptural sentiment in their monumental records. Formerly it was not so.

## Venom of Serpents.

THERE is much in the history and habits of the reptile tribes, however repulsive they may be in appearance, that is very interesting. During a sojourn of two or three months in the interior of Arkansas, which appears to me to be the paradise of reptiles, I paid some attention to that branch of natural history called ophiology. I found four distinct varieties of rattlesnakes, (*Crotalus*) of which *Crotalus Horridus* and *Crotalus Kartandii*, are by far the most numerous. The former is the largest serpent in North America. The family of moccasin snakes (*colluber*) is also quite numerous, there being not less than ten varieties, most of which are quite as venomous as the rattlesnake. By dissecting great numbers of different species, I learned that the anatomical structure of the poisoning apparatus is similar in all the different varieties of venomous serpents. It consists of a strong framework of bone, with its appropriate muscles in the upper part of the head, resembling, and being in fact,



a pair of jaws, but externally to the jaws proper, and much stronger. To these is attached, by a ginglymoid articulation, one or more movable fangs on each side, just at the verge of the mouth, capable of being erected at pleasure. These fangs are very hard, sharp, and crooked, like the claws of a cat, and hooked backward with a hollow from the base to near the point. I have occasionally seen a thin slit of bone divide this hollow, making two. At their base is found a small sack, containing two or three drops of venom, which resembled thin honey. The sack is so connected with the cavity of the fang during its erection, that a slight upward pressure forces the venom into the fang at its base, and it makes its exit at a small slit or opening near the point, with considerable force; thus it is carried to the bottom of any wound made by the fang. Unless the fangs are erected for battle, they lie concealed in the upper part of the mouth, sunk between the external and internal jaw bones, somewhat like a pen-knife blade shut up in its handle, where they are covered by a fold of membrane, which encloses them like a sheath;—this is the *vagina dentis*. There can be no doubt that these fangs are frequently broken off or shed, as the head grows broader, to make room for new ones nearer the verge of the mouth; for, within the *vagina dentis* of a very large *Crotalus horridus*, I found no less than five fangs on each side—in all stages of formation—the smallest in a half pulpy or cartilaginous state, the next something harder, the third still more perfect, and so on to the main, well set, perfect fang. Each of these teeth had a well defined cavity, like the main one. Three fangs on each side were frequently found in copper heads, vipers, and others.

The process of robbing serpents of their venom is easily accomplished by the aid of chloroform, a few drops of which stupefies them. If, while they are under its influence, they are carefully seized by the neck, and the *vagina dentis* held out of the way by an assistant, with a pair of forceps, and the fang be erected and gently pressed upward, the venom will be seen issuing from the fang, and dropping from its point. It may then be absorbed by a bit of sponge, or caught in a vial, or on the point of a lancet. After robbing several serpents in this manner, they were found, after two days, to be as highly charged with venom of equal intensity with that first taken.

During the process of robbing several species of serpents, I inoculated several small but vigorous and perfectly healthy vegetables with the point of the lancet, well charged with venom. The next day they were withered and dead, looking as though they had been scathed with lightning. In attempting to preserve a few drops of venom, for future experiments, in a small vial with two or three drops of alcohol, it was found in a short time to have lost its venomous properties. But after mixing the venom with aqua ammonia or spirits of turpentine, or oil of pepper-mint, or of cinnamon, or of cloves, or with nitric or sulphuric acid, it still seemed to act with undiminished energy. It is best preserved, however, for future use by trituration with refined sugar or sugar of milk.

A very fine, large cotton mouth snake, being captured by putting a shoe string around him, became excessively ferocious, striking at even the crack of a small riding whip. Finding himself a prisoner, without hope of escape, he turned his deadly weapons on his own body, striking repeatedly his well charged fangs deeply into his flesh. Notwithstanding this, he was put in a small basket, and carried forward. In one hour he was found dead, and no amount of irritation could excite the least indication of life. Four hours after, while removing the skin for preservation, the blood oozed slowly from the vessels in a dissolved state. No violence was done to his snakeship, except what he did to himself.

Another moccasin, shot by a pistol about two inches back of the head, and skinned immediately, gave decided evidence of vitality four hours after being flayed, by writhing the body whenever it was irritated by a scalpel.

A large rattlesnake, beheaded instantly with a hoe, would, an hour and a half after, strike at anything that pined its tail. Of several persons who were testing their firmness of nerve by trying to hold the hand steady while the serpent struck at it, not one could be found whose hand would not recoil in spite of his resolution; and one man, a great bully, by-the-by, was struck on the naked throat with considerable force by the headless trunk of the serpent, and staggered back, fainted and fell, from terror. Mr. Stewart, of Mississippi, tells me he once witnessed a similar scene. An old hunter shot a rattlesnake's head off, and after reloading his gun and standing some time, he stooped to pull off the rattles, and the bloody but headless trunk of the snake struck him on the temple, and he fainted and fell down with terror.

Seven venomous serpents, belonging to five different species, were made to fraternize, and dwell amicably in one den. A beautiful pair of

long bodied speckled snakes, known as king snakes, found to be fangless, and consequently without venom, were duly installed as members of the family. Some uneasiness was perceivable among the older members, but no attempt was made to destroy the intruders, though they might have been killed instantly. The next morning four of the venomous serpents were found to have been destroyed by the king snakes, and was still within their coil, and the remaining ones would make no effort at self defence. A large rattlesnake seemed stupid and indifferent to his fate. He could not be made to threaten or give warning even with his rattles. The smallest king snake was afterward inoculated with the poison of one of the serpents he had destroyed, and died immediately—thus evincing that they must have exercised some power besides physical force to overcome their fellow creatures.

In short, the result of a great number of experiments performed with the venom of a great variety of serpents, seem to lead to the following conclusions:

1. That the venom of all serpents acts as a poison in a similar manner.
2. That the venom of some varieties is far more active than that of others.
3. That a variety of the coluber, known as the cotton mouth, is the most venomous serpent in Arkansas.
4. That the venom of serpents destroys all forms of organized life, vegetable as well as animal.
5. That alcohol, if brought in contact with the venom, is, to a certain extent, an antidote.
6. That serpents do possess the power of fascinating small animals, and that this power is identical with mesmerism.
7. That the blood of small animals, destroyed by the venom of serpents, bears a close resemblance to that of animals destroyed by lightning or hydrocyanic acid; it loses its power of coagulation, and cannot be long kept from putrefaction.

Dr. Gilman in St. Louis Medical and Surgical Journal.

### The Great Plague.

In Dickens' *Child's History of England*, we find the following respecting the great plague that prevailed in the 17th century in the city of London:

For this was the year and time of the great Plague in London. During the winter of 1664, it had been whispered about that some few people had died here and there of a disease called the plague, in some of the unwholesome suburbs around London. News was not published at that time as it is now, and some people believed these rumors, and some disbelieved them, and they were soon forgotten. But in the month of May, 1665, it began to be said all over the town that the disease had burst out with great violence in St. Giles'; and that the people were dying in great numbers. This soon turned out to be awfully true. The roads out of London were choked up by people endeavoring to escape from the infected city, and large sums were paid for any kind of conveyance. The disease soon spread so fast that it was necessary to shut up the houses in which sick people were, and to cut them off from communication with the living. Every one of these houses was marked on the outside of the door with a red cross, and the words, "Lord have mercy on us!" The streets were all deserted, grass grew in the public ways, and there was a dreadful silence in the air. When night came on, dismal rumblings used to be heard, and these were the wheels of the death-cart, attended by men with veiled faces, and holding cloths to their mouths, who rang doleful bells, and cried in a loud and solemn voice, "Bring out your dead!" The corpses put into these carts were buried by torchlight in great pits, no service being performed over them—all men being afraid to stay for a moment on the brink of the ghastly graves. In the general fear, children ran away from their parents, and parents from their children. Some who were taken ill died alone and without any help. Some were stabbed or strangled by hired nurses, who robbed them of all their money, and stole the very beds on which they lay. Some went mad, dropped from their windows, ran through the streets, and in their pain and frenzy flung themselves into the river. These were not all the horrors of the time. The wicked and dissolute, in wild desperation, sat in taverns singing roaring songs, and were stricken as they drank, and went out and died. The fearful and superstitious persuaded themselves that they saw supernatural sights—burning swords in the sky, gigantic arms and darts. Others pretended that at night vast crowds of ghosts walked round and round the dismal pits. One madman, naked, and carrying a brazier full of burning coals upon his head, stalked through the streets, crying that he was a prophet, commissioned to denounce the vengeance of the Lord on wicked London. Another always went to and fro exclaiming, "Yet forty days, and London shall be destroyed!" A third awoke the echoes of the dismal streets, by night and by day, and made the blood of the

sick man run cold, by calling out incessantly, in a deep hoarse voice, "O, the great and dreadful God!"

Through the months of July and August, and September, the Great Plague raged more and more. Great fires were lighted in the streets, in the hope of stopping the infection; but there was a plague of rain too, and it beat the fires out. At last, the winds, which usually rise at that time of the year which is called the equinox, when day and night are of equal length all over the world, began to blow, and to purify the wretched town. The deaths began to decrease, the crosses slowly to disappear, the fugitives to return, the shops to open again, pale, frightened faces to be seen in the streets. The plague had been in every part of England, but in close and unwholesome London it had killed one hundred thousand people.

### Abide With Us.

Tarry with me, O, my Saviour!

For the day is passing by;  
See! the shades of evening gather,  
And the night is drawing nigh!  
Tarry with me! Tarry with me!  
Pass me not unheeded by!

Many friends were gathered round me,  
In the bright days of the past;  
But the grave has closed above them,  
And I linger here at last!  
I am lonely; tarry with me  
Till the dreary night is past.

Dimm'd for me is earthly beauty;  
Yet the spirit's eye would fain  
Rest upon thy lovely features;  
Shall I seek, dear Lord, in vain?  
Tarry with me, O, my Saviour!  
Let me see thy smile again!

Dull my ear to earth-born music:  
Speak thou, Lord, in words of cheer:  
People, tottering my footstep,  
Sink my heart with sudden fear:  
Cast thine arms, dear Lord, around me,  
Let me feel thy presence near.

Faithful memory paints before me  
Every deed and thought of sin;  
Open thou the blood-filled fountain,  
Cleanse my guilty soul within:  
Tarry, thou forgiving Saviour!  
Wash me wholly from my sin!

Deeper, deeper grow the shadows,  
Paler now the glowing West,  
Swift the night of death advances;  
Shall it be the night of rest?  
Tarry with me, O, my Saviour!  
Lay my head upon thy breast!

Feeble, trembling, fainting, dying,  
Lord, I cast myself on thee;  
Tarry with me, through the darkness!  
While I sleep, still watch by me,  
Till the morning, then awake me,  
Dearest Lord, to dwell with thee.

### A Soul Forsaken of God.

If the soul be forsaken of God—if the Holy Spirit, by whose power alone the heart can be renewed, take his departure—how utterly hopeless is his condition! It stands as a monument of Divine wrath, to whom the Lord says, as he did of the accursed fig-tree, "Let no fruit grow thereon forever." Already its doom is fixed beyond change, and its everlasting ruin as certain as though it were shut up in the prison of despair. What! is there no efficacy in the blood of Jesus? Ah! his atoning sacrifice has been rejected. Is there no power in the grace of God? That grace has been despised. Is there no love in the heart of God? His love and patience have been so long slighted and abused, that the very heart which once melted with pity is now insensible to the sinner's guilty state. Will no cries for mercy reach his ear? Ah! time was when he said, "I love them who love me, and those who seek me early shall find me;" but now he is regardless of the sinner's prayer, and though from the borders of the grave he lift his agonizing cry to heaven, the Lord replies, "Because I called, and ye refused; I stretched out mine arm, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me."

Dear reader, what an affecting appeal does this subject make to your heart, urging you to immediate repentance! I might enforce this obligation by a consideration of approaching death. But suppose God should spare your life for many years, is there not danger that you may grieve away the Holy Spirit, and exhaust the forbearance and patience of God? Reflect how long he has been calling you by the awful threatenings of his law, and the mild accents of

the gospel. You have grown up amid the privileges of a christian land, and truth has been addressed to you in every variety of form. God has showered upon you many blessings, that your gratitude might be awakened and his goodness lead you to repentance; and occasionally perhaps, he has afflicted you, that in the experience of earth's vanity you might seek heaven's bliss. He has visited you by his Spirit. You have heard the Holy Ghost knocking at the door of your heart. At the grave of a friend, on a sick-bed, or under an impressive discourse, you have felt his secret influence, and have been almost persuaded to be a Christian. And yet, after all, you remain impenitent and far from God. Oh! would it be surprising if even a long suffering and compassionate God should be wearied and provoked to anger by such treatment, and should leave you in total obduracy? Then your case would be desperate, and nothing could produce sincere repentance. At the prospect of death you might be alarmed, and wringing your hands in anguish, you might cry for mercy, but such fear would be only the forebodings of eternal sorrow, and God will have forgotten to be gracious. You might be overwhelmed with alarm and terror, but, like Esau, who sold his birthright, find no place for repentance, though you sought it carefully with tears.

Be cautious, lest, by the too oft repeated rejection of the proffers of love, your heart become callous and indifferent under the most melting exhibitions of truth; lest the blessed Spirit of God, offended at the ungrateful requital required at your hands, should go away forever, and your life be continued only to glorify the power and justice of an insulted and incensed God, by adding sin unto sin, and treasuring up wrath against the day of wrath.

### The Power of Temptation.

We start on the voyage of life. We flatter ourselves that we are able to meet temptation. We confide in the strength of our principles. We trust to the sincerity of our own hearts. Guileless ourselves—I do not mean *guiltless*, in the sense that we have no propensity to evil, but *guileless*, in the sense of sincere and confiding—we suspect no fraud in others. Suspicion is not the characteristic of youth. It is the unhappy work of experience; the influence that comes into our hearts, notwithstanding all our efforts to resist it, from long acquaintance with the insincerity of mankind. The world flatters us, and a thousand temptations, adapted with consummate skill to the young, allure us. Professed friends meet us on the way, and assure us that there is no danger. The gay, the fashionable, the rich, the winning, the beautiful, the accomplished, invite us to tread with them the path of pleasure, and to doubt the suggestions of experience and of age. We feel confident of our own safety. We suppose we may tread securely a little farther. We see no danger near. We take another step still, and yet another, thinking that we are safe yet. We have tried our virtuous principles thus far, and thus far they bear the trial. We could retreat if we would; we mean to retreat the moment that danger comes near. But who knows the power of temptation? Who knows when dangers shall rush upon us so that we cannot escape? There is a dividing line between safety and danger. Above thundering Niagara, the river spreads out into a broad and tranquil basin. All is calm, and the current flows gently on, and there even a light skiff may be guided in safety. You may glide nearer and nearer to the rapids, admiring the beauty of the shore, and looking upon the ascending spray of the cataract, and listening to the roar of the distant waters, and be happy in the consciousness that you are safe. You may go a little farther, and may have power still to ply the oar to reach the bank. But there is a point beyond which human power is vain, and where the mighty waters shall seize the quivering bark, and bear it on to swift destruction. So perishes many a young man by the power of temptation. You may drink a social glass, you think, with a friend, and be safe. One more glass, and you may be safe still, and another may be taken, you may think, without danger. You may go to the theatre once, you suppose, and be safe. You may be pleased, and think you may go again, and be safe still. You are fascinated with the scenery, the acting, the sentiment, and you go again. The acting, the sentiment, is not such as you saw and heard at the fireside of your childhood; not such as a mother would love; not quite such as you would wish a sister to see. You cannot help perceiving that it is indelicate and profane. But you will be sensible of less and less horror at the indelicacy and profaneness there.

There is a point where no young man is safe, and where no unconverted heart is secure from the power of temptation. I need not describe the result. One allurements does not stand alone. None have been injured by staying away



from such scenes. But oh, how many hearts have been broken as the result of a visit to such a place of allurements!

### The Papacy and Protestantism.

How it was that Protestantism did so much, yet did no more—how it was that the Church of Rome, having lost a large part of Europe, not only ceased to lose, but actually regained nearly half of what she had lost—is certainly a most curious and important question.

There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique; but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin; and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she lost in the Old. Her spiritual ascendancy extend over the vast countries which lie between the plains of the Missouri and Cape Horn. The members of her community are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. She saw the commencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set his foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's.

We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change, it has been in favor of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth.

Indeed, the argument which we are considering seems to us to be founded on an entire mistake. There are branches of knowledge, with respect to which the law of the human mind is progress. In mathematics, when once a proposition has been demonstrated, it is never afterwards contested. Every fresh story is as solid a basis for a new superstructure as the original foundation was. Here, therefore, there is a constant addition to the stock of truth. In the inductive sciences again, the law is progress. Every day furnishes new facts, and thus brings theory nearer to perfection. There is no change that either in the purely demonstration, or in the purely experimental science, the world will ever go back, or even remain stationary. No body ever heard of a reaction against Taylor's theorem, or of a reaction against Harvey's doctrine of the circulation of the blood.

But with theology the case is very different. As respects natural religion—revelation being for the present altogether left out of the question

—it is not easy to see that a philosopher of the present day is more favorably situated than Thales or Simonides. He has before him just the same evidence of design in the structure of the universe which the early Greeks had. We say just the same; for the discoveries of modern astronomers and anatomists have really added nothing to the force of that argument which a reflecting mind finds in every beast, bird, insect, fish, leaf, flower and shell. The reasoning by which Socrates, in Xenophon's hearing, confuted the little atheist Aristodemus, is exactly the reasoning of Paley's "Natural Theology." Socrates makes precisely the same use of Zeusis, which Paley makes of the watch. As to the other great question—the question, what becomes of man after death—we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indian, throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably.

### Baptized Infidelity.

THE Devil rarely compasses a great deal of mischief among men of sense, when he introduces himself with "horns and hoofs." The "cloven foot" when fully exposed, is generally speaking, a sufficient token of Satanic presence, to put most people a little on their guard. It is when the Prince of evil assumes the form of an "Angel of Light," that he succeeds best, in deceiving those whom he would destroy. When the Cloak of Religion is put on to cover the ugly deformities of bald infidelity, we have most to fear. Such men as Voltaire, Paine, and Kneeland are heeded only as an offensive wind. They make little or no impression, for the reason that such men are honest enough, to tell the world that they are infidels, and so the world are advertised to look out for them and their teachings, and treat them accordingly. But when infidels turn preachers, and profess to be Christian ministers, and pretend to preach the Gospel, it is then that they are in the way of doing infinite mischief. We have frequently called attention to the infidel sentiments which Theodore Parker, of this city, puts forth from time to time, under color of preaching the Gospel, as a minister of Christ.

It may be that some persons who are not fully aware of this man's sentiments, and the injury which they are doing in the world, are inclined to the opinion, that he has been over severely dealt with by those who ought to look upon him and his doctrines, with the eye and heart of a large charity. The best arguments wherewith to convince such people of their error are the facts, as they come forth, from time to time, in the wild declamations of this gifted but most misguided man.

The last infidel sentiment which we have met with as coming from this preacher of death, is the following shameless piece of blasphemy.

In speaking of the Protestant churches, in his Anti-Nebraska sermon, he says:—"The foremost sect of them all debated, a little while ago, whether it should have a litany; and on what terms it should admit young men to the communion table—allow them to drink 'grocers' wine,' and eat 'bakers' bread' on the Lord's 'day' in the Lord's 'house.'"

Did the blistered lips of the vilest infidel ever distil a more deliberate sentence of sarcastic contempt of the most solemn ordinance instituted by the Lord Jesus Christ? A man who can utter such a sentence, and pretend to be a preacher of the gospel, may well lay claim to the distinction of a degree of godless boldness, which would put a whole regiment of French infidels, to the blush.

Witness and Advocate.

### "There Remaineth a Rest for the People of God.—Heb. 4:6.

We may notice that there is one word here which conveys an idea of the character of those who enter into this rest. It is the word translated "rest." It is said that there remaineth a "Sabbatismos" for the people of God; literally translated, "a Sabbath keeping;" as if there were something so holy, beautiful and sweet in the earthly Sabbath, that a Christian by the enjoyment of his Sabbaths upon earth, anticipates and covets as his dearest joy, an everlasting Sabbath when time shall be no more. And it is very much by what you feel of pleasure in the Sabbath now, that you may estimate your fitness for the everlasting Sabbath. The man to whom the Sabbaths upon earth have no beauty, to whose ear the chimes of Sabbath bells have no music, and to whose heart the exercises of the Sabbath sanctuary comes home with no

stirring eloquence and influential force, gives but poor evidence that he is ripening for that everlasting "Sabbath-keeping" that remaineth for the people of God." The Sabbath upon earth is a fragment of heaven set like a gem in the brow of this world; it is, as it were, an island struck off from the continent of eternity, cast down into the roaring torrents of human life, standing upon which we can see the sunshine of the better land, hear the chimes of its jubilee, and by our experience of the sweetness of our Sabbath here, rejoice that there will one day be a Sabbath which shall never be disturbed by the sound of the railway whistle, or darkened by the cloud of the manufactory smoke; or disturbed by our sins, or clouded by our prejudices, or interrupted by our infirmities; where necessity and mercy, which are now just pleas upon earth, shall be no pleas, because not needed at all, forever.

Reader, do you enjoy the Sabbath—not as a penance, but as a festival—after the weary week is done? Are you thankful for the Sabbath light? Is it to you the brightest day of the seven, the day that you most enjoy—which you would not give up for all the days of the week besides?

Dr. Cummings' "Voices of the Night."

### The Plain Truth.

THE New York Times, in discoursing upon the late Schuyler robbery, tells the plain truth in the following extract we make from the columns:

"Talk of the moralities of the false issue of stock, and the hosts of other fraudulent transactions! Talk of railroad manias and the many reckless pursuits of speculative life! The evil is not with them. It is not in Wall street. It is not in Bonds and Brokers. Look to your splendid avenues—your palaces named hotels—your five thousand dollar parties—your silks and wines—your whole system of modern American show. There you have the root of this consuming cancer—there, and there only, are the flesh and blood that feed its spreading poison.—What is the use of wasting words on our system of business—on excessive credit—on fictitious negotiations, so long as vain and silly wives are urging on their vainer and sillier husbands to this all-devouring ruin! The cure is needed at home; and until our domestic vices are reformed, we are whistling down the wind in every effort made to rectify the monstrous error. A great part of this tremendous evil is due to our women. It is hard to think it—harder to write it—but nevertheless it is plain, honest truth. They are the money maelstroms—they and their silks, wines, carpets, hangings and equipage—and in them are swallowed up the millions that are reported in our financial disaster. Psalms for their souls—liturgies of sorrow—requiems of death—any thing in the way of thunder and lightning would be, just now, the next thing to a Gospel, if it could arouse our women to arrest the enormous drafts they are making on the exchequer of the world."

The whole frame of the body and soul bears the impress of the infinite power and wisdom of the Creator. A body framed with an admirable architecture; a soul endued with understanding, with judgment, memory, imagination. Man is the epitome of the world, contains in himself the substance of all natures, and the fulness of the whole universe; not only a regard of the universality of his knowledge, whereby he comprehends the reasons of many things; but as all the perfections of the several natures of the world are gathered and united in man, for the perfection of his own in a smaller volume. In his soul he partakes of heaven, in his body of the earth. We need not cast our eyes any farther than ourselves, to behold a God. He shines in the capacity of our souls, and the vigor of our members. We must fly from ourselves, and be stripped of our own humanity, before we can put off the notion of a Deity.

Charmock.

### An Irish Riot.

THE First Annual Parade of the American Protestant Association Lodges in the State of New-Jersey, mostly composed of Irishmen, took place in Newark on Tuesday, and was in honor of the first session of the American Congress. Lodges from New York and Brooklyn united in the demonstration. The procession was long and imposing, having numerous bands, banners and flags interspersed. The badges of the members are a red scarf, with silver stars emblematical of our Union, eagles, rosettes, &c. The banners were large and handsome and were decorated with patriotic insignia and the devices of the Association. The procession was composed probably of 2,000 persons, four abreast. After finishing the line of march they proceeded to Military Hall for a collation. Previous to 3 o'clock in the afternoon, the Association had dinner at Military Hall in Market-st., after which they again formed in line to finish their

parade. Their route lay through the western portion of the city. While passing through William-st., near High-st., in the immediate vicinity of the Roman Catholic Church, a neighborhood thickly populated with Irish, a collision occurred between the residents there and those in the procession, which led to serious consequences. We ascertained from several sources that as the last part of the procession was passing the church, shots were discharged, and stones were thrown from the windows. One of the shots passed through the banner of Henry Clay Lodge No. 10 of New-York, and one of the stones struck a man in the procession. Some of the Protestants, feeling enraged at the outrage committed upon them, left the ranks of the procession and made an onslaught upon the church. A party of about thirty first broke into the church, and it is asserted that they found a Catholic priest and about twenty Irishmen in the building. The priest and some of his party got out of the church immediately by a back way, and ran off. The Protestants proceeded to sack the church. They destroyed the organ, demolished the altar and seats of the church, broke out the windows, and otherwise injured the building, to the amount of \$500 to \$800. A crowd entered a few minutes afterward, and when they had finished the work of destruction, the building was completely riddled, and presented a most desolate appearance. A large number of pistol-shots were fired in the church against the walls and ceiling by the Protestants. One Catholic Irishman named Thomas McCarthy was shot outside the church immediately after the commencement of the affray. He received two balls in the lower part of his abdomen, out of about twenty shots said to have been fired at him. He died at 10 on Tuesday night. Another Catholic who had knocked down one of the Protestants that entered the church, was in turn knocked down and jumped upon, and some person drew a knife, the blade of which was eight inches in length and struck him, as if intending to "pin him" to the floor. The knife cut the prostrate man badly in the neck. Others were seriously wounded, but how many were injured, or how much they were hurt, could not be learned.

N. Y. Tribune.

### Annexation of the Sandwich Islands.

LATE news from California, reports that the American Commissioner has concluded a treaty for the annexation of the Sandwich Islands to the United States, and that the treaty is coming forward in the mail steamer, via Panama. No details are given, but it is known that all the King's Council were strongly in favor of annexation, and the king was one of the most active promoters of the treaty.

The mining news from California was never more favorable than at present.

The editor of a San Francisco paper, in referring to the treaty with the government of the Sandwich Islands, says that nothing has transpired relative to the terms of the cessions but the treaty is forwarded to Washington to-day by the steamer; and enough is known to establish the fact that the terms are advantageous in the extreme, and there is no doubt they will be readily accepted by the general government.

All the members of the Hawaiian Privy Council, except two, are in favor of annexation, and the old King himself, anxious to be divested of the cares of unsubstantial royalty, is one of the chief promoters of the measure. The heir apparent, however, is very unwilling to see the sceptre pass from his illustrious house, and by no means relishes the idea of being reduced to the level of a plain American citizen.

An active trade is springing up between San Francisco and the Sandwich Islands and the splendid new steamer Polynesia now plies regularly between San Francisco and Honolulu. The advantages to be derived from annexation are too obvious to need comment. Advices from Washington will be anxiously looked for.

### Foreign News.

New York, Sept. 7. The British steamship Africa, Capt. Harrison, from Liverpool Aug. 26, arrived at half past 7 o'clock this morning.

The news, so far as relates to the war, is wholly unimportant. Almost the only incident of the least interest is the undoubted fact that the Austrians have taken possession of Wallachia.

The Africa left Liverpool at noon 26th ult. Steamship Indiana arrived at noon the 23d; the Alps on the forenoon of the 24th.

Full particulars of the capture of Bomarsund have come to hand. No further operations have taken place either in the Baltic or Black Sea.

On the 20th, the Austrian army of occupation entered Wallachia. The whole of Wallachia, and perhaps Moldavia, will be occupied. The Russians are still concentrated on the Pruth, and the Turks at Bucharest. No immediate battle is expected. The expedition to the Crimea had not yet sailed.



The Turks met with a terrible defeat at Kars, and lost 2000 men as prisoners.



## The Advent Herald.

BOSTON, SEPTEMBER 16, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH. CHAPTER XLVIII.

Hearken unto me, O Jacob and Israel my Called;  
I am he; I am the first, I also am the last.  
Mine hand also hath laid the foundation of the earth,  
And my right hand hath spanned the heavens:  
When I call unto them, they stand up together.—vs. 12, 13.

This is a solemn apostrophe to the Jews, exhorting them to recognize Jehovah as the only God. They are denominated "My called" in allusion to their being a chosen people; or, as William Lowth says, because of their descent from Abraham who was called out of an idolatrous country into the land which God gave to him.

"Hand" and "right hand," are put by metonymy for the power by which God created the heavens and earth; and by a metaphor, the central parts of the earth are denominated its "foundation." The declaration that the heavens, when called, stand up together, is also a metaphor, to illustrate that as servants respond to the call of their master, so the hosts of heaven present themselves in obedience to his word for the accomplishment of his purposes.

All ye, assemble yourselves, and hear;  
Which among them hath declared these things?  
The Lord hath loved him: he will do his pleasure on Babylon,  
And his arm shall be on the Chaldeans.  
I, even I, have spoken; yea, I have called him:  
I have brought him, and he shall make his way prosperous.  
—vs. 14, 15.

"Which among them," refers to the heathen deities, of which the enquiry is made whether any of them, or those who spoke in their name, had foretold any of these predicted results!—the answer being implied that none of them had so done. God alone had foreseen, and foretold this, and He only would accomplish it.

"Him" whom the Lord hath loved, has evident reference to Cyrus, whom God had chosen as a fit instrument to punish Babylon and deliver Israel. God's "arm" is put by a metonymy for his power and his having "called" and "brought" Cyrus, &c., are substitutions for the arrangements of His providence by which Cyrus was caused to come against Babylon.

Come ye near unto me, hear ye this;  
I have not spoken in secret from the beginning;  
From the time that it was, there am I;  
And now the Lord God, and his Spirit, hath sent me.  
—vs. 16.

The commencement of this text presents God as the speaker, who reminds the Jews that he had not announced these things ambiguously, &c., after the manner of the heathen. (See Note on 45:19.) The prophet then speaks in his own person, and announces himself as commissioned of Jehovah—which he presents as the reason why his revelations should be pondered by them,—which he proceeds to announce:

Thus saith the Lord, thy Redeemer, the Holy One of Israel;  
I am the Lord thy God which teacheth thee to profit,  
Which lendeth thee by the way that thou shouldst go,  
O that thou hadst hearkened to my commandments!  
Then had thy peace been as a river,  
And thy righteousness as the waves of the sea:  
Thy seed also had been as the sand,  
And the offspring of thy bowels like the gravel thereof;  
His name should not have been cut off nor destroyed from before me.—vs. 17-19.

To teach to profit, is to teach for one's best good—God alone being able to determine what is for the best good of his children, and all his requirements being adapted to their greatest happiness, if complied with. His leading them in the way in which they should go, is put by substitution for the arrangements of God's providence by which he showed them that their individual happiness was dependant on their compliance with the instructions which he had communicated for the regulation of their conduct. When the Psalmist said, 32:7, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance;" the response was, (vs. 8, 9) "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye. Be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle."

God's earnest desire was for the obedience and consequent happiness of Israel. Thus we read in Deut. 32:29, 30, "O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up." And in Psa. 81:13-16—"Oh, that my people had hearkened unto me, and Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever. He should have fed them also with the finest of wheat; and with honey out of the rock should I have satisfied thee."

By the use of the substitution, the act of listening, in verse 18, is put for conformity to God's teachings; and by similes, the exemption from all war and disquiet, and the prevalence of purity, love and holy living which would have resulted from obedience, are illustrated by the quiet flow of a fertilizing stream, and by the fulness with which the waters fill the bed of the sea.

In v. 19, the descendants of Israel are by a metaphor denominated their "seed;" and by similes, the number to which the nation would have increased had they conformed to God's requirements, is illustrated by the innumerable sands that line the sea shore, and by the particles of gravel which constitute its bed. Thus God said to Abraham, (Gen. 13:16) "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered." Is. 15:5—"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

"His name," refers to that of the nation,—its being cut off, being a metaphor to illustrate their conquest at which they ceased to be numbered among the nations. Their obedience would have preserved their national existence to the end of time.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing.  
Declare ye, tell this, utter it even to the end of the earth;  
Say ye, The Lord hath redeemed his servant Jacob.  
And they thirsted not when he led them through the deserts:  
He caused the waters to flow out of the rock for them;  
He clave the rock also, and the waters gushed out.  
—vs. 20, 21.

The infliction of the threatened judgment on Babylon, was to be the signal to Israel for their restoration to Judea; and hence the Divine injunction to flee from Babylon, which is repeated in 52:11; in Jer. 50:8, and 51:6, 45; and in Zech. 2:6, 7. In like manner Christians are exhorted to come out from the defilements of the mystical Babylon, in Rev. 18:4.

In accordance with this prediction, on the conquest of Babylon by Cyrus, the Jews there were restored to their own land. See Ezra 1:1.

They were not only to return, but they were to do so with great rejoicings, which were characteristic of eastern nations. By a metaphor distant countries are denominated "the end of the earth"—the design being that all people should be informed of the deliverance which God had effected for his people from Babylon.

By a reference to the manner in which their drink was furnished in the wilderness of Sinai (Ex. 17:16; Num. 20:10, and Psa. 105:41), their exemption from want when returning from Babylon is assured them—the preperfect being also used for the future tense.

There is no peace, saith the Lord, unto the wicked.—vs. 22.

As their deliverance from Babylon was to be consequent on their obedience, so their compliance with God's wishes is further secured by reminding them of the consequences of persisting in their rebellion. The truth here uttered is one of serious and awful import, and should be often pondered: for, (Isa. 57:20) "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Rev. 14:11—"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

### SPIRITUAL GIFTS.

Moses had again expressed his doubts of success by alleging his conscious deficiency of eloquence or the power of utterance; and therefore that he was not fit to go in to Pharaoh, and try to persuade him to let the people go. God replies to that objection in his own majestic and impressive terms, which we may thus paraphrase: "The Lord said unto Moses, this is the answer to all your difficulties; this is to be your encouragement; I have made thee to be a god to Pharaoh; and Aaron thy brother shall be thy prophet." In the Hebrew Scriptures, magistrates, as representing a portion

of the jurisdiction of God, are called gods. The expression was very commonly applied to those who were possessed of dignity or official power, "ye are gods;" and in this sense Moses is said to have been made a god unto Pharaoh; and Aaron his brother was to be his prophet. You are already aware of the reason of this distinction between the two brethren. Moses complained that he had no power of eloquence, or was, uncircumcised of lip; and God's reply to that was, "You, Moses, shall be the oracle or depository of truth; and Aaron, who has the gift of eloquence, shall unfold and express it." God did not alter their constitutional characteristics; but he made use of their existing constitutional peculiarities to do his great work. So still, when God employs men to execute his purposes, he does not recreate them, but he sanctifies them, he uses them as they are. Anybody reading the New Testament, will see that each writer has a style of his own; so much so, that if you were to read a few verses from one or the other of the writers, I should be able to say whether they were written by Matthew, or Mark, or Paul, or Peter. God did not destroy the idiosyncracies of the sacred penmen, but he retained their variety of style, and consecrated that variety to be the more eloquent vehicle of important and precious truth. So, when God sent Moses and Aaron to do his work in Egypt, he did not make Moses eloquent, which he was not; nor did he make Aaron learned, which he was not; but he made Aaron, the eloquent man, draw upon the stores of Moses, the learned man, and thus each did efficiently and naturally the work that God had assigned them. So, at the era of the Reformation, Luther's eloquence and energy would have been extremely defective, if he could not have fallen back upon the rich stores of Melancthon's learning. So in the Acts of the Apostles, the energy and boldness of Peter were shown in his speaking; and the love, patience, perseverance, and piety of John, were shown in his keeping silence. God thus takes different men of different constitutional peculiarities for different purposes.

"Now there are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

God instructs Moses and Aaron as to what they should do; but he adds, "I will harden Pharaoh's heart." I explained to you, on a former occasion, that God is often said in Scripture to do things directly, when the context shows that he did them indirectly. To be the occasion of a thing, is totally distinct from being the cause of the thing. I build an hospital for the cure of the sick; but in the course of its erection, a scaffolding gives way, and a workman is killed. The hospital was not the cause, but the occasion of that death. Jesus came into the world, not to send peace, but a sword. He came directly to send peace; but he came indirectly and incidentally to send war. The Gospel is not the cause of the war, but the occasion of it. And so, when God said, "I will harden Pharaoh's heart," it implied, "I will show such signs, and bring to his conscience such motives, that if he is not moved, melted, and subdued, the reaction of that influence will end in his being hardened more and more." Another evidence of this would be the fact, that, in some passages it is said that Pharaoh hardened his own heart; and in the 14th verse of this chapter, where our translation unfortunately is wrong, we are told that "the Lord said unto Moses, Pharaoh's heart is hardened;" it should be translated, "is heavy;" and in the 22d verse again it is said, "Pharaoh's heart was hardened, neither did he hearken unto them." The 13th verse should be rendered the same as this. You see a great variety of phrases employed, but all imply that the influences that were employed by God hardened Pharaoh's heart, and not that God did it directly. Nothing can be so absurd as to say that God showed to Pharaoh reasons of repentance, which he prevented him by physical power from accepting. That is not, and cannot be the meaning. It means simply that God was the incidental occasion of hardening a heart which would not yield to forces, motives, and reasons, adequate in themselves to melt and subdue it.

But God says, "While you shall not succeed in touching Pharaoh's heart, my word shall not return unto me void; for the Egyptians shall know that I am the Lord." The message was sent to the monarch: it failed in producing its legitimate influence upon him; but the residue of that influence reached the people, and many of the Egyptians

knew and learned for the first time that God was Jehovah.

At this time, we are told, Moses was eighty years of age, and Aaron eighty-three. This was not old age. Moses lived, as I have said before, to be one hundred and twenty. He was, therefore, now just at the close of the meridian of life. I mentioned also before, that there is no evidence in the Bible that man's life has been shortened since Moses' death; and that, as far as we can gather from Divine interposition, one hundred and twenty is the proper age of man. The 90th Psalm describes an abnormal state of life in the wilderness. There Moses himself complains that their life was shortened to threescore and ten, by the existing severity and pressure of their circumstances, not by the ordinance of God. And it remains a problem, whether, if men were not less oppressed by anxious cares and thoughts, ambition, vain glory, and pride, and wrath, and malice, they would not live to a much greater age; and whether it be not true, that, in proportion as Christianity gains in its sanctifying influence on the soul, the whole social and physical system will not be correspondingly elevated and ameliorated also.

Pharaoh said, "Show a miracle for you." Now that was not at all an unreasonable request. When a new revelation is made, you require, not simply that it shall be suitable and agreeable to your judgment, but that it shall be accompanied with such credentials as prove it to have come directly from God. A miracle has always been regarded as the evidence of a revelation from on high. It is not itself the revelation, but the evidence of it. The wax upon the deed, and the seal of one of the parties, is not the deed; but it is the evidence that that deed is accepted and identified by the party whose seal is attached to it. The miracles in the New Testament were, if I may so speak, the pedestals of great truths. The miracles which our Lord wrought were not mere freaks of omnipotence, but exhibitions of power and benevolence, made to attest that a certain doctrine or a certain message was from God. In the case of Moses and Aaron, every miracle that they wrought was, first, to prove to Pharaoh that they had a Divine commission to call Israel out of Egypt; and next, if they had not beneficence in them, they were all fitted to humble Egypt, by awakening them to a sense of the idolatry in which it indulged, and to prove to that nation, by overthrowing the ground and foundation of their hopes, that they were worshipping only lying vanities. For instance, the second miracle recorded in this chapter—that of turning the river into blood—was not simply an exhibition of God's power to be a credential to Moses and Aaron, but it was also a punishment inflicted upon the national deity of the Egyptians themselves. The Nile was their god. Its waters is recorded to have been the sweetest that ever was tasted; and it is said that, in these modern times, the Turks are so fond of it, that they are known to eat salt beforehand, in order that they may enjoy this delicious water more. It was, no doubt, in the days of Pharaoh equally delicious; and it is this fact that gives such emphasis to this expression, "The Egyptians shall loathe to drink of the waters of the river."

But the first miracle recorded here is that of turning the rod into a serpent, or rather a crocodile—it is not *nahash*, but *tannin*,—and the Egyptian magicians doing so likewise. The question which will occur in the course of our subsequent reading of Moses' doings in Egypt, is, Did the magicians really do supernatural things? This has been a great controversy in every age. Some passages seem to show that they really did supernatural deeds, and others seem to show that they only made the attempt to do them. I do not see any difficulty in supposing that they did supernatural deeds. Grant this, that the existence of Satan is a reality, that he is a fiend armed with an archangel's force, and capable of yielding an archangel's wisdom, and I cannot conceive it to be very difficult to believe that he may do upon the earth deeds that are supernatural, as well as what all admit, succeed in touching the human mind at every point, and persuade it to deeds and thoughts that are sinful. I think it is even a greater miracle that Satan should be able, in spite of my will, to touch my mind and tempt it, than that he should be able to turn a rod into a serpent, or the serpent back again into the rod. I think the former is evidence of as great power as the latter any day. It is said that Aaron's rod became a serpent, and that the magicians, wise men, or sorcerers, for all these phrases are synonymous, "did in like manner with their enchantments." These enchantments were supposed to indicate connection with superior powers in the invisible world; and the statement here that their rods became serpents, but that the victory was gained by Aaron's rod swallowing up their rods, seems very literal and natural. One



does not like to dilute and to describe deeds done, not attempted, and waste down the force of express Scripture statement into figures, unless there be very clear and satisfactory reasons for doing so.

But, then, the other miracle seems to tell in the opposite direction. Aaron's rod was stretched over the river, and it was turned into blood. What an awful spectacle it must have been to the Egyptians to see the illustrious Nile, whose waters were the source of the fertility of their land, and whose deliciousness was to them so refreshing, and which they worshipped and adored as a god, turned into blood, and all its fish die! If they drank, they died of poison; if they drank not, they died of thirst. The milder exhibition did not melt the heart of Pharaoh. God has recourse to a severer. I do not think that those rationalistic commentators are to be followed, who say that the river merely assumed the appearance of blood. The statement is express and distinct; and so many items are given of the resulting consequences of this change, that one cannot suppose that it was not literally turned into blood.

We then read, that "the magicians of Egypt did so with their enchantments." Now here it seems as if they had not power to do these miracles; because if all the water was turned into blood, what water was there left for the magicians to act upon? What could they do that could at all correspond with the stupendous feat that Moses and Aaron had just performed? This last would seem, therefore, to have been an attempt on their part in which they failed; and this might lead one to suppose that their other supposed miracle might have been merely attempts that beguiled and deceived the few that were ready to be deceived but not really and truly miracles.

How interesting is the contrast to all this that is presented in the Gospels! The Levitical economy dawned in water turned into blood, in judgment, in punishment. The Christian economy beautifully dawned in water turning into wine, and the very first miracle that Jesus wrought was at a marriage feast, as if he would go forth to sympathize with nature's bright things before he went out to weep with them that wept; as if he would enter into life's sunny spots, in order to show that Christianity sweetens and sanctifies them; before he went into life's darker and sadder ones, carrying there those consolations that the world cannot give, and that the world cannot take away.

Dr. Cumming on Exodus.

#### NEW WORKS.

READINGS ON EXODUS. "Sabbath Morning Readings on the Old Testament. By the Rev. John Cumming, D.D., F.R.S.E., minister of the Scottish National Church, Crown Court, Covent Garden, London. Book of Exodus. Boston: Published by John P. Jewett & Co.; Cleveland, Ohio: Jewett, Proctor & Worthington; New York: Sheldon, Lamport & Blakeman. 1854."

This volume is a very valuable one, and is of the same general character with that on *Genesis*. The following is its Preface, which presents a very fair statement of its aims and objects:

"This Volume consists of expositions of the second book of the Pentateuch—the Book of Exodus. It elucidates customs and explains difficulties, if not with learning, at least with simplicity and clearness. It goes over ground consecrated by stupendous manifestations of the presence and glory of God, and records the sin and sufferings—the waywardness and unbelief—of a people more favored than any.

"But it is not a dry statement of the past. It is full of practical and instructive applications to us, on whom the ends of the age have come. 'All these things,' says an apostle, 'happened unto them for ensamples, and they are written for our admonition.'

"The Jew has in reserve for him a more majestic Exodus. We, the Gentiles, are now in our desert and accomplishing ours. May we reach the true Canaan, the heavenly rest—the New Jerusalem!

"As in the Readings on *Leviticus*, which will follow this Volume, many very deeply interesting rites and ceremonies occur, replete with evangelical truth, for which I cannot find room, I propose, if spared, during 1854, to issue, for those who choose to have it, a small, cheap, occasional volume, to be called 'A Companion to the Sabbath Morning Readings on the Old Testament,' which will contain special illustrations of important passages in *Leviticus*.

"May it please God to make these Readings helps to us, to 'read, mark, learn, and inwardly digest' his own precious Word."

"LIFE OF JOHN CHRYSOSTOM, based on the investigations of Neander, Bohringer, and others. By Frederic M. Perthes. Translated from the German. By Alvah Hovey and David B. Ford. Boston: Published by John P. Jewett & Co.; Cleve-

land, Ohio: Jewett, Proctor, & Worthington; New York: Sheldon, Lamport & Blakeman. 1854."

*Chrysostom*, or "Gold-Mouth," was the name given to this man, by grateful Christians, because of the golden truths which he so eloquently uttered. In a careful reading of this biography, we have been particularly charmed and edified. It has all the apparent novelty of a romance, while it possesses the merit of veritable history. It gives the reader an insight into the character of Chrysostom and his times, which cannot be found in so small a compass in any other work.

The following is the Preface:

"The following work, in the words of its author, 'is neither a romance nor a history, in the form of a romance, but a 'piece of biography' containing therefore, good and evil intermingled, as they were developed in the fourth and fifth centuries of the Christian church. To exhibit truth and facts, irrespective of the pleasure or pain they might produce, was the design of the narrator."

"The translators believe this work to be adapted in character and style to the general reader no less than to the professional scholar, and are confident that the subject itself, and the happy treatment of it by Perthes, will render this volume an acceptable offering to the reading public. While its pages are eminently truthful and instructive, they also, breathe a catholic spirit, and contain nothing at which any Christian may justly be offended.

"In translating it has been our aim to give the sense of the original in plain, intelligible English. A few passages, mostly containing local references, have been omitted. An occasional note has also been inserted, and a closing chapter, drawn from *Paniel's History of Christian Eloquence*, has been added to the original work.

"This book is now sent forth to the public, with the hope that it may serve to awaken a fresh interest in the early history of the Christian church, and especially in the life and labors of one of its chiefest ornaments, well denominated by Neander, the Christian Hero."

TRANSLATORS.

"ORGANIC CHRISTIANITY; or, The Church of God, with its Officers and Government, and its Divisions and Variations, both in Ancient, Medieval and Modern Times. Embracing a thorough Exposition and Defence of Church Democracy. By Leicester A. Sawyer. Boston: Published by John P. Jewett & Company; Cleveland, Ohio: Jewett, Proctor & Worthington; New York: Sheldon, Lamport & Blakeman. 1854."

This is a valuable contribution to ecclesiastical literature, inasmuch as it furnishes an excellent analysis and classification of the different forms of church polity or government, and creeds which have prevailed in the church, and the history of their rise from the earliest times. We know not where can be found so condensed and yet extensive view of the subject elsewhere, as in this volume. We have read the volume very carefully, and so far as it is historically presented we find nothing to dissent from; and we regard it as a valuable compendium of historical research.

There are, however, two points from which we very decidedly dissent. First, The author supposes that the church, is the predicted kingdom of God; and, Second, That by a presentation of truth the whole church will be led to adopt a common faith and polity, and as such occupy the whole earth. Had we time, it would be easy to show the fallacy of both these positions. We will notice only the first. Mr. Sawyer, says:

"Its more common title was the kingdom of the heavens and the kingdom of God. Matt. 3:2—'The kingdom of the heavens is at hand.' 4:23; 6:10.—'Thy kingdom come.' 13:11.—'To you it is given to know the mysteries of the kingdom of the heavens.' Verses 24, 31, 33, 44, 47, 52; Luke 19:11; John 18:36.—'My kingdom is not of this world. If my kingdom was of this world, my servants would have fought for me, that I should not have been given to the Jews.' Luke 17:20, 21.—'Being asked by the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation' (that is, with imposing array,) 'neither shall they say Behold it is here, or behold it is there. For behold the kingdom of God is among you.'

"The doctrine of the kingdom of the heavens and the kingdom of God on earth seems to have been taken from Dan. 7:18.—'But the saints of the Most High shall take the kingdom, and possess it forever, even for ever and ever.' Verse 27.—'And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'—Micah 4; Isa. 11:52, 53; Ps. 2:110.

"This amazing kingdom of God and glory was organized by Christ, under the title of the kingdom of the heavens and of God. It continued to be preached and extended under these titles after the pentecostal outpouring of the Holy Spirit (Acts 19:8; Col. 1:13,) when they gradually fell into disuse, and were supplanted by the less imposing title of the Christian church. The above is in conformity with Bretschneider, Rosenmüller, Robin-

son, and the English and German interpreters generally. The Second Adventists contend for the restriction of this title to the church in its more perfect development, yet to be attained."

To show the absurdity of this, it is only necessary to substitute the word church for kingdom, wherever the latter occurs in the Bible, which would be proper if both signify the same thing.

Matt. 3:2, "The church of the heavens is at hand." Matt. 6:24. "Thy church come." What a prayer that would be for the church which is already here to keep offering to the end of time! Some have seen the absurdity of this; and so they take out of the Lord's prayer a word which he placed there and substitute one of their own,—praying for the advancement of the kingdom. John 18:36. "My church is not of this world." Dan. 7:18. "The saints" that is "the church, of the Most High shall take the church and possess it forever," v. 27. "And the church and dominion, and greatness of the church under the whole heaven shall be given to the people of the saints,"—i. e., it shall be given to the church "of the Most High, whose church is an everlasting church, and all dominions shall serve and obey him." John 3:3. "Except a man be born again, he cannot see the church." 1 Cor. 15:50. "Flesh and blood cannot inherit the church." Luke 19:11, 12. Christ spake a parable "because they thought the church should immediately appear." Luke 12:32. "Fear not, little flock," i. e., little church; for it is your father's good pleasure to give you the church." Luke 18:38. "There shall be weeping," &c., "when ye shall see Abraham and Isaac and Jacob and all the prophets in the church of God, and you yourselves thrust out." 2 Tim. 4:1. "Who shall judge the quick and the dead at his appearing and church."

These show the absurdity of calling the church the kingdom of God; and if so, no future perfection of the faith and polity of the church can be the promised kingdom prepared for the saints from the foundation of the world.—See Matt. 25th,—which sets aside the second point referred to.

#### SPIRIT-RAPISM, alias PAGANISM.

To define the terms at the head of this article, we mean by "Spirit-rapism" the religious belief of those who profess to receive revelations from departed spirits, accompanied by audible sounds, moving of furniture &c., which is called by its advocates, Spiritualism. As this last term does not specify anything that is peculiar to that form of religious belief, we adopt as more expressive that at the head of this article. Nor by "Paganism" do we mean any thing contemptuous, or different from the refined mythology of intellectual Greece and Rome.

We do not propose to go into any labored comparison of these two systems at the present time; but simply to express our convictions, from all we have been able to learn of them, that the two are essentially identical—both in the objects of their worship, and the tenets of their faith.

In the early history of the Church, Paganism was the great antagonism of Christianity, as Infidelity has been of later years; but now, strange as it may seem, that which Christianity met and defeated, is being propagated as Christianity by multitudes of its advocates. And those who have become convinced of the doctrine of a future state, by the phenomena of spirit-rapism, have been proclaimed as converts to Christianity by it—such a result being hailed as evidence of its divine origin.

A belief in a future state, is however no peculiarity of Christianity,—it being alike believed by Christians and Pagans.

The Egyptians represented the soul as brought, after death, into the presence of its judge, attended by accusing and approving spirits. The Greek mythology, which was likewise adopted by their imitators in everything, the Romans, carried the soul across the river Styx, in the boat of Charon, to the bar of three righteous judges, under whose award it passed to an appropriate abode, according to its works on earth,—those

"Who suffered wounds  
In fighting for their country's cause; and priests  
Who kept their souls unspotted whilst their lives  
Endured; and pious bards who warbled strains  
In honor to Apollo: those who polished  
Life by invented arts; and such as made  
Their memories dear to others by the deeds  
Of goodness,"

were admitted to  
"The realms of joy,  
Delightful haunts of never-fading green,  
The blessed seats in groves of happiness,  
Where ether more diffusive, robes the fields  
In purple glory."

Here they gave themselves up to the more rational pleasures of our nature, following at the same time, such paths to happiness, and such oc-

cupations, as had been dear to them in life. But the wicked were cast down into hell,—a place inhabited by care sorrow, disease, want, fear, hunger, toil, &c., and in which

"An hundred tongues,  
An hundred mouths, and speech by iron lungs  
Inspired, could not enumerate the names  
Of all their punishments."

The Scandinavians taught that the brave were to revel forever in the halls of Valhalla, and drink mead offered them by maidens, from the skulls of their enemies. Some of the Pagan Arabs said, that of the blood near the brain a bird was formed, which once in a century visited the sepulchre, and others believed a resurrection. The first natives of this continent seen by the Spaniards, taught that the souls of good men went to a pleasant valley, where all kinds of fruit were abundant; and that the dead walked abroad in the night, and feasted with the living. Charlevoix says, that the Indians paid a great regard to dreams, as embracing an intercourse with spirits. They imagined a paradise in the West, a land where nature glowed with an internal sunset.—The Mexicans supposed three places for the departed: the house of sun, for such as fell in battle, or died captives, and women who perished, in childhood; the place of the god of water for the drowned, for children, and for those who died of dropsy, tumors, and similar diseases, or of accidental wounds; and the place of darkness, in the centre of the earth. The Patagonians, in mentioning the dead, call them those who are with God, and out of the world. The Tongo people suppose the souls of their dead to be in a delightful island of shadows. The Yucatanese represent the abode of the good as a pleasant land of plenty, under the shade of a mighty tree. The Chickasaw believed that the souls of red men walked up and down near the place where they died, or were laid; and said they often heard cries and noises where prisoners had been burned. The Indians of Cumana supposed echo to be the voice of the departed. It is a common belief of the Indians of America, that the spirit of the slain haunted their tribe till they were avenged.

To convince an infidel merely of a future existence, is to do very little towards making a Christian of him. Christianity is the way of salvation effected by the death and resurrection of Christ, faith in him.

#### Ministers Conference.

At an informal meeting of the Ministers present at the Conference of Churches, held at Salem, in August, it was the unanimous desire that the next Ministers meeting should be convened at Westboro', Mass. A note to that effect was promptly addressed to the Pastor of that Church, and by him the proposition was laid before its members, which received their hearty approval.

Notice, is therefore given, that the next Conference of Ministers, will be held at Westboro', Mass., to commence Tuesday, Sept. 26, at half past 10 o'clock, A.M. A punctual attendance of all its members is earnestly requested.

J. PEARSON, JR., Secretary.

THEY DON'T GIVE BACK THE CHANGE.—The Irish "help" of a neighbor of ours being called on by her priest, the girl applied to her mistress to change a dollar bill that she might give the priest a quarter towards the Church. The mistress did not have the change for the bill, but told her to let the priest change it.

"And," said the girl, "if I should give it to him, not a cent of change should I git back agn."

THE NEW-HAMPSHIRE CONFERENCE, which commenced Sept. 7th, and continued over the Sabbath, proved to be a most interesting and profitable meeting. It was fully attended, and on the Sabbath, overflowing. Saints were refreshed, and sinners were converted. One was baptized as the fruit of the meeting. Many left under a deep and powerful conviction of the truth.

CORRESPONDENTS will be patient; I will answer all letters and inquiries soon.

TOUR in Pennsylvania, was one of great interest; notice next week.

A SINGULAR FATAL ACCIDENT.—On Monday afternoon, as a boy named Macey, and a son of the late Judge Barculo, were playing around the academy at Poughkeepsie, during recess, on turning a corner their heads came in collision with such violence as to rupture a blood vessel and cause the death of young Barculo. The other boy was seriously injured and taken home insensible.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## SECOND ANNUAL CONFERENCE OF THE MASSACHUSETTS CONFERENCE OF CHURCHES.

This Conference convened in the Advent Chapel, Sewell-street, Salem, Mass., August 9th, 1854, at half past ten, A.M., the President, Elder J. V. Himes, in the Chair. Thirteen Churches were represented by their pastors and delegates as follows: Boston: Elder J. V. Himes, Dea. P. Hobert, Elder N. Billings; North Abington: Elder C. Taylor, John O. Gay; Westboro': Elder C. R. Griggs, V. Streeter, Dea. E. Haskell; Worcester: J. A. Trowbridge; Salem: Elder L. Osler, C. Turner, C. Willey; Lynn: Elder S. J. Roney; Lowell: Elder A. Sherwin, T. D. Bailey, M. M. George; Haverhill: Elder H. Plummer, Brown; Holden: Elder E. Crowell, A. Smith, T. Parker; Lawrence: Brother Peter Partridge; Newburyport: Elder J. Pearson, jr., Dea. J. Pearson, J. H. Dockham, L. D. Wheeler; Providence, R. I.: Elder George Burnham, Dea. W. A. Munroe, A. P. C. Andrews; Kingston, N. H.: Elder W. Burnham, Dea. F. Gale, N. C. Brown. Elder Henry Plummer, of Haverhill, Mass., was chosen President for the ensuing year, and Elder J. Pearson, jr., and Charles Wood, were elected to the offices they filled the past year.

Thursday, A.M. session.—The written reports were read to the Conference, as presented by the delegates of each church, in the following order:

## BOSTON CHURCH.

To the Conference of Churches assembled at Salem, Mass.:—At a meeting of the Chardon-street church, of Boston, Mass., on August 16th, brethren P. Hobert, N. Billings, and J. G. L. Himes, were appointed delegates to your body. A collection, amounting to five dollars, was taken up and placed in the hands of the Secretary of the church to be given in at your meeting, as the contribution of this church to the Missionary cause.

The condition of our church is very similar to what it was when the last report was made. There has been, during the last year, neither increase nor diminution in the number of our members. The cause languishes for a number of reasons, among which the most important is the lack of pastoral labor, of which the church has been destitute for a considerable period. There is besides lack of numbers, and of interest. Still the few remain steadfast, and delight in the privileges, as well as in the duties of the service of the Lord's house; and are determined by God's grace thus to do to the end. (Signed) JOHN G. L. HIMES.

Secretary of the church.

Boston, August 7th, 1854.

## KINGSTON CHURCH.

The Advent church of Kingston, N. H., was organized in October 1852, with six members, since then we have had accessions so that we numbered 17. Two of these have been disfellowshipped, and one has died in the faith of the gospel. We hold meetings every Sabbath in the hall of the academy, with occasional preaching by good, sound, stable minded preachers; we have no fellowship for any others. Our sympathies are with the publisher and editor of the *Advent Herald*. We have a Bible class in which all generally take a part, and two prayer meetings a week.

At a meeting of the Second Advent church of K., held to-day, Deacon Franklin Gale, of Newton, and N. Cornelius Brown were unanimously chosen as delegates to attend the Massachusetts Conference of Churches, to be held in Salem, August 9th, 10th, and 11th. N. BROWN, Clerk.

Kingston, N. H., August 2d, 1854.

## SALEM CHURCH.

The Church in this place, during the past year, have dismissed 7, erased 1, buried 1, and added 7; leaving the present number of members, 92. Our Sabbath school is still prospering, and exerting a salutary influence. As a Church we are enjoying peace and union; and we are looking to the Great Head of the Church, for the opening of a more effectual door of usefulness in this city, with confidence that we shall not look in vain. Elder L. Osler, Elijah Turner, and Charles Willey, delegates. CHARLES WILEY, Clerk.

August 9th, 1854.

## LOWELL CHURCH.

The Second Advent church in Lowell, to the Massachusetts Conference of Churches, to be convened at Salem, August 9th, 1854, sendeth Christian salutation.

Beloved Brethren:—In the year which has passed since the last meeting of the Conference, we have enjoyed some manifestations of God's favor. Last winter we were blessed with a few hopeful conversions to Christ. Since that time, we have continued to enjoy our usual interest. Trials, which are the common lot of all true Christians, and especially of those who are looking for the immediate coming of our Lord, we have also experienced; but to the praise of God, we have been safely brought thus far.

Besides one social meeting on the Sabbath, we have two in the week; these have usually been of an interesting character, but at the present time, as is usual at this season of the year, there is not that interest manifested which is desirable.

Our Sabbath school, though small, has been sustained. During the past year, six have been baptised, one excluded, dropped two, died one. Our whole number is forty-four.

We are firm in the faith of the speedy return of our Master from heaven; and though we cannot fix upon any definite time in the future for his appearing, still we believe he is nigh at hand, and will soon come for the deliverance of his church, the glorification of his people, and the establishment of his everlasting kingdom under the whole heaven.

We have chosen as delegates, with our Pastor, brethren, T. D. Bailey, and M. M. George.

WM. WATSON, Secretary.

## NEWBURYPORT CHURCH.

To the Second Annual Meeting of the Massachusetts Conference of Advent Churches assembled in Salem.

Dear Brethren:—By vote of the church after our communion service, August 6th, Dea. J. Pearson, sen., brethren J. H. Dockham and L. D. Wheeler were appointed delegates to meet with you in Conference the present week.

We have no items of special interest to report at present. Elder Pearson still continues to labor with us as our pastor, and his labors are more than ever appreciated by us, and the community in which we live. We have enjoyed some seasons of prosperity, and have also experienced some trials the past year. Our numbers are about the same as at your last annual session. Six have been added to us and four dismissed and excommunicated during the year. We believe the truths we maintain were never viewed in a clearer light in this community. Our Sabbath school and Bible class is still continued, though not in so prosperous a condition as at other times, but we hope it is exerting a good influence on the minds of the children. The number of volumes remain the same as last year. Our people are united heartily and though we are not at all interested in the time of our Saviour's coming, as specially advocated by some, yet we believe the Judge standeth before the door. May God give us grace to be steadfast and be always abounding in the work of the Lord.

In behalf of the church,

HENRY LUNT, JR., Clerk.

Newburyport, August 8th, 1854.

## HOLDEN CHURCH.

The Advent church in Holden to the Massachusetts delegated Conference, sendeth greeting.

Dear Brethren:—A year has passed since we met in Conference, and now it becomes our duty to report by letter our doings conditions and prospects. Brother Crowell has been preaching for us one year. Our public meetings have been well attended and we trust good has been done. How much and to whom God only knows, and the day that cometh, alone will disclose. Owing to our scattered condition we are not able to meet often in social meetings, so we are deprived of this means of grace; so that we know in reality but little about each other's spiritual interests. We have had but few trials for the past year, though not entirely free from them. In our church there has been no changes of any consequence. There has been no addition, no dismissals, no deaths, no exclusions, though some have moved out of town, which affects us some, as our number is small. Our Sabbath school numbers some 20 or 30 children besides adults. We purchased a small library at a cost of 20 dollars to begin upon. The state of religion is low among us and our future prospects are not very flattering, but with the resolute few we mean to go through.

We send as delegates to act with you, for us, Elder E. Crowell and brother Amos Smith.

August 8th, 1854.

TIMOTHY PARKER, Clerk.

## PROVIDENCE CHURCH.

The Second Advent church worshipping at New

Market Hall, to the second Annual meeting of the Massachusetts Conference of Churches assembled in Salem, Mass.

Dear beloved Brethren:—This church through their delegates beg leave to submit, this their annual report. Since the last Conference this church has enjoyed a tolerable degree of peace and prosperity and there is union and co-operation with our well beloved and highly esteemed pastor. The time question has made some inroad upon our numbers, a few have withdrawn from us on account of having embraced the "definite time," but not from any feeling of ailiation towards the pastor particularly, other than the difference in respect to the time. Our present number of members is 86. There have been 19 added the past year, one removed by death, and ten dismissed at their own request. The average attendance in the Sabbath school of teachers and scholars is about 50. We sometimes have more and sometimes less. Yours in the bonds of Christian love and union.

ANTHONY PIERCE, Clerk.

Providence, R. I., August, 1854.

## NORTH ABINGTON CHURCH.

At the present time we are in a state of peace. During the fore part of the year we passed through some severe trials, caused, for the most part, by the injudicious course of some—but, we are happy to say the cause is removed. We have lost one member by death, three have been expelled, two dismissed, and one has been baptised and added to the church. We number at the present time thirty-five. We are still favored with the pastoral labors of brother Chase Taylor. Preaching twice on the Sabbath—attendance good. Our conference meetings have been sustained though not as fully attended as we could desire, owing to the scattering abroad of our brethren. We have a small Sabbath school, also a library. Though lacking in spiritual interest yet still we love Jesus and are looking for his appearing. Elder Chase Taylor, pastor, John O. Gay, delegate.

M. L. JACKSON, Clerk.

## LYNN CHURCH.

This church numbers about a dozen members all healthy and "sound in the faith." They love the advent doctrine, gospel order, decency and peace. Have had preaching, and prayer-meetings and a Bible class weekly, until recently; we have suspended them until September when we expect to resume them again; have no Sabbath school. Have had many trials and discouragements from foes without and from professed friends within, but our trust has been in the "living and true God," and consequently we have not been in despair. Wish to be remembered in the prayers and sympathies of God's people.

S. J. RONEY, Pastor.

Lynn, August, 1854.

There were verbal reports as follows:

## WESTBORO' CHURCH.

The pastor, Elder Griggs, said, Deacon Haskell, brother Streeter and myself were chosen as delegates to this Conference. The reason we have no written report to present is, that our clerk resigned his office, on the day the delegates were elected, and no arrangement for the purpose could have been conveniently made in season for this meeting.

Since the last annual Conference we have been called to pass through some trials, still we have enjoyed some prosperity. Our union formed last October with those who had embraced specific time, and who were not in favor of church organization did not prove quite as profitable as some imagined that it would. When the coalition was effected I resigned my pastoral charge; because I could not approve the policy adopted. Pledges were given that their peculiar views connected with definite time, should not be made a test of fellowship, or Christianity; and two persons were added to the church committee to accommodate the timists. This arrangement continued till Fast day; then they felt as if they could not support men who did not preach the "whole truth," and two distinct committees were chosen, and separate, and divided interests have since been maintained. Feeling that it was not a virtue to continue thus longer, we made them the proposition to take the place of worship, or leave it to us.

Amid all these internal preplexities, we have been sustained, and have experienced the favor and presence of the Saviour. Ten have been baptised, eleven have united with us—seven of whom are heads of families. We number now thirty faithful and devoted members. Our Sabbath school has nearly come to naught owing to the frequent absence of the superintendent, and other influences. Our church voted unanimously to secure the labors of a pastor, which they have done.

## WORCESTER CHURCH.

Bro. Trowbridge said, The clerk of our church did not give me a written report, but I will give, so far as I can its true condition.

We have been able, by the grace of God, to maintain our identity, and have continued to sustain our regular meetings; we have been favored with the labors of Elder Farrer and others which have been appreciated. We have purchased a convenient chapel, and number about fifty members, our congregation is good, and there is some interest. The brethren seem determined to sustain the cause at all hazards: this is our settled and fixed principle. We have men and women that can be depended upon, and who will not be moved by every wind of doctrine that sweeps the land. We feel the need of such an association as this and feel to co-operate in its deliberations, and to advance its declared object. It has already exerted a salutary influence upon the church. We anticipate the pastoral care of Elder D. T. Taylor. We have the time preaching by the side of us, but it does not affect us, and only one who attended our meeting have left on that account. We trust that whatever may be done by this Conference, will be for the glory of God, and the good of the cause. Our Sabbath school numbers about thirty.

## HAVERHILL CHURCH.

Elder Plummer said, The delegates were brethren Brown, Haskell, and Russell. We number about the same as last year, are united among ourselves and love the cause of Christ. The Sabbath worship is constantly maintained, and generally we have preaching. From thirty to forty are organized into a body, and about as many more who are not. None among us believe the present specific time theory, and I feel thankful that it is so, for it is not the truth; we are happy in the faith of His speedy advent, and are waiting for the coming of the Lord Jesus Christ.

## LAWRENCE CHURCH.

Bro. Peter Partridge being called upon said, About three months since, I returned from a short residence in Canada. Soon after, brother Farrer preached his farewell discourse; with the exception of three Sabbath's labor of Elder Bently, we have had no regular preaching since. Last Sabbath we had a good meeting. We are few and always have been few, but are steadfast in the faith, and earnestly hoping for better times. We love God with all our hearts, and are looking for his Son from heaven.

On motion of Elder Himes, Elders Plummer, Sherwin, and Pearson were appointed to consult with the Lawrence church, and see if some measures cannot be devised which will be for their encouragement and prosperity.

An invitation was here extended to the members of the other Churches in good standing, who may be present, to take part in the deliberations of the Conference.

## MANCHESTER CHURCH.

Elder Morse said, In common with all others we have had our trials. Our prospect at times is encouraging, and what few we have are faithful, and are becoming more and more interested in the cause of Christ, and mean to continue to the end of the Christians race.

## NASHUA CHURCH.

Elder Thompson remarked, I fear that I cannot say anything that would be interesting to the Conference. In Nashua the cause holds its own. We have some discouragements, but the saints are looking, waiting, longing, and praying for the kingdom to come. We number from 15 to 20, we are considerably scattered so that it is rather difficult to meet, as we desire, in our social gatherings. We trust the time is near, when the cause in Nashua, and in all New Hampshire will be revived. May the prayers of this Conference be in our behalf, that we may be kept unto the day when all the children of God shall be gathered from land and from ocean.

## KINGSTON CHURCH.

Bro. Rowell said, A year ago last winter, Elder Himes visited us, which gave the cause an increase of interest. He was followed by Elder Bently, with good results. Afterwards a Conference was held there by those who are opposed to brother Himes and the *Herald*, which produced no salutary influence in the community. The spirit or action manifested by those believing the time are no better than exhibited by others. We have preaching occasionally.

On motion of Elder Roney, Elders Osler, Himes and Pearson were chosen a committee for the disbursement of the Conference funds, the following year.

On motion of brother Andrews, Resolved, That the Treasurer make an annual report of the condition of the funds.

The following note and account from the Treasurer, brother Charles Wood, was received and read:

Circumstances render it quite impossible for me to attend the Conference at Salem. I am there-



fore compelled to send in my report, as Treasurer, by letter.

I have charged myself as follows:  
Cash received Oct. 9, 1853, from the Providence Church, \$30 00.  
Cash received July 31, 1854, from the Holden Church, 3 45.  
Total, \$33 45.  
All of which remain in my hands, and is respectfully submitted.

CHARLES WOOD, Treasurer.

At the Conference the Secretary received contributions for the fund as follows:

From the Lowell Church,	\$4 00.
" " Boston do.,	5 00.
" " Westboro' do.,	3 00.
" " Haverhill do.,	4 00.
Contributed by the Conference,	16 77.
Total,	\$32 77.

Which was forwarded to the Treasurer, and acknowledged by the Treasurer in the *Herald* of August 26.

Thursday, A.M. session.—On motion of Elder Osler, seconded by Elder Crowell,

Resolved, That we raise the sum of \$300, to be placed at the disposal of the Committee, to be used according to their discretion, either in employing a missionary to labor within the influence of this Conference, or in otherwise assisting indigent Churches, members of this association.

Resolved, That we earnestly recommend, at least a quarterly collection to be forwarded to the Treasurer, by each Church, for this purpose.

After some exceedingly interesting remarks in favor of the above resolutions, by brethren Himes, Osler, Crowell, Billings, George W. Burnham, Sherwin, Dea. Pearson, and Heath, it was voted that the resolutions be laid upon the table for further discussion at the next meeting.

Friday, A.M. session.—The resolutions on the disposal of the funds for the object specified were again called up, and the time most profitably spent in favoring their object. There seemed to be a missionary spirit pervading the entire conference, which demonstrated that a deep, earnest, fervent desire was cherished in the hearts of its members, and needing only the favorable occasion to draw it forth. It was truly an encouraging and interesting season, and one not soon forgotten by those present. The spirit of Christ, and his apostles was there, and the good effect of union, of systematic effort was apparent.

On motion of Elder Osler, seconded by Elder Sherwin, it was

Resolved, That a minister be appointed to prepare a discourse on the subject of missions to be delivered at the next annual meeting of the Conference.

On motion of Elder Osler, seconded by Elder Crowell, Elder Sherwin of Lowell, was appointed, Elder George W. Burnham, of Providence as a substitute.

Friday, P.M. session.—On motion of Elder Osler, seconded by brother Heath, brethren Himes, Crowell and Griggs were appointed Committee of arrangements for the coming year.

On motion of Elder Osler, seconded by Deacon Pearson,

Resolved, That the next annual Conference be held in the month of September.

On motion of Elder Crowell, seconded by Elder Sherwin,

Resolved, That the thanks of this Conference be expressed to the Church and society worshipping in this place, for their kind reception, and ample accommodations furnished to this Conference.

At the close of the afternoon services, the collection before named, for the Conference fund, was taken up, and perhaps it will not be deemed amiss, in order to show the benevolent and Christian feeling which seemed to fill each heart, if we give the contents of a note cast into the contribution box by a female, which reads thus:

"I was very much gratified while listening to the Resolution drawn up and adopted by your Churches, with regard to the *Missionary Cause*. I will pledge myself to give four cents a week as long as I am able to work. I have always felt a deep interest in the cause of Missions, and have always given what I felt able to, or as much as I have felt to be my duty, through another source. I enclose one dollar and four cents for six months, and will pay every six months, to some one who will hand it to the Treasurer." No name signed.

The Conference was well attended, the congregation was good, the preaching instructive, and we may say with truth, uncommonly interesting. If time continues, we shall be anxious for another such a feast of good things. The general expression of the brethren, when parting, was, "We have had an excellent Conference." All was peace, union and brotherly love.

ELDER HENRY PLUMMER, President.

J. PEARSON, JR., Secretary.

#### TOUR WEST.

BY JOSHUA LITCH.

(Continued from No. 4.)

TUESDAY, June 20th.—Yesterday came from Rockford to Pain's Point, where we had an appointment

for the evening in the Lutheran church. Found a goodly company gathered to hear the word. The season was refreshing. It is encouraging to see the disposition of the people in these short evenings, after the toils of the day, come three or four miles to attend an evening meeting. It manifests an interest in the cause of the Redeemer, and his great salvation.

TUESDAY, June 27th.—Our meetings at Genesee Grove, Whiteside county, closed last night. We spent the night of Wednesday, 21st, at Dixon, a flourishing village on the Rock River; and having obtained the use of the M. E. Church, lectured in the evening. Thursday night, commenced meetings at Genesee Grove. Before our arrival the small pox had broken out in the neighborhood and the people were panic stricken. In their alarm, the report was circulated that the meeting would not be held; consequently many who had proposed attending were prevented. However, the meeting went on, and Saturday and Sunday a good attendance was secured. The result as far as we are able to learn was good. The truth took hold of many minds, and Christians were aroused and stirred up to put forth new efforts in the cause of their master. Members of different churches have heartily embraced the advent faith, and work together.

June 29th.—Preached this afternoon at Washington Grove in the M. E. Church to an interested audience. There are a few also here who love the blessed hope, but no church. Those who have received the advent faith belong to the Methodist and Christian churches.

July 2d, Sunday evening.—The session of the Northern Illinois Second Advent Conference closed this afternoon. It has been a meeting of deep interest and we have reason to hope, of profit to the cause. Brethren from Ogle, De Calb, Whiteside and Winnebago counties were present. The reports from the churches were generally of an encouraging character, and the brethren firm in the faith and deeply interested in the cause.

The arrival of brother Janes, from Richford, Vt., during the session of the Conference,—the relation of his experience in reference to the work of the ministry, the manner in which God had thrust him out into the field, added new interest to the meeting. May his labors be abundantly blest in Illinois.

Also the formation of a tract and missionary Society constitutes a new era in the history of the cause in the West. Much good can be done there through the instrumentality of tract distribution. And it is high time we as a people, take this work in hand with greater energy. No people on earth ever had greater motives set before them to prompt to activity in these departments of religious enterprise than Adventists. Why then should we be dilatory, and suffer others to out do us in the good work? That they have larger numbers and more wealth, should be no excuse for us, from doing what we can. Why should there not be one people whose whole business it is to do good, whose study in their business arrangements it shall be, to labor singly for God and devote all gains to him and his cause? And if all Adventist would do thus, there is no bounds which could be set to the amount of good they might accomplish. And this is our reasonable service. In doing it, God would abundantly provide for us.

My labors are now closed in Northern Illinois; and I leave to-morrow for the West and South. On looking over this field and the labors of the past month, I feel grateful to God for the privileges I have enjoyed of meeting and forming acquaintance with so many of God's dear children in this Western world. And I have been constrained to say "What hath God wrought!" The interest and attendance on the meetings has been far greater than my most sanguine expectations, considering the season of the year, and the calls of business in an agricultural region. The Lord has a cause here which will live till Jesus comes. Our leading brethren feel that their work is missionary and are disposed to deny themselves of preaching, that the glad tidings may be carried to others.

July 9th.—The meetings appointed for Hampton, Rock Island county, were held in the Methodist Protestant church, about seven miles from Hampton. We found brother Luther Edwards full of interest on the great subject of the coming reign of the Saviour, but standing quite solitary as to religious associations. Our meetings were not large, but were, we have reason to hope, seasons of profit to those who did hear. Brother Chapman's labors, while in this section, were blest to the saving of souls; but the interest is now greatly abated. Yesterday for the first time came in sight of the Mississippi River, nearly opposite La Clair, some fourteen or fifteen miles above Rock Island City. Although at that point the river itself is not either very wide or deep, yet the associations

connected with it, its vast extent, the great valley through which it flows, the mighty commerce carried on upon its waters, together with other associations, produced a profound sensation, as the great father of waters first hove in sight. A few years ago age and "The Upper Mississippi" was a waste wilderness, untraveled except by the hardy hunter, or the Red man of the forest. Now it is skirted with rising cities, towns and villages, together with all the concomitants of civilization. Forty-eight hours now suffice to pass from Boston, New York, Philadelphia, or Baltimore, to the banks of this mighty river. It is an interesting feature of this rapidly increasing country, that wherever a town is built, the first subjects which claim attention are, the school-house and the church. Humble though they be, yet they are there. The provision for popular education in Illinois has been liberal. Each township is six miles square, and is divided into sections a mile square, containing 640 acres. The 16th section of each township is devoted to educational purposes in that township. This public provision has given an early impulse to the cause of education. I have also been highly gratified at the power of Protestantism in the valley of the Mississippi, compared with Popery. Her rising institutions as yet are decidedly Protestant and bear an evangelical cast. But the foe is in the field, and early and late he plies his task with the hope of an early victory; and Protestants in the West and elsewhere, will yet learn that "The price of liberty is eternal vigilance." Catholics will leave no stone unturned to gain the ascendancy in that Eden country, the garden of the world. And it is worthy a struggle for the mastery in such a land. Nor is the crisis far removed from us, "We should be all at it and always at it."

THE CROPS ABROAD.—From all parts of Europe come reports of a most abundant harvest.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DIED, in this town, August 22d, sister MARY RUSSELL, wife of brother O. B. Russell, aged 53. The subject of the above notice experienced the religion of Christ about 20 years since, and soon after united with the Baptist church. She embraced the faith of the speedy coming of Christ in '37 or '38, when Father Miller lectured in this town. She continued her connection however with the Baptists till '43 or '44, when circumstances occurring, which rendered her connection unpleasant, she left them and identified herself more nearly with the Adventists with whom she remained associated as far as her health would permit until her decease. Her disease was cancer on the bowels; with which she had been afflicted for 18 years. Afterwards dropsy set in, which rendered her a very great sufferer indeed. But she kissed the rod that smote her and as her companion remarked to me, she was never heard to murmur or complain. A few hours before her death, her husband told her he thought she could not live through the night, she only replied, "It is a great thing to be always ready." She died on the morning of the 22d, without a struggle or a groan, and we feel assured that the loss of mourning friends is her eternal gain; for "Blessed are the dead that die in the Lord, yea, saith the Spirit for they rest from their labors and their works do follow them."

Mr. Holly, Sept. 4th, 1854.

D. B.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[July 29th.]

#### RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegance of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete,

if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.  
Voices of the Day.  
Voices of the Night.  
Voices of the Dead.  
The Church Before the Flood.  
The Tent and the Altar.  
Scripture Readings on Genesis.  
Romanism and Tractarianism.  
To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

"Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart."  
Christian Mirror, Portland, Me.

"The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form."  
The Wesleyan, Syracuse, N. Y.

"It is difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful."  
Albany Argus.

"Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community."  
The Presbyterian, Philadelphia.

"As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety."  
Vermont Chronicle.

"It will do the heart and head good to read Dr. Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven."  
Canada Christian Advocate.

"There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian."  
Partisan Recorder, Boston.

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Zion's Herald, Boston.

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A new and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physis is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are  
PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

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IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

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C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimony and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known? Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity. For minute directions, see the wrapper on the Box.

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## ADVENT HERALD.

BOSTON, SEPTEMBER 9, 1854.

## INQUIRIES ANSWERED.

BRO. HIMES:—During a number of years I have perused your paper with pleasure, interest and profit. There are some points connected with the theory taught by the majority of Adventists, concerning which, I should be highly gratified to learn your opinion; and I think it would be pleasing to many who are interested in reading the *Herald*. Please give a clear and explicit reply to the following propositions.

1. Has the sun been darkened to fulfil Matt. 24:29?

2. Was it darkened after the "tribulation of those days?"

3. When did the "days of tribulation" end, spoken of by the Saviour in this connection?

Most Respectfully, ALICE BURNHAM.  
Newburyport, Mass., Sept. 9th, 1854.

DEAR SISTER:—I cheerfully comply with your request to give an "explicit" reply to your inquiries. I give you the best light I have upon the subject.

ANS.—1. To the first of the above inquiries, I would reply that it has; see long article on "Celestial Phenomena" in the *Advent Herald* of May 13th, in which it is shown that while there has been no single occurrence of the kind that was either novel, universal, or supernatural, those conditions are not requisite to make a fulfilment of the text referred to.

2. It was, in the series of like occurrences which are specified in that article, as transpiring in A.D. 1716; 1732; 1762; 1780; 1782; 1783; 1785 and 1789—the several occurrences being seen in different places of Christendom, and the aggregate of these being equivalent to one universal darkening.

3. The darkening specified was not to be after the ending of the "days;" but the Saviour said, (Mark 13:24) "In those days after that tribulation, the sun shall be darkened," &c. The "days" I understand to refer to "the times of the Gentiles," (Luke 21:24,) during which "Jerusalem shall be trodden down of the Gentiles." The tribulation was to be in those days; and I understand that it was arrested by the Protestant Reformation, which commenced under Luther in 1517, and triumphed over the papal arms in 1688. In 1685 was revoked the memorable edict of Nantz, when Lewis XIV of France, as Butler says, "put forth all his efforts to establish Popery upon the ruin and conversion of Protestantism. . . . One twentieth part of the whole number [in that kingdom] fell a sacrifice to these barbarous and impolitic measures," and the "remainder were hunted like the wild beasts of the forests." The cruelty and vindictiveness of Lewis, caused the Protestants of Germany to form the famous league of Augsburg. "The war became general, and raged in Hungary, Germany, Flanders, Spain, and Italy. Europe had never before witnessed such splendid armies under such splendid Captains, together with such displays of valor and military tactics. . . . This war gave A GENERAL TRIUMPH to the Reformation over Popery leagued with the infidels, and greatly facilitated the progress of the arts and sciences."—*Uni. Hist.* pp. 196-200.

Since this general war between the Papal and Protestant armies of Europe when the former triumphed, Protestantism has gained no accession of territory on that continent—See article by Macaulay on another page. Nor has there been any general persecution. There have been local persecutions since then, and individual cases have occurred down to the present time, as in the imprisonment of the Madai two years since; but the waves of persecution were so effectually stayed by that triumph, that it has never since been general.

J. V. HIMES.

## Worcester Church.

BROTHER HIMES:—I have at last come to Worcester, where I expect to remain for a time, and labor with the Advent Church, worshipping at Thomas Street. I had a pleasant meeting yesterday to commence with, and the prospect is good for the up-building of the cause here on a permanent and reliable basis. The brethren are encouraged, and hope for better days. We hope to be

remembered by our sister churches everywhere and desire prayers for our prosperity in the Lord and a meekness for His soon coming and Kingdom.

My Post-Office address is Worcester Mass.

Yours fraternally,

Worcester, Sept. 11, 1854. D. T. TAYLOR.

NOTE.—We cordially welcome Brother T. to this new field of labor. Many blessings rest on him and his. We congratulate the church in Worcester, in their new and cheering prospects. How true it is, even in this State, sometimes, that they who "go forth bearing precious seed, shall return with their sheaves with them." Forget the sorrows of the past, and cheer up. May heaven bless the union of Pastor and people, and give a large increase of souls to the church.

## Prospectus of the "Scientific American."

[By publishing the following, two or more weeks, newspapers are promised a copy of the "Scientific American" in exchange. As it is a really valuable paper, we will again make the experiment, although twice in previous years we have failed to receive it as promised. A year since we gave it, but have not received a copy till the present week.]

## "MECHANICS, INVENTORS AND MANUFACTURERS."

"\$570, IN CASH PRIZES.

"Volume Ten of the "Scientific American" commences on the 16th of September. It is chiefly devoted to the advancement of the interests of *Mechanics, Inventors, Manufacturers and Farmers*, and is edited by men practically skilled in the arts and sciences. Probably no other journal of the same character is so extensively circulated, or so generally esteemed for its practical ability. Nearly all the *Valuable Patents* which issue weekly from the Patent Office are illustrated with *Engravings*, and the claims of all the Patents are published regularly in its columns as they are issued, thus making it a perfect Scientific and Mechanical *Chemistry, Engineering and the Sciences* generally. It is published weekly in quarto form suitable for binding, and each volume contains Four Hundred and Sixteen Pages of Reading Matter, Several Hundred Engravings, with a full and complete Index. Its circulation on the last Volume exceeded 23,000 copies per week, and the practical receipts in one volume are worth to any family much more than the subscription price.

"The following Cash Prizes are offered by the Publishers for the fourteen largest lists of subscribers sent in by the 1st of January, 1855:—\$100 will be given for the largest list; \$75 for the second; \$65 for the third; \$55 for the fourth; \$50 for the fifth; \$45 for the sixth; \$40 for the seventh; \$35 for the eighth; \$30 for the ninth; \$25 for the tenth; \$20 for the eleventh; \$15 for the twelfth; \$10 for the thirteenth; and \$5 for the fourteenth. The cash will be paid to the order of the successful competitor immediately after the 1st of January, 1855.

"Terms:—One copy, one year, \$2; one copy, six months, \$1; five copies, six months, \$4; ten copies, six months, \$8; ten copies, twelve months, \$15; fifteen copies, twelve months, \$22; twenty copies, twelve months, \$28 in advance.

"No number of subscriptions above twenty can be taken at less than \$1.40 each. Names can be sent in at different times and from different Post Offices.

"Southern and Western money taken for subscriptions.

"Letters should be directed, post-paid, to Munn & Co., 128 Fulton-street, N. Y.

"Messrs. Munn & Co. are extensively engaged in procuring patents for new inventions, and will advise inventors, without charge, in regard to the novelty of their improvements."

## Book Notice.

"PROPHETIC VIEWS OF THE CONDITION OF THE NATIONS which is immediately to precede the Second Advent. By N. N. Whiting." Price \$2.50 per 100. 4 cents single.

This important tract is now issued. It is an instructive and timely essay. An extensive circulation of it would do much to inculcate correct views of the events which are to usher in the consummation of the Christian's hope.

THE *Youth's Guide* for August has been issued. The following are its contents:  
Old Rover.  
The Angler.  
Richard Bakewell.  
Adventure with a Tiger.  
Truth and Error.  
How Mariners take Reckoning.  
An Honest Boy.  
Energy.  
Elephantine Frolics.  
The Cruel Boy.  
Music at home.  
The Plans of God.  
Scraps.  
Enigmas, &c.

## Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few

hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

## A Family Killed.

A correspondent of the *Detroit Free Press*, writing from Pecatonica, Winnebago county, Illinois, on the 14th ult., says:

"I witnessed yesterday one of the most melancholy scenes I ever beheld. In the town of Lysander, one mile south of Pecatonica depot, there lay enshrined in five coffins, a Mr. Merchat, two sons and two daughters, all of whom were struck by lightning during a thunder shower, about two o'clock, A.M.—leaving in the family only the wife and one son, about 8 years old: they being both much injured by the shock, the woman remaining mentally deranged, and continually bemoaning the loss of her family. The night being warm they took off their beds and placed them on the floor in a cool room, where stood a stove, and the lightning coming down the stove pipe, divided on the stove hearth, and struck the whole family of seven, of whom only two survived."

UNIVERSALISM by its own papers is said to be assuming somewhat of a new type. The *New York Universalist* paper says:

"It is no longer necessary the fact should be overlooked that the major part of Universalists believe in a future state of discipline. This jumping into glory, as a man pulls off his clothes and dives into the bath, is to me unreasonable. Analogy, facts, the scheme of salvation revealed in the Bible, the relation existing between God and his creatures, all prove to my mind the position that there must be a disciplinary process, to induce a progress in holiness—that there must be a difference of moral character and spiritual excellence, of purity and happiness, when men enter the future state in accordance with their moral condition at death."

## Foreign News.

Just as we were preparing for the Press, the telegraph announces the arrival of the *St. Louis*, at New York on the 12th inst. It brings no news of importance.

Constantinople dates to August 17 do not confirm the account of the serious defeat of the Turks at Kars, already published.

Omar Pacha, with 25,000 men, entered Bucharest 22d, and was most enthusiastically received.

The cholera was raging very badly at Bomarsund.

It is rumored that Gen. Baraguay de Hilliers offered a large subsidy to the King of Sweden, to be paid on his actively joining the Western Powers. It is supposed that a descent on the Coast of Finland is meditated.

The French troops have reembarked at Bomarsund, and part of the fleet had sailed towards Finland.

German papers announce the approaching conclusion of a treaty, offensive and defensive, between Austria and the Western Powers.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.  
*Bliss's Commentary on the Apocalypse*.—Price, in cloth, 60 cents. Postage, 12 cents.

PROVIDENCE permitting there will be a Grove meeting at White Rock Grove, Ogle county, Ill. Commencing Sept. 21st at 2 o'clock P.M., to continue over the Sabbath. Elders Samuel Chapin, and N. W. Spencer, G. W. Mitchell, J. Cummings jr. and others are expected to be present. We cordially invite our brethren and sisters from a distance to come and unite with us in endeavoring to provoke one another to love and good works, and laboring for the conversion of sinners.

J. CUMMINGS, JR.

J. M. ORROCK will preach at Durham (in brother James Blake's neighborhood) the 19th; Lawrenceville, 22d; Waterloo, Sunday the 24th, during the day, and in North Shefford at half past 5, P.M. Meetings will commence at 4 o'clock on week-day evenings or at a later hour as brethren may arrange.

I. H. SHIPMAN will preach at Cabot, Vt., Lower Branch, Sabbath, Sept. 17th.

## Appointments, &amp;c.

Providence permitting, I will preach at

Brompton, U. E., Friday, Sept. 22. Once as brother Wm. Chandler may appoint. Will brother C. call for me at the Windsor depot on the arrival of the first train from Island Pond; at Melbourne, and vicinity, ten days. Melbourne Village, Sabbath, 24th; evening meetings arranged while present; will brother Gilman call for me at the Richmond depot on the arrival of the first train of cars on Saturday, 23d.

Back part, Sabbath, October 1st, as brother M. Clark may appoint; Danville, Thursday the 5th, and over the Sabbath, as brother S. Davis may appoint.  
Compton, the 10th, at the Harvy school-house; will brother Lemuel Harvy call for me on the arrival of the first train from Richmond; at Hatley, 12th and 13th, and over the Sabbath as Elder Warren may appoint.  
Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Elliot.  
N. BILLINGS.

ELDER CHAS. P. DOW will preach at

No. Adams, Mass., 16th and Sunday 17th.  
Charlmont, 18th.  
Northfield Farms, 19th.  
Hartwick, 20th.  
Ware, 22d.  
Three Rivers, 23d and Sunday 24th.  
Chickopee Falls, 25th.  
Springfield, 26th.  
Jawbuck, 27th.  
Warehouse Point, 28th.  
Hartford, 29th.

Week evening appointments at 7 and a half P.M., unless 5 P.M. be preferred. As brother Dow is a stranger in many of the above mentioned places, I would hereby commend him to the brethren as a minister worthy of their confidence and Christian fellowship.  
D. T. TAYLOR.

## CAMP-MEETING

At Peace Dale, Rhode Island, commencing Tuesday, Sept. 19th, continuing over Sunday. Brethren will come on the Providence and Stonington Rail-Road; stop at Kingston depot, where Stages will convey the passengers to the encampment. Kingston is midway between Providence and Stonington, about 25 miles from either place. An effort will be made to reduce the car fare. Boarding on the ground, and provision for the poor. Come with tents. Let ministers come in the fullness of the gospel blessing.  
In behalf of the Church, H. L. HASTINGS.

PROVIDENCE permitting, I will hold a meeting at the school-house, near the West Meeting-house in Hill, N. H., Sunday, Sept. 17th. If thought best, the meeting may continue two or three days. I will also hold a meeting at West Boscawen, Sunday, September 24th.  
T. M. PRINGLE.

Providence permitting, there will be a meeting in Eaton, C. E., Jordan Hill, Sept. 28th, at 2 o'clock, P.M. Also at, or near Sawyer's mills, as brother Willey may appoint, Friday 29th, at 10 o'clock A.M., and continue over the Sabbath.  
J. M. ORROCK.  
D. W. SORNBARGER.

The Lord willing, I will preach at Nashua, N. H., Sabbath, Sept. 24th; at Westford, Mass., 26th and 27th; at Westboro', 28th; at Lake Village, N. H., Sabbath, Oct. 1st.  
L. D. THOMPSON.

MOSES CHANDLER will preach at East Kingston, Saturday and Sunday, the 16th and 17th of this month.

E. C. WELLCOME will preach at Newcastle, in brother Harley's neighborhood, Sunday, Sept. 24th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. R. GATES.—As S. Tottinham has since paid \$2., we have credited you the \$1. acknowledged last week.

E. P. BURDETT.—\$1—Sent to R. & K. the 11th.

JOHN BARR.—How much did you pay brother H., when he was in Pa. the last time?

J. RANDALL.—We have procured the Library and sent to Derby Line, care of Mr. Butler. You can forward the money to us at your pleasure.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

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WORCESTER, Mass.—J. J. Bigelow.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

G. Randall, 707; D. Mixer, 716; H. Lougee, 716; S. Shank, 711; P. Nayman, 720; E. P. Zimmerman, 690; G. Hamilton, 701; J. Paine 678; C. Cunnet, 729; Wm. Hingley, 711; O. H. Wood, 711; E. Rowell, 716—sent book; D. Prescott, 716; L. A. Fellows, 716; O. G. Smith, 711; H. Moore, 763; J. Roberts, 716—each \$1.  
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Betsy Richards, 742; J. McClintock, 690; P. Swartz, 737—each \$3.  
J. Ross, 664—\$5.  
J. S. Himes, 695—\$1.40; H. V. Davis, on acct., 60 cents; C. R. Williams, 685 and book—\$1.81; N. Williams, 685—\$1.75; J. Hallaugh, 711—\$2.25; Dr. A. Wares, 711—75 cents.





Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 697.

BOSTON, SATURDAY, SEPTEMBER 23, 1854.

VOLUME XIV. NO. 12

## Terms of Peace.

THE despatch in which Lord Clarendon replied, on the 22d of July, to the last communication made to Vienna by the Court of St. Petersburg, and the Notes exchanged on the 8th of August between the English, French, and Austrian Ministers, were laid before Parliament on the last day of the Session, but have only been delivered to members of the Legislature within the last few hours; since the commencement of these protracted negotiations no papers have yet been produced which throws so strong and clear a light upon the intentions and engagements of the great Powers of Europe. Lord Clarendon's despatch of the 22d of July is, with some trifling exceptions identical with that of M. Drouyn de Lhuys of the same date, and, indeed, the two Governments had previously concerted the exact terms in which they should deal with the Russian overture. The chief difference between the English and French communication is, that M. Drouyn de Lhuys introduced the four points which are regarded by both Governments as the bases of peace, into his principal Note, while they were transmitted to Lord Westmorland in a separate despatch. The terms themselves are, however, identical, and accordingly on the 8th of August the British Minister waited upon Count Buol by appointment, and the Notes to which reference has so frequently been made were exchanged. The substance of these Notes is, that after repeated confidential conversation in Vienna, Paris, and London, the three Courts are of opinion that the existence of the Ottoman Porte cannot be connected with the general equilibrium of Europe, and the relations of Russia and the Porte cannot be re-established on solid and durable bases,

1. Unless the Russian protectorate of the Principalities of Wallachia, Moldavia, and Servia, be discontinued, and the privileges secured to those provinces by the Sultan placed under the collective guarantee of Europe.
2. Unless the navigation of the Danube, at its mouths, be freed from all obstacles.
3. Unless the Treaty of the 13th July, 1841, be revised in the interest of the balance of power of Europe.
4. Unless the Russian claim to the official protectorate of the Christian subjects of the Porte be given up.

The British and French Governments declare, as belligerents, that they are decided not to discuss, or take into consideration, any proposition from the Cabinet of St. Petersburg, which shall not imply on its part a full and entire adhesion to these principles; and the Austrian Cabinet, taking cognizance of this declaration, accepts for itself the engagement not to treat except upon these bases: all parties reserving to themselves a free deliberation on such further conditions or guarantees as the continuation of hostilities with France and England or the commencement of hostilities with Austria may render necessary.

These formal engagements being now before the world, and having been contracted subsequently to the announcement that the Principalities would be evacuated by Russia, the great question now under discussion is at once relieved from the obscurity that has hitherto prevailed on two essential points:—What are the definite objects of the war, and on what terms can peace be concluded? What will be the conduct of Austria with reference to the ulterior conditions that the Western Powers had already bound themselves by treaty to obtain? The answer to these questions is now plain. Peace may be concluded on the bases laid down in these Notes, and Austria, as well as France and England, takes upon herself the engagement to treat on no others. Copies of these documents were at once forwarded to St. Petersburg, not for discussion, but for the acceptance or rejection of the Emperor Nicholas; but we are not yet acquainted with the effect produced by them on the Russian Cabinet. Substantially, though not as yet in complete diplomatic form, the exchange of sheet Notes is the basis of a treaty of offensive

and defensive alliance between the three Powers on behalf of the important conditions they contain. Those conditions are not terms of compromise, on which past dissensions might be healed and peace restored, but they provide effectually for the future. They abolish all these stipulations which Russia has extorted from Turkey by former defeats; they would establish a new state of things in the Principalities, on the Danube, and in the Black Sea; and they would place the Turkish Government on a new footing in its relation to Europe. That they will now be accepted by Russia is more than we anticipate, but that they do include and dispose of the essential parts of this immense and overwhelming question we confidently affirm. The vagueness and uncertainty which have thus far enshrouded our diplomatic proceedings, and even our military operations, are rapidly giving way to definite objects and precise engagements; and the whole course of policy which we have steadily advocated in the course of these transactions is reduced to a tangible shape. We know for what the Allied Powers are contending, and we believe that these objects are within their reach.

But, if the expectations we have so long entertained and defended as to the ultimate policy of Austria are thus confirmed, so also are the suspicions with which we habitually regard the conduct of the King of Prussia and the Cabinet of Berlin. We learn from Lord Clarendon's despatch, that it was Prussia who declined to attend the Conference which Count Buol proposed to summon for the purpose of communicating the answer of Russia to the last Austrian demands. In consequence of this refusal, which was, in fact, a withdrawal from the Conference, the further communications of the Three Powers were carried on in a confidential manner between London, Vienna, and Paris; and Prussia, as we stated at the time, dropped out of the position she had filled in the councils of Europe. When we say that the diplomacy of this country and its allies has been successful, except in one instance, we mean that it has failed to rouse in the heart of the King of Prussia one spark of honor or independence, and that the Prussian nation, which does not share the infatuated devotion of that Sovereign to Russian idols, has as yet given no sign of its ability or determination to shake off Russian thralldom. The appropriate penalty for this pusillanimous abandonment of the interests of Germany and of Europe will be found in the increased ascendancy which the Emperor of Austria has already acquired, and will probably retain, over every part of Germany where the intelligence and national feelings of that people are unsubdued. Should Prussia be induced to go still further, and to lend herself more openly to the designs of Russia, she will find that she has lost her honor without obtaining security, and, indeed, the preparations she is making for the defence of the Baltic coast indicate the apprehensions already excited by the presence of the Allied Fleets within a few hours sail of Stettin and Dantsic. At present, however, it is enough that she be passed over in silence; that these important engagements have been contracted without her; that, as the matter now stands, the Eastern question may be settled without her; and that she is deprived of the power to betray the cause which she has refused to serve.

British Banner of August 23d.

## Tremendous Hurricane in Georgia.

A VIOLENT hurricane occurred at Savannah on the 8th of Sept. It commenced to blow Thursday afternoon, and the gale increased in violence until Friday afternoon, when the climax appears to have been reached, for the editor of the *Republican* says that at that time the storm was so terrific that he could not leave his office to obtain particulars of the damage. From the account in the *Republican* we learn that one half of the trees in the city were prostrated, while

the remainder were stripped of their foliage and limbs. Houses were unroofed, chimneys blown down, fences ruined, doors wrenched off; in short, every damage that could be effected by wind was visible in every street. We copy a few items:

"Just fifty years ago yesterday, Sept. 8, as we learn from our back files, the coast of Georgia was visited by the most frightful hurricane that had been known since the settlement of the State. It is remarkable that the gale which now shakes the building in which we write, and is unroofing the town, prostrating trees and chimneys, and destroying vast amounts of property, should occur just fifty years to a day after that of 1804.

"Looking from the upper story of the *Republican* buildings, we find that the whole of Hutchinson's Island opposite the city, is submerged, and that the rice fields above and below, both on the Georgia and Carolina side, as far as the eye can reach, are completely inundated.

"The loss from the destruction of the rice and Sea Islands cotton crops in Georgia and South Carolina, must be immense. Indeed, it can only be estimated by millions. With the rice fields flooded, and an angry, terrible hurricane sweeping over them, tearing up the embankments and destroying the work of years, it is difficult to place a limit upon the damage done. It is doubtful whether rice enough will be saved on Savannah river for seed, and the same, we fear, is true of all the rice lands in this State and South Carolina. The embankments and canals are destroyed, as well as the little rice that had been harvested. The lands on both sides the river are flooded from five to ten feet deep as far as the driving rain will permit the eye to sweep. Hutchinson's Island at nightfall was covered with eight to twelve feet of water, so that vessels of a large size might have sailed over it without obstruction. Some three or four hundred head of cattle and hogs on the island, belonging to Maj. Starke, were lost and large quantities of lumber lying at the mills, and other property. Several of the mills were unroofed and flooded, and otherwise damaged. Late in the afternoon, a house was seen floating from the island.

"We learn that the gale did not extend more than sixty or seventy miles into the interior.

"It is impossible to convey to the distant reader an idea of the present aspect of the city. Of the hundreds of beautiful trees that ornamented the squares and streets, at least over half of them have been blown down, and those standing have been stripped of their branches and leaves. It was almost impossible to get through the town Saturday morning, so completely were the streets blocked up. Monument square is a wreck; so is Orleans square, opposite Mr. Robert Habersham's residence."

After giving a long list of churches and private residences that suffered, the *Republican* says it would take a whole page of their paper to enumerate the losses. With the present mechanical force of the city, it will take months simply to repair the damaged roofs.

The shipping suffered severely. Steamers Jenny Lind, Oregon, and Sam Jones, are wrecked, as well as many smaller craft.

## American Board of Foreign Missions.

We have received a copy of the Report of the American Board of Commissioners for Foreign Missions for the year 1854—the forty-fifth year of the existence of the association—of which we compile a brief abstract for the benefit of our readers. The report states that during the past year four corporate members of the society have passed away. They are: Rev. Leonard Woods, D.D., and Rev. Joshua Bates, D.D., of Massachusetts, Mr. Anson G. Phelps of New York, and Mr. Nathaniel O. Kellogg of Connecticut. Intelligence has been received of the death of two missionaries and five assistant missionaries.

They were connected, respectively, with the Zulu, Nestorian, Madras, Micronesian, Assyrian, Armenian and Canton missions. Thirty-four new missionary laborers have been sent forth, and sixteen are now under appointment.

With regard to the present conditions of the missions in Southern and Western Africa, the report says that the year has been one of trial rather than of prosperity, the people generally seemed to feel but little interest in the labors of the missionaries.

At Athens, in Greece, the recent banishment and recall of Dr. King has created a strong popular sentiment in his favor. The attendance on his preaching has more than doubled, and his influence has proportionally increased.

With regard to the mission to the Armenians, the past year has been one both of severe trial and brightening promise. The prospect for the raising up of a well qualified ministry in Turkey is encouraging. The war has occasioned no serious hindrance to the regular course of labor, and in some parts of the field, as on the upper waters of the Euphrates, in Arabkir and its vicinity, and in Cilicia, the development of Christianity, is beyond that of any previous year.

The work of the Syria mission goes forward, and at most of the stations progress is reported. More than a score of schools give Christian education to about six hundred pupils.

Among the Nestorians, where sixteen years ago the missionaries could learn of but a single female who could read, there are now 79 free schools, attended by 1300 pupils, of whom 359 are females.

The four missions among the Mahrattas of Western India report nothing specially new. The people are constantly improving in intellectuality and morality. The desire for general education is increasing, and there is a great demand for the works of the mission press, consisting chiefly of the Scriptures and religious tracts.

No striking changes have occurred in the character and prospects of the missions in India and Ceylon.

In China the missionaries continue to look with interest and hope upon the movements of the insurgents, trusting that they will prepare a way for the preaching of the gospel throughout the empire.

The missionaries at the Sandwich Islands have still much to try their Christian faith; but there is evidence of progress in the slow rising of the people, under the influence of the gospel, from the deep degradation of their former state.

The closing part of the report contains an interesting statement of the various missionary successes among the Indian tribes of North America. Among the Choctaws in Texas, more than one hundred new converts have been admitted to Christian fellowship in the year past. Among the Cherokee, Dakotas, and Tuscaroras the work is slowly advancing. The Ojibewas on Lake Superior are being gradually led to the paths of morality, truth and religion, and an interesting revival has taken place among the Senecas.

The following summary gives an idea of the present condition and labors of the Association:

Number of missions, 29; stations, 119; out stations, 48.

Number of ordained Missionaries (9 being physicians), 161; licentiates, 1; physicians not ordained, 8; other male assistants, 20; female assistants, 216; whole number of laborers sent from this country, 406. Number of native preachers, 43; native helpers, 223; whole number of native assistants, 266.

Number of printing establishments, 11; pages printed last year, 57,650,750; from the beginning, 1,015,783,228.

Number of churches, (including all at the Sandwich Islands,) 104; church members, 25,846; added during the year, 2,331.

Number of seminaries, 9; other boarding schools, 23; free schools (334 supported by Hawaiian government), 967; pupils in the seminaries (82 do.), 453; boarding schools, 638;



free schools, (11,771 do.) 22,459; whole number in seminaries and schools, 23,550.

### The War.

We have given, from the *Times*, a digest of the correspondence which has recently passed between the British and Austrian Governments. From that correspondence, our readers will gather the perfect good faith with which the Governments of England and of France have hitherto conducted their negotiations. From the same may likewise be learned, with the utmost explicitness, the grounds of that contest. It will also be seen, that the word of the Western Powers is solemnly pledged, that they will enter into no negotiation whatever with the Czar, that does not assume the four great points specified. If, therefore, Nicholas shall, at any time, deem it expedient to terminate hostilities, he knows the conditions. The Western Powers say, These points, or—cannon!

Under the circumstances, then, the only alternative for Nicholas is, submission or hostilities. He may, perhaps, for a season, find it an intolerable trial to his pride, not simply to retrace his steps beyond the Pruth, and to forego the splendid territories, on which he had ruthlessly seized, and which he had determined to hold, as what he called "material guarantees;" but also to confess himself beaten and reduced to the hard and humbling necessity, not of proudly negotiating, but of absolutely submitting to a peace, the terms of which are unalterably dictated by the Western Powers.

If England and France shall abide by the ground they have now adopted, the submission of Nicholas is only a question of time. Whatever strength position may give to Cronstadt or to Sebastopol, these dread fortresses cannot be of lasting service to Nicholas. In both cases there is a fortress and a fleet,—a fortress operating, so to speak, for a double purpose. While it shuts out the fleets of the Allies, it shuts in the fleets of the Czar, with this difference, that while the fleets of the former are sweeping the seas at pleasure, the fleets of the latter are prisoners. The fleets of Nicholas are to all intents as if they were not. To him they are really of no service, but to deepen his disgrace, and heighten his humiliation. They contribute nothing whatever to the safety of the empire: to the forts, not to them, he exclusively looks. As represented by his fleets, he is simply a robber in his den! If the police, in pursuit of him, cannot get in, at the same time, he cannot get out; and the matter is thus reduced to a pure question of patience and hunger. These fleets, without firing a shot, are yet preparing the way for victory. Their terrible presence, both in the Baltic and in the Black Sea, on the right hand and on the left, cannot fail of exerting the most serious influence on the minds of the Russians.

The Commanders and the Admirals of the Allied Powers are, therefore, at this moment, the schoolmasters of Russia, and the lesson they are teaching her, if not the most agreeable, is yet the most salutary that can possibly be imparted. The time has come to bring down her towering pride and to work in her the conviction that she was by no means the Mistress of all, but simply a Sister of other Kingdoms, and as such, neither the wisest nor the worthiest of the sisterhood, and without the slightest claim to control the rest.

Their own miserable inferiority and their utter inability to meet the Allied Fleets in mortal combat they cannot hide from themselves and they will feel that they owe their safety neither to their numbers nor their bravery, but purely to the accident of the two forts already referred to. The state of feeling thus engendered must make sad havoc of their own vanity and imaginary power, to menace and control the nations of Europe. Their Imperial glory, even in their own barbaric esteem, will thus melt away like the snow on their own mountains and the ice in their own rivers on the approach of the summer's sun.

### Louis Napoleon.

The man whom the world erewhile pronounced half a simpleton, half a madman, has given, and is still giving substantial evidence, that he is incomparably the ablest Sovereign on the Continent of Europe, and that evidence he has given under a great variety of circumstances, such as have fallen to the lot of none of his contemporaries. From the outset, he has shown that his resources are equal to every emergency. He has surprised others; he has been surprised by none. He writes, speaks, acts, and governs uniformly well. No man living has a more thorough command of his own tongue and temper, few men are able to bring wider views and deeper sagacity to regulate the policy of the passing hour, or to lay foundations, deep and strong, for commanding the nation's confidence, and secur-

ing the nation's warfare. Every month but serves to illustrate some new phase of his remarkable character, some fresh resource for exciting interest, cementing power, conciliating affection, and raising admiration.

### FOREIGN NEWS.



ARRIVAL OF THE NIAGARA.

HALIFAX.—Sept. 12. The Russian hospitals and magazines are being removed from Galatz to Bessarabia.

The Austrians have entered Wallachia but their further movements are not reported. Gen. Cornorini has gone to Bucharest to consult with Omar Pasha.

In the recent fire at Varna, half a million pounds of bread, equal to two weeks consumption of the British army, was burned. The fire is supposed to be wilful, and as a precaution for the future, a cordon has been drawn round all the magazines containing powder. There was considerable excitement, the incendiaries being supposed to be Russians agents. Transports continue to arrive from Malta.

The French troops are getting impatient at their long inactivity. The Cholera has made terrible ravages in both armies and fleets, and many thousands have perished, but it is now abating.

All was quiet at Constantinople. Said Pasha, the new Viceroy of Egypt, is on a visit to the Sultan. Devesh Pasha, a skillful diplomatist, has been sent to the Principalities as Turkish Commissioner. Rheza Pasha is intriguing to have Omar Pasha transferred to the command of the Army in Asia, but the Sultan wisely refuses.

ASIA.—The disasters to the Turks in Asia are confirmed. On the 29th of July, Selim Pasha was defeated and the Russians occupied Bajazed. On the 7th of August a vapory display of the Turkish force brought on a general engagement, and a general battle was fought near Kars. The Turks attacked the Russian entrenched camp at Bajukdere, and also drove the right wing of the Russian army, but a general charge of Russian cavalry swept them back with immense loss. The Turks lost 4000 men, and confess that the Russians were the victors. The Russians suffered severely, however, and an armistice was agreed to by both parties after the battle. The Turks retreated into Kars, and abandoned their camp, which was taken possession of by the Russians, who acknowledge a loss of nearly 1000 killed. The battle lasted five hours; 40,000 men and 150 pieces of cannon were engaged. Selim Pasha, the Turkish commander on this occasion, has been superseded by Mustapha Pasha, who has already distinguished himself in the Dobrudscha.

GREECE.—The excitement caused by the announcement of the French commander that, as the Piræus is unhealthy, he will move his troops to Athens, is very great.

The delay granted by the Porte to Greece for the adjustment of the difficulties with Turkey, expired on the 1st September, but no arrangement had been made.

NEGOTIATIONS.—The Russian reply to the note from Prussia, in support of Austrian Sommarion; and Austria's reply to the Russian answer of June 26, are now published, as they were presented to the German Bund. Their contents were previously known.

VIENNA. August 31.—New proposals have been made by Russia, which will involve new negotiations, but the particulars have not transpired.

GREAT BRITAIN.—The weather has been extremely favorable for harvesting, and a very large proportion of the crops have been secured.

FRANCE.—The Emperor returned from Biarritz to Paris, and had proceeded to the camp at Boulogne. The Empress remains at the Baths. Prince Albert will visit Louis Napoleon, as will also the King of Belgium.

The *Moniteur* publishes the official account of the fall of Bomarsund, but it discloses nothing new.

Reports were current in the Paris Bourse that Sweden and Denmark were about to sign a treaty of alliance with the Western Powers, but it was considered very doubtful.

BELGIUM.—The Ministry had tendered their resignations to the King, but they were not accepted. The cause of their resignation is unknown.

SPAIN.—The Union Republican Club is closed by order of the Government, and detachments of National Guards had been ordered to arrest the members if they persisted in assembling. Several smaller Clubs have also been dispersed.

Madrid is profoundly tranquil. All the pro-

vincial juntas are suppressed. Government publishes the account of the defalcations of the old ministry, showing \$30,000,000 deficit, with the revenues of Cuba mortgaged for two years, and all the extra resources of the kingdom pledged. Espartero had raised a temporary loan of \$2,000,000 on security of the customs receipts at Havana, and upon Bank securities.

A decree appears confiscating the property of Queen Christina. Under cover of this measure she has left Madrid for Portugal, whence she will embark for Italy or France. Much of her wealth is safely invested in foreign securities.

Notwithstanding the supposed profound tranquility, private advices report outbreaks at Madrid on the 28th when it became known that Queen Christina had escaped. A few barricades which had been put up were pulled down by the National Guard, and the opportune entry into the city of some regiments of cavalry prevented much mischief.

Saragossa continues restless and the whole province of Arragon is unquiet. Carlist movements are spoken of in one or two quarters, and there are hints of military disaffections in Galicia. Marvaez has applied for permission to go to the baths at Bearitz. Sarterias, the late infamous Spanish Minister, has arrived at Bayonne.

ITALY.—The cholera is abating. Romagna and Duchias are in a disturbed state, and many assassinations had taken place. Seven more persons had been sentenced to death at Parma. The universal jubilee contemplated by the Pope will be held in October or November next, and a general convention of the Church will meet at Rome to settle the question of the immaculate conception.

CHINA.—Advices from China to July 6, says that the treaty between the United States and Japan has been signed. Nothing had been seen of the Russian fleet in the Indian waters.

### Study of Divine Truth.

He who becomes a student of nature soon finds that he is bending over a fountain which deepens beneath his gaze. And what is the Jewish economy, if we desire to reach its interior truths, but a vast, profound, elaborated enigma, to which the Gospel, indeed, brings us the key, but the opening and exploration of which is yet incomplete; excusing, if not justifying, the opinion of Origen, that "a clear understanding of the reasons of the Israelitic economy, and of all the Levitical laws, belongs to the privileges of the future life?" And the teaching of Christ seems to possess the same profound and comprehensive character. Comparative anatomy informs us, not only that animated nature forms an ascending series of beings, beginning with few organs, and increasing in number, complexity, and finish, up to man; but that, in some of the earliest and simplest links of the human chain, there is traceable a promise, a mute prophecy of all the rest, a rough outline of all that is to follow—that many processes are sketched in the lower animals, the completion of which is reserved for the composition of man. In like manner, the entire system of Judaism was one compacted prophecy of the Gospel, a presentiment of Christianity; in which the great doctrines and virtues which it is the province of the new dispensation to develop and mature, may be found in their embryos and elements. And on the same principle, in the sayings of Christ, the Gospel may be found thrown out in its rudiments. "For Christ," saith Milton, "gives no full comments or continued discourses; but speaks oft in monosyllables, like a master scattering the heavenly grain of his doctrine like pearls here and there, which requires a skilful and laborious gatherer." His teaching is the seed-plot, in which the great doctrines of grace were first sown, to be afterwards transplanted and cultivated in the inspired ministry of the apostles, where they have room to luxuriate and yield in perfection the fruit of life.

The Church of God has been too generally content with the surface-truths of revelation; those which we have only to stoop for in order to possess; but which are made so obvious and placed so near, not as a premium to indolence, but in accommodation to our moral incuriousness and necessities; not as a dispensation from diligent investigation, but as an allurements to it where it can be made, and to render it unnecessary where it cannot. "The kingdom of heaven," in the sense of celestial truth, "is like treasures hid in a field; the which, when a man hath found he hideth; and, for joy thereof, goeth and selleth all that he hath, and buyeth that field;" and buyeth it, in order that he may ransack and turn up every part of it, and make himself master of all its treasures. And further, it is as if the same man, while digging for more coins and concealed jewels, should unexpectedly happen on a vein of precious ore. Hitherto, we have done little more than collect, estimate, and classify the more accessible treasures. But let the shaft, which is already begun, he sunk deep

enough, and the labors of the mine be properly conducted, and the discovery of many a rich and precious lode will demonstrate that the great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the store-house of the unsearchable riches of Christ.

Harris.

### The Substance of the Gospel.

WHAT a happy thing it is that the gospel comes into so little compass! Often have I felt this when visiting the sick and the dying. When I have found the mind incapable of vigorous, expansive, or continuous thought, how thankful have I been that the gospel is so short and so simple; that the elementary truths which gives peace to the conscience and hope to the heart, can be stated in so few words! There is Divine wisdom and Divine kindness in this. There are short sentences which contain essentially all that a sinner needs to know, to give him a sense of pardon and confidence towards God: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief." This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life." These, and others of a like description, are precious sentences. They are what the dying "man of God," Dr. M'All, so emphatically denominated the core, the very core, of the gospel.

Connected with this is the striking fact that, in the hour which is sure and common to all—the hour of nature's last conflict and most pressing exigency—the hour when the mind is shut up to one point, and that point peace with God and hope for eternity—that in that hour *all minds come to be so very much on a level*, in regard to what imparts their confidence. It is the same truth, in all its simplicity, that gives it to the greatest as well as to the least, and to the least as well as to the greatest. It is most instructive and interesting to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of Divine truth that are the springs of peace to the very weakest of the "babes in Christ."

I have been struck with this in the biographies of some of the most distinguished of our modern divines. Look to the terms in which they express the ground of their everlasting hopes. Although, from previously knowing the character of their minds, you of course conceive thoughts of a higher order associated with those terms, and although at times there may be coruscations of brilliant sentiment emitted, that indicate the undying light within, yet substantially they are the very same in which "poor Joseph" expressed the ground of his: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and why not Joseph? What dying sinner can say more? I mean not that the minds are equal—that were folly; but that, as the greatest and the least stand on the same ground of condemnation, they must stand also on the same ground of acceptance; so that he who has traversed the whole round of theological learning; has explored its depths, and scaled its heights; has argued with metaphysical acumen, and illustrated with matchless eloquence all its points; has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the "faithful saying." This is what he needs, equally with the least; and this is what the least, equally with him, enjoys. And the perfectly child-like submissiveness with which masterminds in Israel have avouched their reliance on the most rudimental elements of the truth, is among the marks of its divinity. It shows that in the one point of need, in which all are alike, and which, in all cases equally, the gospel is intended to meet, the adaptation of means to the end is perfect.

Dr. Wardlaw.

### Eloquent Portrait of our Saviour.

The following is a description of Jesus Christ, as it was found in an ancient manuscript, sent by Publius Montulus, President of Judea to the Roman Senate:

"There lives in this place in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His hair flows in those beautiful shades which no united colors



can match, falling into graceful curls below his ear, agreeably couching on his shoulders, and parting on the crown of his head, like the dress of the sect of Nazarites. His forehead is smooth and large; the cheek without a spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry, his beard is thick, and suitable to the hair of his head, reaching a little below his chin and parting in the middle like a fork. His eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so great a being! No man has seen him laugh, but the whole world behold him weep frequently; and so persuasive are his tears, that the multitude cannot withhold theirs from joining sympathy with him. He is moderate, temperate and wise. In short, whatever this phenomenon may turn out in the end, he seems at present a man of excellent beauty and divine perfection, every way surpassing the children of men."

### The Cave of Time.

I STAND within the cave sublime  
Of aged, venerable Time;  
An ancient cavern, vast and grand,  
Washed by the waves on either hand;  
I hear its echoes, full and strong,  
Floating these lengthening aisles along,  
Far down the track of by gone years,  
Telling of sorrows, joys, and fears,  
I hear the heaving, surging sigh  
Of mighty billows rolling high;  
I feel the dash of ocean's wave  
Against this tide-bound, tide-washed cave:  
The dashing of a shoreless sea,  
The Ocean of Eternity!

A river strong, and full, and deep,  
Glides here with ever-widening sweep;  
And many a dew-drop, many a rill,  
And broader stream its channel fill,  
As, bound on its resistless course,  
It sweeps along with tireless force,  
For ever moving on its way  
With ceaseless and majestic sway;  
Still rolling on, through peace or strife,  
This river of our mortal life;  
And in its current, deep and strong,  
Bearing unnumbered life-drops on  
Into that boundless, shoreless sea,  
The Ocean of Eternity!

These wide-sprung arches nobly grace  
The rocky sides: on these I trace  
Records or ages long gone by,  
Chronicled here enduringly;  
Here marks, unerring marks, I see  
Of ancient fires, whose potency  
Diffused to liquid mass the rocks,  
Or heaved them with the earthquake's shocks.  
Here too I see, O record true!  
The deluge water-marks in view,  
And over all these walls sublime,  
I trace the history of past time,  
Still listening to that sounding sea,  
The Ocean of Eternity!

This vaulted roof above reveals  
Fair glittering pendants, but conceals  
Heaven's daylight from my eyes: I gaze  
By the dim torches' flickering rays,  
And yet a crevice here and there  
Shows me the sunshine bright and fair.  
Ah! here, beneath this central dome,  
Full, eye-inspiring ray-tides come,  
Just there they strongest, clearest shine  
Where lies that open Book divine;  
And calmly, joyfully I look  
From off this heaven-illumin'd Book  
Far onward to that shoreless sea,  
The Ocean of Eternity!

Now by this light I shuddering see  
Dark chambers of iniquity;  
Here airs mephitic scatter death,  
Foul airs of pestilential breath;  
These dens of darkness, look within!  
See there the serpent-form of Sin!  
Intemperance, Avarice, Lewdness, Wrong,  
Drag here their loathsome lengths along!  
Here riot in their native air  
Envy and Malice, hateful pair,  
And in this cavern dark and wide  
Strive their distorted heads to hide,  
Regardless of that sounding sea,  
The Ocean of Eternity!

And here, just in the noon-tide blaze  
Of these enlightening Gospel rays,  
A gloomy dungeon opens wide  
Its gates. Here manhood's lofty pride  
And childhood's mirth together die!  
O living soul of tyranny!  
O mystery of iniquity!  
O cruel heart of slavery!  
In this full beam of heavenly light,  
Dispensing there such fearful night,  
So near the surgings of that sea,  
The Ocean of Eternity!

Through all this cavern's lengthening way  
Rise alters, gloomy, grand, or gay,  
To Wealth, Ambition, Pleasure, Pride  
Devoted, or to aught beside  
For which the human soul aspires  
With yearnings of its strong desires;  
Seen in the torchlight glimmering there  
Fair they appear, oh! wondrous fair;  
But when some rays upon them shine,  
Reflected from that Book divine,  
Many seem crumbling to decay,  
Poor, worthless, fragile things of clay!  
Those structures only based on "Rock  
Of Ages" shall withstand the shock  
Of this resistless, shoreless sea,  
The Ocean of Eternity!

Onward I pass: the billows roar  
More near, more solemn than before,  
Dashing their mighty, heaving tides  
Against the sea-girt cavern's sides.  
Floating adown this widening stream,  
(Whose waters deeper, calmer seem  
The nearer we approach that goal  
Toward which their restless currents roll.)  
Soon shall I pass from out this cave  
Into that ocean's azure wave;  
Then shall I gaze, O hour sublime,  
Backward upon thy walls, O Time,  
From out that boundless, shoreless sea,  
The Ocean of Eternity.

### On Pride.

LET this be the test of true or false religion; that which teacheth us to exalt God most and most to depress ourselves, is the true. As the lightning hath always a spite against the high spires and tall pines, striking them, when the shrubs and cottages stand untouched; so hath the God that made it, at a self-advanced greatness. Besides the odiousness of a proud man among men—God is commonly even with him here. How many have we known that have been fastidious of their diet which have come to leap at a crust, to beg their bread. How many that have been proud of their beauty, have been (ere they died) the loathsome spectacles of deformity. The Lord roots up the house of the proud. (Proverbs 15:25.) The proud man is an abomination to the Lord. (Proverbs 16:5.) Pride goeth before destruction, and a haughty spirit before a fall. (Proverbs 16:18.) There is not the holiest of us but is in this way faulty. O let us be humbled by our repentance, that we may not be brought down to everlasting confusion. Let us be cast down upon our knees that we may not be cast down upon our faces. For God will make good his own word. A man's pride shall bring him low. Is it our riches? Riches have wings, and if they leave us not, we must them. Is it our land? How long is that ours? Is it our honor? Alas, that is none of our's; for honor is in him that gives it, not in him that receives it. Well may I, therefore, ask with Ecclesiastius, "Why is this earth and ashes proud?" Though it were as free from sin as it is from perfection; but now, when wickedness is added to vanity, and we are more abominable by sin than weak by nature, should we not be utterly ashamed to look up to heaven, to look upon our own faces! Surely, therefore, whosoever you see a proud man, say, "There is a fool." Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

Bishop Hall.

### The Fulness of Christ.

COME unto me, said your Redeemer, and all your maladies shall be remedied, all your necessities shall be supplied. What though you have committed numberless sins? I offer to you unlimited pardon. What though the law of God, which you have violated, the law to which you can render no satisfaction, denounces its curse upon your head? Fear not, I have turned the curse from you; I have borne it myself in your behalf; I have fulfilled the law; I have made an atonement. What though you are immersed in weakness and corruption; unable to think any good of yourself; unable to will or do; unable to discover the method of pleasing God; unable to continue in the path of righteousness were you placed in it? In your weakness my strength shall be made manifest and perfected. Your corruption I will cleanse in the fountain I have opened for uncleanness and sin. By the Holy Ghost the Comforter, whose influence is at my disposal, I will enlighten your understanding, and renew your heart. From me you shall learn the will of my Father; you shall have grace, whereby you shall serve him acceptably. What though you are surrounded by present evils? All power is mine in heaven and on earth. My peace I give unto you. All things shall work together for good to you in the end. I lead you to a world where there shall be neither pain, nor sorrow, nor death. Your light

afflictions which are but for a moment shall work for you a far more exceeding and eternal weight of glory.

Gisborne.

### "He Careth for You."

It is often hard to think so; that in His almightiness he should deign to have a thought towards us. Why, the heavens cannot contain Him, and if amid the immensity of His creation this little world were blotted from existence, its loss would never be perceived; and here we are, worms upon its surface, poor, helpless and worthless; and yet he careth for us.

"He careth for you." O what a load it takes from these poor, weak shoulders. He that has lit up the starry heavens. He that has rolled forth the planets; that guides the sun in its course, and hath established the everlasting hills—He it is, that careth of us, and upon whom we are to cast all our care—spiritual as well as temporal; anxieties wearing the body as well as corroding the soul; fears gloomy as night; uncertainties, dark and distressful: the whole burden of our sins, of our temptations, of our doubts, trials and vexations—all to be cast upon Him who careth for us. Surely he must care a great deal for us to be willing to bear them all. And it is well for us poor mortals, that we have one who is able and willing both to care and to bear. Yet we see some Christians go grovelling along as if such a promise had never found a place in God's word. They prefer to bear their own burdens instead of casting them upon the Lord. And they do bear them, and bear them till they are crushed under them; and not until they are crushed under them are they willing that God should take them to himself.

"He careth for you." Children of affliction, here ye this. What though the world forsake you, and leave you to mourn alone. What though a base ingratitude has stung you to the quick, and clouds of anxieties are clustering all around you. There is one that careth for you, and though all others should forsake you, He never will. True, the night is dark and the billows are strong, and the tempest thickens, yet look up; there is One walking on the billows by your side, who is mightier than you; and it is to just such as you that he loves to extend his care—that precious care, whose watchfulness is never withdrawn; whose love is never dimmed. In the valley He will walk by your side, and along the steep and dreary road will take your burden to Himself. "Cast thy burden upon the Lord, He will sustain thee."

"He careth for you." Child of perplexity, here ye this. Why then take thought for tomorrow; the morrow is all His own. Can you make it better? If you could make it better and take it out of His hands all to yourself, would you do it? I doubt it, if you knew how much He loved you. Trials perhaps, but then trials producing patience; and experience hope; and all producing what? why a heart fitted to love and serve Him; just such a heart as He wants you to have, just such a heart as He says you must have if you are to dwell for ever with Him.

N. Y. Observer.

BEHOLD thou art made whole: sin no more lest a worse thing come unto thee.—John 5:14.

This is the language of Jesus Christ to the individual whom he had healed, when he found him in the Temple. His condition before he received the kind attention and experienced the healing power of the Messiah, was most sad and humiliating. The different forms of misery appear to have concentrated in him. A lingering disease had taken possession of his body, and for thirty-eight years he had not been exempt from pain. Poverty had also attended him with its train of lamentable circumstances, and he had not the means to purchase comfort or hire attention. He was also friendless. Being poor, he could not present those prospects of remuneration which so readily secure the kind attention of the cold and mercenary world; and there was no one who was moved by a dictate of humanity or an impulse of friendship, to attend to his necessities. In the touching language of Inspiration, "A certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie and knew that he had been now a long time in that case, he saith unto him: Wilt thou be made whole? The impotent man answered him: Sir, I have no man when the water is troubled to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked, and on the same day was the Sabbath." During the same day, he visits the temple. In consequence of his affliction, he had long been debarred the privileges of God's house. He had probably gone there to give appropriate manifestations of his gratitude to God, for the great blessing he had received in the restoration of his health. It is beautiful and en-

couraging to see those who have been signally favored by God, repairing to the sanctuary to acknowledge his goodness, and make known to their fellow men what he had done for them. It is also a suitable method of obtaining instruction in reference to our future safety and comfort. "Afterwards Jesus findeth him in the temple, and said unto him: Behold thou art made whole, sin no more lest a worse thing come unto thee."

This solemn truth is implied in the language of the Saviour. His protracted bodily infirmity was the effect of the sin of his youth. He is not represented as an old man; there is nothing said in relation to his age; we are therefore naturally lead to the conclusion, that this painful affliction of thirty-eight years continuance, was the consequence of improper conduct in the days of his youth. Misery always accompanies sin, as an effect accompanies its cause. How much of the sorrow and regret, the pain and anguish experienced by many in the decline of life, can be easily traced up as the consequences of their youthful dissipation! The Psalmist prays to God: "Remember not the sins of my youth, nor my transgressions," Job exclaims: "Thou writest bitter things against me, and makest me to possess the iniquities of my youth."

How many in every age can, with truth and propriety, give utterance to the same sentiment. In one, who has scarcely arrived at the meridian of life, we behold the bloated face, the distorted features, the shattered constitution, and the impaired mind, all, the unhappy consequences of youthful intemperance. In another, who has scarcely attained the prime of life, we discover that the vermilion of youth has fled from his cheek; a pale and sallow complexion has settled down upon his brow; the flesh has perished away from his body, and he presents only a living skeleton, affording indubitable evidence that the spring tide of his existence has been spent in the pursuit of impure and lewd gratifications.

When these wrecks of humanity pass before our view, we recall to mind the language of Zophar, the Naamathite: "His bones are full of the sin of his youth, which shall lie down with him in the dust."

But while such persons are suffering the just merit of their sin, they should not be abandoned as having fallen beneath the hope of recovery. They are still within the reach of divine mercy, and should be regarded as objects of commiseration. Their society should be sought, not for the purpose of acquiring their dissolute habits, but to bring to operate upon their hearts the healing and sanctifying influences of the Gospel. The unhappy invalid, who during the period of thirty-eight years had been suffering the consequences of the sin of his youth, obtained an interest in the kind sympathy of the Saviour, and was restored to health. "Behold thou art made whole: sin no more lest a worse thing come unto thee."

ADVICE TO PARENTS.—Be ever gentle with children God has given you; watch them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say, "I talk to them pretty much, but I do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes, there is not one child in the circle round your table, healthful and happy as they look now, on whose head, if long spared, the storm will not beat. Adversity may wither them, sickness fade, and a cold world frown on them; but amid all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger."

DEUTERONOMY 29:29.—The secret things belong unto the Lord our God; but those things which are REVEALED belong unto us and our children forever, that we may do ALL THE WORDS OF THIS LAW. 30:11—For this commandment which I command you this day, is not hidden from thee, neither is it far off: it is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who will go over the sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy mouth and in thy heart, THAT THOU MAYST DO IT.

THE rain is not more necessary to raise the seed, the sun is not more necessary to bring it to maturity, than is the work of the Holy Spirit in the conversion of men. But it is one thing to believe that their is an agency of the Spirit, and gifts and graces of the Holy Ghost, to render Christianity beneficial to men; and quite another thing to have a deep and practical per-



suasion of it, and to regulate all our feelings and expectations on the momentous subject of converting the world, by a continual reference to this most interesting truth.

Those who rail at poetry and refinement as superfluous ingredients in everyday happiness, little know what main props they thus seek to undermine. These will abide when even principles wane. *Manly delicacy* is as necessary in family life as manly recitude: and *womanly tact* as womanly virtue. There is much happiness wrecked from the absence of the one, as of the other, and perhaps more. These who neglect the *varnishes* of life, commit an insidious sin toward themselves; and these lie in the *mind*, and not in the *purse*.

PARTICULAR places become dear to the heart of man more generally by the association attached to them, than by their beauty, convenience or fertility. Nor is this the case only as affecting individuals, for attachment founded on memories or traditions binds tribes and nations likewise to certain spots; and this is carried so far occasionally that the mere name of a distant country will call from the bosom feelings of affection and devotion, joy, pride and hope.

In calling Himself Our God, the Lord giveth us to understand, that He alone is and will be, our high goodness, help, defence, treasure, abundance of all good things, horn of plenty, and bottomless fountain, out of which we may abundantly draw what is necessary for the soul and the body, both for this world and the next. So Genesis 17:15. I am the Almighty God; or as some read, El Shaddai—that is, God mighty in power, abundant in riches; sufficient to reward plentifully, and lacking of nothing.



## The Advent Herald.

BOSTON, SEPTEMBER 23, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLIX.

LISTEN, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; From the bowels of my mother hath he made mention of my name.—vs. 1.

In the general opinion of commentators, the Messiah is the speaker here. The epoch brought to view, in accordance with that interpretation, must be his advent, when he was rejected by the Jews, and mercy was proclaimed to all nations.

The word "isles" is used in the sense of countries bordering on, or those beyond the sea, and is put by a metonymy for the inhabitants of those distant countries, who are commanded to give attention to the gospel which was to be preached in all the world as a witness to all nations.

In announcing his claims to the consideration of the nations he bases them on the ground of his Divine appointment: his office was not presumptuously assumed, nor entered on without his being especially called to it from his birth,—before which his name and office were announced.

And he hath made my mouth like a sharp sword; In the shadow of his hand hath he hid me; And made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified.—vs. 2, 3.

By a metonymy "mouth" is put for the words he should utter, and which by a simile, are compared to "a sharp sword" to illustrate the execution which they would accomplish. Heb. 4:12—"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Isa. 11:4—"He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Hos. 6:5—"Therefore have I hewed them by the prophets; I have slain them by the words of my mouth." Rev. 19:15, 21—"And out of his mouth went a sharp two-edged sword, that with it he should smite the nations." . . . And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth." *Lb.* 2:16—"Repent; or

else I will come unto thee quickly, and will fight against them with the sword of my mouth." Eph. 6:17—"And take . . . the sword of the spirit which is the word of God."

The following passages quoted by Bishop Lowth indicate that the heathen used a similar figure to illustrate effective oratory. "It is said of Pericles by Aristophanes:

"His powerful speech Pierced the hearer's soul, and left behind Deep in his bosom its keen point infixt."

So Pindar, Olym. 2. 160:

"Come on! thy brightest shafts prepare, And bend, O Muse, thy sounding bow; Say, through what paths of liquid air Our arrows shall we throw?" WEST.

In carrying out the figure of the sharp sword, the Saviour is represented as hidden in the shadow of God's hand, as a sword is protected by the covering of the scabbard till it is needed for use. In like manner, by the use of a metaphor, God defends the Messiah and his words, till all shall be fulfilled. By the use of another metaphor also, he is represented as a "polished shaft," or arrow, hid in a quiver, to illustrate that when the fulness of time should come the Messiah would appear for the accomplishment of the Divine purposes,—as an arrow is drawn from its place and despatched to the appointed mark. The sharper the sword, and the smoother the arrow, so much the more certain is the promised result.

Jacob was called "Israel," in Gen. 32:28, because as a prince he had power with God and with men and prevailed. As thus given, the name is applicable in its highest sense only to Christ,—he having wrestled with God for the salvation of perishing sinners, and been successful. As a servant, see Note on 42:1.

God was glorified in Christ by his suffering in man's stead, and thus opening a way of access for man to God. When Judas had received the sop and went out to betray Christ, (John 13:31, 32.) "Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." 14:13—"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." 15:8—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Then I said, I have labored in vain, I have spent my strength for nought, and in vain: Yet surely my judgment is with the Lord, and my work with my God.—vs. 4.

This is given as the language of the Messiah after he should have entered on his ministry; which was primarily, (Matt. 15:24,) "unto the lost sheep of the house of Israel." John 11:1—"He came unto his own, and his own received him not." Luke 19:14—"His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." Thus while many believed, the nation at large rejected him, so that he wept over Jerusalem, and said, Matt. 23:37, 38—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

This apparent want of success among the Jews, was only preliminary to the extension of the gospel to all nations, which is brought to view in the texts following.

The Saviour commits the whole matter to God, knowing that all the Divine purposes would be fully accomplished.

"My work" is in the margin, "my reward," which was in God's hands. Said the Saviour, (John 6:37, 38, 44,) "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. . . . No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." The salvation of all those will be his reward—the result of his work; for which the travail of his soul will be satisfied.

And now, saith the Lord that formed me from the womb To be his servant, to bring Jacob again to him, Though Israel be not gathered, Yet shall I be glorious in the eyes of the Lord, And my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant, To raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, That thou mayest be my salvation unto the ends of the earth.—vs. 5, 6.

The result of the Saviour's ministry was not to be dependant on the Jews rejection or acceptance of him. It was foreseen that they would reject Christ and be rejected in turn. Thus the Saviour said to them, (Matt. 21:42, 43,) "Did ye never read in the Scriptures, The stone which the builders

rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And Paul and Barnabas said, (Acts 13:46, 47,) "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the end of the earth."

The nation of Israel is likened to a scattered flock of sheep which a shepherd is endeavoring to gather into his fold—"gathered" being put by substitution for their deliverance. The salvation of Jews only, in comparison with the gathering of a people out of all tribes and nations, was so small a part of the Divine purpose in giving a Saviour to a lost world, that its insignificance is illustrated by its being denominated, by a metaphor, a "light thing"—a term literally applicable only to material objects. To "raise up" Israel, as to a higher position in space, is put by substitution for their regeneration—the blessings offered the Jews being of a kind with those which were to be extended to the Gentiles.

The "preserved of Israel" is in the margin the "desolations." Bishop Lowth renders it the "branches of Israel;" but it has evident reference to the remnant of Israel which should believe. While Christ was rejected by the nation, yet, (John 1:12, 13,) "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Rom. 9:27—"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." *Lb.* 11:5, 7—"Even then at this present time also there is a remnant according to the election of grace. . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

By a simile, the Saviour is compared to a "light," by which the Gentiles were to be illuminated—illustrative of the moral regeneration which should be effected in their minds. "Salvation," by a metonymy, is put for the means of salvation; by a metaphor, distant lands are denominated "the end of the earth."

Thus saith the Lord, the redeemer of Israel, And his Holy One, to whom man despiseth, To him whom the nations abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, Because of the Lord that is faithful, And the Holy One of Israel, and he shall choose thee.—vs. 7.

It was predicted of the Messiah that he was to be "despised and rejected of men," (Isa. 53:3,) and we read of his ignominious trial, (Matt. 26:67,) "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." And he became a "servant of rulers" by voluntarily submitting to the infliction of death by their command. This, however, was only his humiliation, to be followed by glorious conquests in all lands, and to be gloriously consummated at his second appearing: when, (Psa. 72:7-11,) "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Sheba shall offer gifts. Yea, all kings shall fall down before him: all nation shall serve him."

Thus saith the Lord, In an acceptable time have I heard thee, And in a day of salvation have I helped thee: And I will preserve thee, and give thee for a covenant of the people, To establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; To them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in high places.—vs. 8, 9.

An "acceptable time," was one that was in accordance with God's will: when it was his pleasure to hear—a time which he had designated in infinite wisdom. Gal. 4:4, 5, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." When Paul adverted to the fact (2 Cor. 5:19,) that "God was in Christ reconciling the world unto himself," he adds (6:2,) "For he saith, I have heard thee in a time accepted, and in the day of salvation I have succored thee; behold, now is the accepted time; behold now is the day of salvation."

"Have I heard thee:" the salvation of sinners is represented as the result of the Saviour's supplications for those who look to him. Jesus

prayed, (John 17:11, 15, 20,) "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." Paul, affirming the unchangeable priesthood of Christ, adds, (Heb. 7:25,) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." 9:24—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." 1 John 2:1, 2—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

"To establish the earth," is in the margin to "raise up," as to a former condition that which had been desolated by an enemy, doubtless referring to its restitution at the consummation. Psa. 96:10-13—"Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth."

God created "the earth for the children of men"—as an inheritance for his saints. Because of sin, it has become a desolate heritage; but here a restoration is promised that the meek may come in possession of it. Psa. 114:16—"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Matt. 5:5—"Blessed are the meek: for they shall inherit the earth." Rom. 4:13—"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." 2 Pet. 3:11-14—"Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversations and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Rev. 21:1, 3—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

As we are told, (Acts 14:22,) "that we must through much tribulation enter into the kingdom of God," the condition of Christians here is like that of prisoners in an enemy's country. They are, (Isa. 42:22,) a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses." Paul called himself, (Eph. 3:1,) "the prisoner of Jesus Christ," when he was in bonds by the Romans; and his hope was in the resurrection which he secured a part in by faith in Christ Jesus. Thus Zechariah said, (9:11, 12,) "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope." For the prisoners to go forth and those in darkness to show themselves, are substitutions illustrative of the redemption which Christ will effect for his people. And their feeding in the way, and their pastures being in all high places, are the same kind of tropes illustrative of their freedom from aggression, and the security of their position. Psa. 78:52—"He made his own people to go forth like sheep, and guided them in the wilderness like a flock." 79:13—"So we thy people and sheep of thy pastures will give thee thanks forever."

They shall not hunger nor thirst: Neither shall the heat nor sun smite them: For he that hath mercy on them shall lead them, Even by the springs of water shall he guide them. And I will make all my mountains a way, And my high-ways shall be exalted.—vs. 10, 11.

This teaches an abundant supply of all their wants and is applied by John to the resurrection state. Rev. 7:16, 17—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall



lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

There is a metaphor in the use of the word "smite," to illustrate the scorching effects of the sun's rays, which the saved will not encounter.

To make the mountains a way, is to make them accessible for travel, and to exact the highways, or causeways, as Wm. Lowth renders it, is to so elevate them that there shall be no obstruction from marshes or low valleys across which they conduct. The expression is parallel to that in 40:4. "Every valley shall be exalted, and every mountain and hill shall be made low." In the new earth for which Peter authorizes us to look, when the elements of this shall have been melted with fervent heat (2 Pet. 3:13.) the inequalities in the earth's surface will not probably be marked by such evidences of disruption and violent upheavings, protruding rocks, precipitous precipices, and impassible gorges as mark the present.

#### THE PAPACY—FOREIGNERS.

THERE has been of late, a great increase of opposition to the Papal influence, which has entered so largely as an element into the politics of this country during the last few years; and there is danger of exciting in the community a feeling of hate between the individuals of different races and different creeds. It is, however, very important that a distinction be made between the Papacy, and Papists as such. Doubtless the great majority of the members of that communion are honest and sincere in their belief; and they are equally, with those of every faith, entitled to the free exercise of the rights of conscience and the protection of law.

The great antiquity of the Papal hierarchy; its government, modeled after that of the State so long ago as the time of Constantine; the mighty influence it has exerted for ages over the political organizations of Europe; an unbroken line of Supreme Pontiffs extending from the present, back to the time of Damasus of the 4th century, who was the first of the Popes that was elected to the Pontifical office which till then, for more than ten centuries from the time of Numa, Rome's second king, had dignified with regal splendor and royal prerogatives the head of the Pagan priesthood; its assumed infallibility; the implicit obedience with which its votaries have been accustomed to submit to its dictation; its supposed possession of the keys of heaven by which to admit or shut out at pleasure; an unending round of saint's days and feast days; its assumed ability, by the aid of masses and money, to transfer suffering souls from Purgatory to Paradise; the hold which the secret confessional gives to the priests over the consciences of its adherents; splendid vestments, magnificent piles of Gothic architecture, pictures and painted windows, pretended miracles, and unmeaning mummeries; the jargon of a ritual recited in an unknown tongue; these, with all the fascinations which can be brought to bear upon the mind through the eye and ear of simple minded worshippers, have given the Papacy such an ascendancy over those whom it teaches "that ignorance is the mother of devotion," that it is no wonder that those enchained by it cannot break away from its spiritual bondage. It is, therefore, not the individuals of that faith, but the spiritual system against which the warfare should be directed.

And what is the system against which we war? It was symbolized in prophecy, as a "little horn," or government, coming up insidiously among the decem-regal divisions of the Roman empire. "And behold in this horn were eyes, like the eyes of a man, and a mouth speaking great things,"—"whose look was more stout than his fellows"—even speaking great words against the most High, and wearing out the saints of the most High, and thinking "to change times and laws." That system was denominated by the apostle, "the mystery of iniquity . . . whose coming is after the working of Satan with all power and signs, and lying wonders." He called its sovereign head, "The man of sin," "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God." The unhallowed connection of the church with the State was foreshown in Apocalyptic visions, as "a woman sitting on a scarlet colored beast, full of names of blasphemy." "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the great, The mother of harlots and abominations of the earth." And John saw her "drunken with the blood of the saints."

The subsequent rise and history of the Papacy have fully verified those sublime predictions. The

conversion of Constantine and the bestowal of imperial favor had made the church so popular, that the name of Christian was eagerly coveted and adopted by multitudes who sought only the subserviency of their own purposes; so that when Damasus, its head, who had attained to the Popedom over the murdered bodies of one hundred and thirty-seven victims in the Basilica of Ursinus, was subsequently elected to the vacant Pagan office of Pontifex Maximus, the apostate party in the church had become so numerous as to be able to re-adopt the abandoned Pagan rites and symbols, and to drive from their body those who adhered to the more primitive and apostolic faith.

This Man of sin having thus seated himself in the temple of God, began to assume the prerogatives of God. By alliance with the State, the Roman hierarchy succeeded, as early as 381, in being authorized, in the ever memorable edict of Theodosius, to assume in distinction from all others, the title of "Catholic Christians"—all who dissented from her doctrines, being branded as "extravagant madmen," and "infamous heretics," their conventicles refused the appellation of churches, and they doomed to suffer the "severest penalties" which the imperial wisdom should think proper to inflict on them.

Having attained to a place in its relation to the State, analogous to that before occupied by the Pagan priesthood, it succeeded to its privileges and emoluments, and aped its faith and practices. Heroes were no longer deified, to be petitioned by mortals as the dispensers of good, but pretended saints were canonized, and regarded as objects of adoration,—much to the scandal of the Pagans, who denominated the monks, "a filthy race of animals" and accused them of having substituted in the place of the deposed deities "the meanest and most contemptible slaves." Said Eurapius, "The heads, salted and pickled, of those infamous malefactors, who for the multitude of their crimes have suffered a just and ignominious death . . . are the gods which the earth produces in our days; such are the Supreme arbiters of our prayers and petitions to the deity." The ghosts of the departed were the only gods the heathen worshipped; and like them, the Romanists made supplications to the dead. The images, or idols, before which, the pagans bowed as to the shrines, or representatives of divinities, were made to represent saints and angels, and as such were regarded with divine reverence. The smoke of incense, burned before them in the Pagan worship, arose anew in the imitative ceremonies of the Romish church. Holy water, with which the heathen had sprinkled themselves, found a place in the new ritual. Candles no longer burned in the day time in heathen temples, but were transferred to Roman altars. Vestal virgins gave place to Papal nuns. The ancient statue of Jupiter, became the statue of St. Peter. Mary, as the mother of God, was adored instead of Mayo, the old Babylonian divinity, who was hailed as the mother of the gods. And the old Roman Pantheon which was dedicated by Agrippa, "to Jove and all the gods," was re-consecrated by Boniface IV. "to the blessed Virgin and all the saints." So perfect indeed was the adoption of the heathen customs, that Dr. Middleton, who visited Rome in 1729, was compelled to testify, that "all their ceremonies appear plainly to have been copied from the rituals of primitive Paganism—as if handed down by an uninterrupted succession from the priests of old, to the priests of new Rome." The perfume of incense, the glare of tapers at noonday, devout kisses imprinted on the walls and pavements, fervent prayers directed to the bones, the blood or ashes of saints hid behind silken veils, the infliction of bodily sufferings for the sins of the soul, and unmeaning rites took the place of the faith and service of apostolic purity and simplicity. Such were some of the errors and corruptions which were superadded to what was retained of truth—developing the predicted apostasy.

But how did it treat those who dissented from its abominations? Proscriptive enactments were executed with the utmost rigor.—confiscating their property and inflicting on them banishment and death. O the cruelties that have been inflicted in the name of religion! Even their tender mercies were cruel. When Sir Wm. Sawtre, rector of Owyth London, the first English martyr was burnt in A.D. 1400, for not believing that the bread was transmuted into the actual flesh that hung on the cross, the Archbishop, in delivering him as a heretic to the Mayor and Sheriff of London, hypocritically requested that they would use him kindly!—well knowing that all the kindness they would show him would be to burn him to ashes. And one of the cruel edicts of Frederic II., permitted bishops to show mercy to heretics—"provided the tongues of those who should be pardoned were cut out, so that they might not again blaspheme." Heretics were not only publicly unathematized, but they were denied food and shelter. Pope Alexander III, interdicted all from yielding them refuge, and from communicating with them in buying and selling, or in the solace of human conver-

sation. He forbid that any should harbor them alive, or give them Christian burial when dead. Those who even favored them were excluded from office, as well as from admission into courts of justice, either as witnesses or suitors, and were denied the power of inheriting or bequeathing property. Nothing short of an entire extermination of all whom Rome adjudged as heretics was determined on: and to effect this, fire and sword, the dungeon and rack, the block, gibbet, and stake, with the most refined tortures that cruel malice could devise were freely resorted to. When the crusaders were on the point of storming Beziers, some one inquired how the Catholics were to be distinguished from the heretical inhabitants when the massacre should take place! "Kill them all," replied Arnold, a Cistercian Abbot who was present; "God will know his own." This advice was followed, and about 60,000 perished. Who is not familiar with the history of the slaughter of the Waldenses, and with that of St. Bartholomew's eve? By the granting of indulgences to all who would war on the former, and authority to apply to their own use whatever of their property they might seize, 18,000 troops were induced to burst upon their peaceful valleys, the inhabitants were driven from their homes, their houses burned, and such of them as took refuge in the caverns of the Alps were there burned or suffocated. But who can narrate the horrors of St. Bartholomew's eve, when, unexpected by the Protestants, a general massacre was ordered in France, and 70,000 of every age, sex and condition fell a sacrifice to the bloody edict! In every quarter of Paris, when the morning sun looked forth upon the awful spectacle, the dead and dying lay commingled in undistinguished heaps. The pavements were besmeared with paths of gore, along which the bodies of the murdered had been dragged to the waters of the Seine, which was dyed with the blood of the slain. And terror and dismay filled the hearts of the surviving Huguenots. Subsequently, when Lewis XIV revoked the edict of Nantz, one twentieth of all the Protestants in France perished by butchery and military executions. A price was set on the heads of the remainder who were hunted like the beasts of the forests—600,000 of them escaping by fleeing from the kingdom.

These are only solitary instances of Papal cruelty, which during twelve centuries wore out the saints and left their bones bleaching on mountain and valley throughout Europe. Such has been its cruelty; but this has been equalled by its arrogance. The Papacy has deposed and excommunicated kings, absolved their subjects from all allegiance to them, and crowned and uncrowned monarchs its pleasure. It has demanded implicit obedience from crown as well as from cowl. And in its claim to unchanging infallibility, what it has been and done once it lacks not the disposition but only the ability to be and do again. Need we then wonder that its efforts to gain power in this country should be resisted by those who wish for no re-enactment of past scenes?

Already, this country is regarded by the Papists, as a province of the Roman See. Their councils here, are denominated provincial councils. Already have they demanded that our school system shall be remodeled, so that sectarian schools may take the place of those which are free to all. The Bible, so long a reading book in our schools, they have sought to displace. They have demanded that in school books no reference shall be made to the acts of cruelty which Papists in past ages have perpetrated in the name of religion; and in a neighboring state, the pages which have contained such reference have been blackened and mutilated. They demand that all Papal Church property shall be invested in the persons of the bishops; and congregations which refuse compliance with such a mandate are visited with the greater excommunication. The members of that communion constitute a political phalanx, which votes in a body according to the dictation of its bishops, who seek by being able to wield such an element, to hold the balance of power, and gain any end they may seek. Their members are increasing by every immigrant ship that lands on our shores, and unchecked they would soon constitute a formidable and dangerous power in our midst. It is no wonder then that mere politicians should seek to check its growth and to curtail its influence. But the danger is that instead of opposing the thing, men in their excitement will direct their enmity against the individuals of the Papal faith. This would be neither republican nor Christian, and is therefore to be deprecated. But opposition to the Papacy as a system, is in fulfillment of the Apocalyptic predictions, that they shall hate the harlot, and eat her flesh and burn her with fire—i.e., that they will detest her abominations, destroy her resources, take away her

benefices, and abrogate her influence—the termination of which will be by the brightness of Christ's coming.

#### Foreign News.

A telegraphic despatch from Quebec, of the 18th inst., announces the arrival there of the Ottawa, which left Liverpool on the 6th, and is the latest we have received before going to press. The only important fact communicated is the absolute refusal of the Czar to negotiate with the Western Powers on the basis prescribe by the French minister. The Cholera was abating in the allied army.

The slow progress which has been made by the armies in the east, has caused the N. Y. Tribune to denominate this a "sham war." Those who have ventured to predict the events which "the arrival of the next steamer" would show to have been accomplished, have been more venturesome than sagacious.

BRO. HIMES:—On reading "Extracts from Luther's Writings," published in the Herald of Sept. 9th, I am forcibly reminded of many circumstances and events that have transpired during our own history, as a people called out to engage in the work of calling back the public mind to the plain, simple truths of the gospel, from which the multitude have departed, and in citing them to the fulfillment of God's prophetic truth, and thus seeking to prepare "a people to stand ready for the revelation of Jesus Christ." How many times we have seen clear developments of these spirits which Luther terms "fantastical." I hope no reader of the Herald will neglect to read and ponder well that subject of which he treats. The same that befell the Apostles befell Luther and others in his day, and the picture is being clearly drawn among us also. Let us watch and be sober.

Sept. 14, 1854.

I. C. WELLCOME.

#### MY JOURNAL.

##### TOUR INTO PENNSYLVANIA.

FRIDAY, Aug. 11.—Took cars for Fall River, thence by boat to New York. On our way, near Bridge-water, a man and horse were seen on the track—the alarm was given, but he seemed not to heed it, and in a moment was stove to atoms, and the fragments of the body were scattered in every direction. "In the midst of life we are in death." Greater care should be taken in passing railroad crossings, or walking upon the track. We took the boat at 8 o'clock and were in New York by 7 the next A.M. This has become the best and safest route to New York. Saturday, August 12, I spent in visiting brethren in New York, Brooklyn, Newark, and in other duties connected with the cause.

SUNDAY, Aug. 13.—Preached morning and evening in the Advent chapel in Forsyth-street. Brother Mansfield was absent on a visit to Western New York. We had fine audiences, and good interest. In the P.M., I preached in the Advent chapel in 7th Avenue. Elder J. M. Daniels has taken the pastorage of this church and is doing well. Brother Porter has taken a journey West for his health. The last letter from him brings the cheering intelligence, that his health was improving.

MONDAY, Aug. 14.—Called at Morrisville, Pa., and spent a few hours with Elder Bentley. I found him and his family in good health, and the cause under his care prospering. In the evening, preached in the Advent chapel in Philadelphia. We had a very good audience, and an interesting time. Many of the brethren had just come from camp-meeting, and were in quite as good spiritual condition as the speaker. Brother Litch was with us, having just arrived from the West. The church has prospered in his absence under the labors of brother Lanning.

TUESDAY, Aug. 15.—Went to Harrisburg, Pa. Notice had been given that I would preach in the Lutheran church on "Romanism." But Judge — an influential member of the church, being violently opposed to it, on political grounds, the friends for peace sake obtained the Court House, which was filled to overflowing. I had a quiet and candid hearing, though it was feared by some it would be otherwise. The "Know Nothing" movement has excited the Protestant masses in this state to a high degree of feeling, against "Romanists." It will enter into the elections this fall, and no doubt control them in favor of the "American party."

We have a few honorable names in Harrisburg, who love the advent faith, and hope. Brother Henry Boyer, and others received us kindly. I think by judicious and efficient labor a good cause might be raised here.

WEDNESDAY, Aug. 16.—Took cars at 3 o'clock



A.M., for Lewiston. Here I joined brother Litch, who left Philadelphia, the night before. We arrived at Lewiston about 7 o'clock, took breakfast, and by 8 we were wending our way towards the "Seven Mountains." We had 34 miles to go stage, over the seven mountains to Bellefonte. We arrived at 5 p.m. and found brother Eckley in waiting for us, who conveyed us to Milesbury, and thence to his hospitable mansion three miles in Marsh Creek. Here we have a fine chapel, and the Camp-meeting is also to begin here August 31. Notice had been given that I should preach at the chapel this evening. We had a good gathering, and I had a fine time, in speaking from Luke 21:34. Brother Litch, added some interesting remarks.

The next day, we were to start for the Second Fork, on the Sinnamahoning river about forty miles. I dreaded it some, as we would have to cross the "barrens," again, on the worst of roads. Brother Boyer, however had taken care to get us a good conveyance, and to secure brother Eckley, the best of travelling companions, to take us over, so that things were made as pleasant as they could be on an unpleasant road.

THURSDAY, Aug. 17.—We took an early start for the Second Fork. The day was extremely hot, and we drove accordingly. At sundown we found ourselves at the Big Spring, about half way across the "barrens." We could not get through that night, and so we took the horses out, fed them, and then built a booth to lodge in for "a night." We had a large camp fire to give light, and warmth, and with what provisions and comforts we had, we enjoyed "our sleep in the woods," very much. In the morning we took an early start and arrived at brother Boyers in season for the morning meeting. We received the most hearty greetings, of brother B. and his family, as also from the brethren generally.

Some changes had taken place since we last met. Directly after the close of the meeting last year brother B. was taken sick, and was kept from his field of labor a time, when most needed. The cause consequently suffered much; yet, on his recovery, and visitations of the churches, gracious revivals broke out by which a goodly number have been added to them in the district, the last year. I was glad to find that the greater part of those converted, and baptised at the camp meeting last August, were still holding on to the hope of the gospel. Some, however, as in all such cases, have "fallen away."

Our meeting commenced the 18th and continued to the 22d. It was well attended most of the time, Saturday, and Sabbath, very fully. The churches were well represented. The camp meeting in Caledonia, in the same district, to be held the next week no doubt prevented a more full representation from that region. The preaching was done by Elders Litch, Gates and myself, thirteen discourses in all; of which I gave six. A good impression was made upon many of the unconverted, but not as great as last year. There were seven converted, and a number reclaimed. The churches also were much revived, and consecrated themselves anew to work of God. The quarterly Conference held its session on the 21st. It was an interesting session. They have nothing but harmony, and can sing the 133 Psalm, in full application to themselves. May it never be otherwise. The reports from the churches in the district were encouraging.—Church in Caledonia now numbers 47. Have had a good revival in the last year. Are arranging to build a chapel. A new church of five members has been organized in Wilson's neighborhood, nine miles from Caledonia. The prospect good. Church in Rich Valley, good state, and prospects good, 40 members. They have built a chapel. Interesting Sabbath school. Pine-street church, is not as prosperous as formerly. Meetings good, well attended, and hope for better days. They now have 26 members. Church at Second Fork, some scattered, and tried, have prospect of a better state of things. They intend building a chapel. They number 26. Church in First Fork, good state. They have also built a chapel the last year and paid for it. Their present number is 16, two more to be received at their next meeting. Church in Rees's Settlement, in Potter county, raised last year, and numbers 15. They are steadfast in the faith, and need more help to build them up. This is but a meagre sketch of the reports of these infant churches. But it will serve to show our brethren what brother Boyer has been doing in this mountainous region. Two years ago, there was one but one or two adventists in all this region. "What hath God wrought." "It is the Lord's doings and is marvellous in our eyes."

We had two happy seasons of baptizing, during the meeting. In closing, a circle was formed, when each took the parting hand. It was night, all nature was still and solemn, while the songs, pray-

ers, and shouts of saints filled the air. The time had come for separation, perhaps a final one, or till the "last trump," when the saints will meet no more to part. Oh, these partings! How painful! But though:

"When we asunder part,  
It gives us inward pain,  
Yet we shall still be joined in heart  
And hope to meet again.

"This glorious hope revives  
Our courage by the way,  
While each in expectation lives,  
And longs to see the day."

August 23 and 24.—I spent with brother Boyer and his people in order to take a little rest. Brethren Gates and Litch, went before us to Caledonia, to commence the meeting. August 25th.—Brother B. took me in his carriage to Caledonia, twenty miles up the river, called "Bennetts Branch," which empties into the Sinnamahoning. I was much interested and delighted with the beauty and grandeur of the scenery. On either side of the river the whole distance there were bold high mountains, covered with heavy pine and hemlock timber. Sometimes we were on the low bank of the river, at other times we were climbing the mountain side, in a narrow road, located within a few feet of the precipice ranging from one, to five hundred feet in depth. The slightest deviation from the main track in some places would precipitate the traveller down the bank. There is no railing or defence, and often the road is not any better than it ought to be. The country is now being settled more thickly and improvements are being made in this rich valley. Besides, strange as it may seem, a railroad has been surveyed through it as far as "Front Run." We saw the men at work upon it, having commenced that day. It forms a part of the "Erie and Sunbury Railroad." It will open a communication into this new and wild country, with Philadelphia, and also the great West. The mountains are covered with the most valuable timber, and internally abound in coal and iron.

We arrived in season for the evening service. They had selected a pine grove for the meeting, a pleasant and convenient place. Four good broad tents were erected for the convenience of families and strangers on the ground. This being the first meeting of the kind, held by the Adventists in this region, there was a general desire to hear on the part of the community, so that during our meeting we had large attendance, and the most candid attention. During the two first days of the meeting nothing seemed to move. No direct impression seemed to be made upon the people. On the Sabbath we had the largest audience that ever assembled in this part of the country. A good impression was evidently made and prejudice gave way in many minds, which prepared the way for some good to be done; some resolved to seek the Lord. On Monday evening the altar was filled with the penitents, some of whom were converted that evening. The next evening the altar was crowded. Some of the persons had been among the most profane and wicked. Several were converted. The interest was such that although we had arranged to close the meeting, we were obliged to continue it another day although in so doing we should have to travel all night to meet our next appointment. But we were well paid for protracting the meeting. Six or eight were converted, and others were confirmed in the faith. Up to this time ten were baptised and united, in connexion with others, with the church. This whole region is now open to the truth. The time had now arrived for us to tear ourselves from this kind people. At midnight brother Gates and I, took leave of our friends, and commenced our journey over the mountains, to Marsh Creek. It was dark, and the way was through thick, heavy timbered woods. Brother Gates, took the lantern and walked ahead, and I led, or drove the horse. By the morning light we had made about fourteen miles. Here we came to the first house, since we left Caledonia! We stopped, put up our team, and called for breakfast. Mother Goff, (a Mother indeed,) with whom we put up on the camp ground, had furnished us with some nice venison, which we now had prepared for our breakfast. While this was being done we went with the huntsman, to a Deer Lick, near by, where a deer had been shot the night before. We found his trail of blood but he was only wounded and had escaped. Panthers also abound in these woods. Mr. Coombs with whom we took breakfast, narrowly escaped from one, a few years ago. Passing through the woods, upon a load of hay, the panther sprang upon him from the branch of a tree; but Mr. C. escaped as by a miracle. After breakfast, we sung them a song commencing with: "This groaning earth is too dark and drear," and offered prayer, bid them adieu and proceeded on our way, over the "barrens," 12 miles. It was

scorching hot, mercury at 100, but when we had got through to the banks of the west branch of the Susquehanna, we had a heavy thunder storm, which though violent, was very refreshing. I stood under an old shed with the horse in the midst of the storm. The "shed" would have protected one from the rays of the sun, better than the floods of water. But the storm presented so grand a scene, that I felt well rewarded for the exposure. Brother Gates had fled to the house near by supposing I would follow, so that he had the pleasure to see me stand in the midst of the storm, till it abated. We now went on our way, and at evening the rain and darkness induced us to put up in "Snow Shoe" at the "Gate." Mrs. Ross, our landlady, prepared us an excellent repast, after which, having had but little sleep, or rest for some time, we were glad to find a couch for repose. We rose early in the A.M., and went on six miles to take breakfast with brother Hinton, where we are always made welcome. We hastened on, and arrived in season for meeting at Marsh Creek. We found them all ready and waiting. The camp ground had been greatly improved and enlarged. Seven new tents had been erected and all were filled, eighteen in number. I was greatly astonished at the increased interest and prosperity of the cause. Brother Lanning may be assured his labors were not in vain. The camp looks like a little village. To-day I gave two discourses. The congregations were very good; in the evening some came to the altar for prayer. The church was in readiness, and entered at once into the work. Our prospects were very good for one of the best of meetings. The second day I preached in the morning. In the P.M. brother Litch and Boyer arrived from Caledonia, and it being time for service brother L. relieved me by preaching. After the meeting brethren L. and B. reported the following account of the closing scenes of the meeting in C.:

DEAR BRO. HIMES.—Thinking the closing up of our Caledonia meeting may be of interest to the readers of the *Herald*, I will endeavor to give you a sketch of it. During the day, on Thursday, the meetings were interesting and it was evident that the spirit of God was moving on the minds of the people, and that new cases of awakening existed. At 10 1-2 A.M. we had a most excellent experience meeting before the stand; at the close of which, four persons came forward for baptism, and were immediately led down into the water, and there by this public profession of their faith put on Christ. In the afternoon I endeavored to speak on the great day of judgment, when the books shall be opened, and all our conduct reviewed and meet a just retribution. The evening closed in, and clouds and darkness overspread the sky. But notwithstanding, the hour of worship found some two or three hundred assembled to enjoy the privileges of the occasion. I again attempted to address the audience from Prov. 1:22-30. At the close the altar was crowded with penitents; and the grace of our Lord Jesus was exceeding and abundant towards them, so that ten of them arose and testified of peace they had found in believing in Jesus. Others spoke of their determination to follow on to know the Lord. The opportunity was then given for those who wished to unite with the church, or to receive baptism, to present themselves. Nine came forward; five united with the church, four desired baptism.

As soon as preparation could be made, the company repaired to the water. This was one of the most grand and sublime scenes I have ever witnessed! It was the solemn hour of midnight and thick darkness enshrouded the wood, which was one of thick pine and hemlock. Let the reader imagine a forest of hemlocks of fifty years, studded with a thick undergrowth, and a pathway sufficiently wide for two persons abreast to pass it. Through this bowery you see some two hundred persons with pine torches, lanterns, candles, &c., winding their way to the water side, while the sound of some fifty voices in clear, rich, heartfelt melody reverberated through this mountain vale. But we are at the water side! It is a beautiful pool of water in the Kersey Run, some fifty rods above its junction with the Bennett's Branch of Sinnamahoning Creek. The pool is about six rods long and between three and four wide, running east and west. On the north side of the basin you see the clear bright flame of an enormous pile of pine tops, boughs and other dry fuel, light up the darkness of the night and revealing surrounding objects, and casting its glow of redness on the waters before us. The south side, you see another pile of pitch pine, blazing and contributing its quota of light on objects around. We stand on a sandy beach, and overhanging us huge hemlocks, bending as if in adoration, around us in the back ground a luxuriant growth of laurels. Within this enclosure are assembled a company to witness

this scene of interest. On a bridge below the pool another company have arranged themselves and wait in silence the introduction of the solemn ordinance. Far in the east, over the mountain ranges before us, lay an embankment of black and angry clouds revealed to us ever and anon by the bright flash of the forked lightning, so far distant that the accompanying thunder was inaudible. Listen! The voice of prayer at that water's edge rises to heaven while the assembled multitude, in this sublime temple, reverently bow their heads before the divine Majesty who made the whole. Look! The servant of God steps forth from the stony isthmus on which he has been standing and leads down into the glowing pool, rendered radiant by the blazing pile, a disciple in the bloom of life, who has come to be buried with her Lord in the liquid grave, the emblematic death to sin, that henceforth she may walk in newness of life. At this crisis the sound of sacred song to the air, "Star of Bethlehem" breaks forth in the consecrating and self-denying words,

"I'm not ashamed to own my Lord."

The midst of the pool is reached! There is a pause! Silence reigns around; when solemnly the man of God proclaims—"My sister, on a profession of your faith in Christ, and in obedience to the command of the Lord Jesus, I baptize you in the name of the Father, Son, and Holy Ghost,"—while he buries the submitting child of God beneath the yielding waves. But see! again she rises in likeness of the resurrection of her Lord and Master, with a face glowing with joyful hope to pursue her Saviour's footsteps to the kingdom of God. Another and another follow till five have thus confessed the supremacy of the Son of God, amidst the resounding music of that delightful hymn.

The scene is closed, and the concourse slowly and thoughtfully pursue their way back to the camp. The scene now changes: the congregation assemble around the stand to await the parting scene. All is now in readiness; and after a few words of review, congratulation, exhortation and advice from the stand, the circle is formed and the parting salutation given, in which about 150 persons participated. The hymn was then sung,

"You will see your Lord a coming,"

in which most of the assembled concourse united; the benediction was then pronounced, and at a few minutes before 1 o'clock, Sept. 1st, the people dispersed for their mountain homes. J. LITCH.

We now resume the report of the meeting at Marsh Creek. Saturday evening, I spoke again. The audience was very large and solemn. Seven came to the altar and two were converted. The altar was crowded with the anxious, in connexion with a large number of brethren and sisters, well trained to the work and well engaged in it.

The Sabbath came—beautiful and pleasant. The people came in from all quarters, and made up a very large and intelligent congregation. I saw none who appeared to be ill disposed, or even light and trifling, as is too often the case. I gave a discourse in the A.M., on the "New Heaven and New Earth," and had the best attention. Brother L. preached in the P.M., on the Kingship of Christ. In the evening, I answered the question in Acts 2:37, "Men and brethren what shall we do?" There was a large number of convicted sinners on the ground, eight of whom came to the altar at the close of the sermon; all of whom were converted. Most of them came out shouting and rejoicing, which sent a thrill through the congregation. Between thirty and forty were seen to kneel in and about the altar, in time of prayer, who had not made any public request for prayer. It was midnight before we could close and get our families at rest. Shouts and the voice of melody, were heard from every tent. This will be remembered as the most blessed of earthly Sabbaths.

Duties of an important character required that I should pack up and leave this heavenly camp of the saints, before the close of the meeting. But the way of duty being the way of happiness, I prepared to leave at an early hour, September 4th, for Bellefonte, to take conveyance home. But when the morning came, the conveyance which I had engaged, failed me, and so I was obliged to remain another day. It was a sad disappointment to me, and a joyful one to the brethren; I cannot but hope it will be overruled for good, "God doeth all things well."

At 5 o'clock the public prayer meeting began, and soon after, five new cases of conviction was made known—and all came to the altar. We had a real pentecostal season. Most of them were converted before preaching time. I then read and expounded the 2d chapter of the Acts. At the close I called for those who wished for baptism, and eight applied, and will be baptized to-morrow, after I leave.



In the P.M., by request, I gave a discourse on "Romanism." It had been reported that I was at the head of the "Know Nothings," and that the thing originated with the Adventists! The man who started this story was formerly a venter of *Weath-er's Pamphlet*. He did that to injure us, and has started this last story for the same object. Poor man, he has showed in these acts that he might know more, and behave better. It is needless to say that these things have only served to help us, and sink their author into a "lower deep."

In my discourse I made no reference to the "Know Nothings," because I "know nothing" about them. I gave the Scriptural view of the religious, moral, and political character of Popery, and the duty of Protestants at this time respecting it. There was a good representation of the citizens, many of whom, it was said, were "Know Nothings," who expressed their gratification with the facts and illustrations given.

In the evening, I spoke again. The audience was large and solemn. I spoke from II 5:20. My object was to bring every sinner in the congregation to a crisis. I knew that most present were deeply convicted of sin, and felt it a duty to come to Christ. At the close of the sermon, an invitation was given for all who felt the need of Christ to come to the altar for prayer. A large number came, and gave themselves up to God, sixteen of whom were blessed of the Lord. This was indeed a glorious and victorious time for the church. Sixteen souls "reconciled to God." A much greater number were still waiting at the "Pool," for healing. Nine persons made application for baptism, in the close of this meeting. By request of Elder Boyer, the pastor, I addressed, and received, by the righthand of fellowship, seven interesting souls to membership of the church. This closed the scenes of the day. The hour of 11 had now arrived, and we were obliged, though reluctantly to close the service. I then gave the parting hand to brother Boyer, and his beloved people. It was hard to separate, but duty called, and at 12 o'clock I left for Bellefonte, and put up at the Hotel at 2 o'clock, A.M. I got a few hours sleep, and then took stage over the mountains again for Lewiston, on my way home. Arrived at 5 P.M., ten hours in a blazing hot sun, in the hottest day of the season. At 6 P.M. we took the "Iron chariot," and with the lightning speed streamed away to the "City of Brotherly Love," and arrived at half past 12. At half past 1, left for New York, and arrived at 7 A.M.; took cars for Boston at 8 A.M., and arrived home at half past P.M., and found all well.

I have several things to say that I have not time to add, and must be deferred. Since my return I have received the following account of the closing services of the Marsh Creek meeting, which will be read with interest.

DEAR BRO. HIMES:—I sit down to give you, as you requested, the sequel of the Marsh Creek camp-meeting. Tuesday, 5th, the day you left us, the forenoon was spent in baptismal services in Wallace's Run, two miles from the camp, where thirteen were buried in the watery element. The season was a most interesting one and deeply impressive. In the afternoon and evening I spoke to the people. The evening service was one long to be remembered. The mourners seat was crowded with weeping penitents and ten or twelve found peace.

Wednesday, 6th, was the last day of the feast. The morning prayer and conference meeting was spiritual and characterized by fervent prayer for the salvation of souls. At 11 o'clock brother Boyer preached us an excellent discourse, which was listened to with deep interest. I spoke again in the afternoon, but the services were cut short by a shower of rain which drove the friends to the tents. As evening closed in, it became manifest that we could not worship out of doors. The chapel was therefore lighted up and thither we resorted for service. At this point, brother I. R. Gates arrived, and addressed us. The house was filled and some outside. He entered into the spirit of the occasion and preached a soul stirring and awakening discourse. An invitation was given, and the mourners bench soon filled with anxious souls seeking the way of life. Five or six found peace and were rejoicing in the Saviour's love. The rain having subsided we repaired again to the camp to celebrate the Lord's supper. It was a memorable and affecting scene. There were the old hoary headed veterans of the cross who had faced the storms of 70 and 80 winters, and the blooming child of 11 or 12 years, sitting down under heaven's canopy of clouds, with thunders rolling over us and lightnings flashing around, as if Sinai was again on fire and shook at the presence of the HOLY ONE. But there before our eyes stood the memorial of the cross with its fount of blood,

in which are quenched the bolts of Sinai, and hushed its terrors; the bleeding victim is before our eyes, the man of Calvary and the King of Zion. We hear his voice proclaiming peace. "My body is broken for you." "This is my blood of the New Testament which is shed for you and for many for the remission of sins." With joy we hail the proclamation, and fear is lost in humble confidence. The supper closed, an invitation for those who wish to unite with the church or to receive baptism is again extended. This was responded to by sixteen happy souls who wished admission into the church, and 12 who desired baptism. While in the act of receiving these into the church by extending to each the hand of fellowship, the storm again commenced and we were driven to the tents and the ceremony completed and arrangements made for baptism the next morning. When the shower had passed by, we formed the parting circle, and those who for a week had enjoyed together so many happy, precious seasons and so much strengthened the ties of Christian love and fellowship, were called to say "farewell" to part, to meet here no more; but full of the cheering hope of meeting where the sad farewell will never be known or heard. It was a solemn and deeply affecting occasion; and I trust the hearts of many were made better for witnessing and participating in it. The parting salutation given, the hymn was sung by the circle, "You will see your Lord a coming," the blessing pronounced, and between one and two o'clock the Center county camp-meeting was closed and the congregation dispersed.

Between thirty and forty professed to find peace in Christ; 25 were baptized and 25 united with the church.

The churches in Center are stronger, more vigorous and have a more encouraging prospect of usefulness than at any former period. The Advent cause is decidedly on the advance. Yours,

Milesbury, Sept. 7th, 1854. J. LITCH.

#### To Bro. Wm. M. Ingham.

SEEING in the Herald a statement from you that you thought best to leave your present place of labors, I suggest the propriety of your coming to Maine, some where on the Kennebec. There is enough to do here in the vineyard of the Lord, and although "questions of strife" have raised many adverse influences, yet there is need of some five or six more laborers in this part of the field; and if they should come and show by their labors, and constant, consistent lives, that they are God's ministers, and "preach the Word," looking after the welfare of "the flock of God," shutting their ears to party strifes, and foul calumny, they would find room, not for a few days or months, only, but until Jesus comes to take his children home. New and interesting fields are constantly opening for those who would labor untiringly, on Bible principles, and endure the trials of new fields of labor (which but few at this day seems willing to do). I know of ten new places now, where the people are waiting for us to occupy, and yet we are not able to supply half the old places. Many begin to see and speak of the propriety of having those to labor who are free from party purposes. Will you not think best to come this way and help us? Yours in the fellowship of the gospel.

I. C. WELLCOME.

Hallowell, Sept. 15th, 1854.

#### RELIGION.

There is a flower all other flowers excelling,  
Its blossoms fair unfolding to the view;  
Its sweetest fragrance yields mid sorrow's dwelling  
And cheering all life's toilsome journey through.

Imprinted on its tender leaf most plainly,  
Are joy's that erring mortals cannot tell;  
Of that bright, heavenly world, unknown to sorrow,  
Where all the saints of God ere long will dwell.

The brightest, sweetest treasure, is this blossom,  
'Twill give relief to sorrow, pain, and woe;  
'Twill gently lull to rest the weary spirit,  
And lead us where the living waters flow.

No killing frosts shall ever blight or wither  
This sacred flower, or change its beauteous hue;  
Unshaken it shall stand though clouds may gather,  
And break, in fearful wrath upon the view.

The balmy fragrance of the spicy breezes,  
Not half so sweet, and blest, a perfume bears;  
Religion is its name, its birth celestial;  
Immortal verdure this exotic wears.

May its benign and heavenly influence cheer us,  
While we shall sojourn on the shores of time;  
And ere terrestrial scenes with us have ended,  
May it prepare us for a holier clime.

Newburyport, Sept. 10th, 1854. C. Y. S.

"THERE remaineth therefore a rest to the people of God."—Heb. 4:9.

I long to be at rest,—no longer straying  
A pilgrim far from home;

When shall I hear my blessed Father saying,  
"Ye faithful children come!"

Arrayed in spotless white, on Zion's mountain,  
I long with Christ to stand;  
And bathe my weary brow in Life's pure fountain,  
In Eden's "happy land."

I long to wear a crown, with glory shining,  
And Jesus to adore;  
I long to be where there is no repining—  
Where sorrows come no more.

Even now I seem to see, by faith beholding,  
That far off "better land;"  
Yes, I can see its pearly gates unfolding,  
And angels round them stand.

One moment more they wait, the word is given,  
How swiftly now they come!  
God's faithful ones are chang'd, the graves are riv'n,  
The saints are all at home!

Then I will hasten on, no longer fearing  
The dark and thorny way;  
Since to my raptured sight is now appearing  
The bright and endless day. M. T. D.  
Salem, June 23d, 1854.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Pittsfield, N. H., of dysentery, Aug. 20, 1854, Charles E. Crosby, aged 5 years and 2 months. This was an only son; a lovely boy. But he rests in peace, to be raised again at the coming of our Lord. Oh, may the dear parents be prepared to meet him "in the resurrection of the just," although now left to mourn. J. H.

"The once loved form, now cold and dead,  
Each mournful thought employs;  
And nature weeps her comfort fled,  
And withered all her joys.

"Hope looks beyond the bounds of time,  
When what we now deplore  
Shall rise in full immortal prime,  
And bloom to fade no more.

"Cease, then, fond nature, cease thy tears;  
Behold the Saviour nigh;  
And when in glory he appears,  
Thy joys shall never die."

DIED, Sept. 21, 1854, of Consumption, at Oxford, N. H., in the 17th year of her age, LAURET B. WEST, daughter of brother Gilman, and Sister Almira West. She experienced religion two or three years since but deferred baptism until this summer when it was certain she could not recover she could not endure the thought of dying without submitting to this ordinance, and although in great weakness, she was carried 4 or 5 miles to a favorite place and there received baptism at the hands of Elder E. B. Rollins; and ever after her mind was clear, and her last sickness and death was triumphant and happy. She rests in Jesus until the last trumpet shall bring her forth clothed in glorious immortality. I. H. SHIPMAN.

BRO. HIMES:—My father fell asleep in Christ June 7th in hope of a glorious resurrection, soon to be realized. His charge to his brethren was to hold fast the faith, and preach the doctrine of the advent. He was a faithful minister of Christ. His age was 69 years 4 months 2 days.

BENJAMIN CALLAY, JR.

Sanbornton, August, 7th 1854.

DIED, in Henniker, N. H., Sept. 12th, Miss Jerusha Huse, aged 59 years. J. B. HUSE.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.

Providence, June 30th, 1854.

[Jy.29.c.t.f.]

#### RELIGIOUS READING,

OF THE BEST DESCRIPTION.

THE various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegance of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete,

if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.  
Voices of the Day.  
Voices of the Night.  
Voices of the Dead.  
The Church Before the Flood.  
The Tent and the Altar.  
Scripture Readings on Genesis.  
Romanism and Tractarianism.  
To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

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Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.  
The Wesleyan, Syracuse, N. Y.

It is difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful.  
Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.  
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety.  
Vermont Chronicle.

It will do the heart and head good to read Dr. Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven.  
Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.  
Paritan Recorder, Boston.

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Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.  
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a part, we have already expressed our very high estimate of Dr. Cumming and of his works.  
Congregationalist, Boston.

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Evening Traveller, Boston.

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Zion's Herald, Boston.

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Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.  
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.  
And for sale by all Booksellers. 3m  
Sept. 9.



#### AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are  
PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formula by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.  
Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.  
[Jy.29-em.]



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## ADVENT HERALD.

BOSTON, SEPTEMBER 23, 1854.

## Tendency to Infidelity.

The Editor of the *Tennessee Baptist* gives the following opinion of the tendency of the writings of the authors below named:

"John Pye Smith, Hugh Miller, E. Hitchcock, and their followers in the department of Geology; Agassiz and Nott in the department of Zoology and Ethnology, and the German Neologists in the department of Theology and Bible interpretation, are engaged in the fearful work (*i. e.*,) weakening and undermining the world's faith in the inspiration and authority of the Sacred Volume.

"We lay no claim to the 'gift prophetic,' but we boldly predict the scientific Geologists and Neologists of this day, are sowing broadcast the seeds of Infidelity that will spring up and wave in a harvest so dark, in churches, schools, and States, as to threaten the very existence of evangelical Christianity. We read already in legible, unmistakable characters, the 'signs of times' and the 'burden' of the future. The world is now setting more strongly towards Infidelity than at any former period; the moving causes are forced upon the most casual observer.

"The works of the above authors are used as text books in our schools, literary and theological, or the speculations of their authors endorsed and advocated from the chairs of all our colleges and the pulpits of our progressive evangelical doctors and divines. Our ministers and scholars are too generally yielding a blind assent to the speculations and assumptions of these intoxicated and hallucinated speculators' prolific theories in Theological and Physical Sciences."

We have at various times given extracts from the writers named, in confirmation of the above expressed opinion. We add the following from Hugh Miller, which has a strong pantheistic tendency, and that of the worst form, the incorporation of the Creator in the creature:

"In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their period of duration; and then the human period begun—the period of a fellow-worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition of the past!—an introduction a second time of man, made in the image of God? No! The geologist, in the tables of stone, which from his records, finds no example of dynasties, once passed away, again returning. There has been no repetition of the dynasty of the fish—of the reptile—of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—the kingdom—not of glorified man made in the image of God, but of God himself, in the form of man. In the doctrine of the two conjoined natures, human and divine, and in the future doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the nations are united, we find the required progression beyond which progress cannot go. We find the point of elevation never to be exceeded meetly coincident with the final period, never to be terminated—the infinite in height harmoniously associated with the eternal in duration. Creation and the Creator meet at one point, and in one person. The long ascending line from dead matter to man has been a progress Godwards, not an asymptotical progress, but destined from the beginning to furnish a point of union; and occupying that point as true God and true man, as *Creator and created*, we recognize the adorable Monarch of all the Future!"

BRO. HIMES:—Are the views presented in the last number of the *Herald* from the "London Quarterly Journal of Prophecy," concerning Christianity and the true "Christian Missionary," &c., in accordance with the New Testament as taught by our Lord and his apostles? If not, will not its insertion in the columns of the *Herald* be injurious to the cause of sound doctrine, which as Adventists, we are called upon to contend for.

Yours in love, Wm. A. MUNROE.  
Providence, R. I., Aug. 23, 1854.

REMARKS.—The objectionable sentiment appears

to be the belief expressed by the writer that the in English army sent to Turkey there were really Christian men,—as evidenced by some twenty of them being found on their knees in the barracks by themselves praying,—and the hope that they might prove to be missionaries among the Mussulmen. Whether it might, or might not be possible, for a private soldier to be an humble Christian, and as such to be instrumental in enlightening those with whom he associates, we prefer to have decided by Him who alone knoweth all hearts, instead of sitting in judgment on such, ourself. The note with which the article was commenced in the preceding paper, we supposed would explain the object and purport of the insertion of the article—viz., to show how the people of great Britain regard their own connexion with the present eastern war.

THE *Youth's Guide* for September has been issued. The following are its contents:

Poetry.  
Richard Bakewell.  
A Dollar on the Conscience.  
Editorial.  
Socrates.  
Snowy Mist.—A Fable.  
Pleasant Words.  
A Lovely Incident.  
Dreadful Power of Superstition.  
Sin Leaves its Mark.  
Little John's Prayer.  
Enigmas, &c.

## NOTICES.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller*.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Bliss's Commentary on the Apocalypse*.—Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints*, or, the World to Come. By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium*. Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

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The postage on the above tracts is one cent each.

## THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,

I. The Resurrection of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;"—"The second wave is past; and behold the third wave cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

## Appointments, &amp;c.

Providence permitting, I will preach at Broomfield, C. E., Friday, Sept. 22. Once as brother Wm. Chandler may appoint. Will brother C. call for me at the Windsor depot on the arrival of the first train from Island Pond; at Melbourn, and vicinity, ten days. Melbourn Village, Sabbath, 24th; evening meetings arranged while present; will brother Gilman call for me at the Richmond depot on the arrival of the first train of cars on Saturday, 23d.

Back part, Sabbath, October 1st, as brother M. Clark may appoint. Danville, Thursday the 5th, and over the Sabbath, as brother S. Davis may appoint.

Compton, the 10th, at the Harvey school-house; will brother Lemuel

Harvey call for me on the arrival of the first train from Richmond? At Hatley, 12th and 13th, and over the Sabbath as Elder Warren may appoint.

Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Eliot. N. BILLINGS.

ELDER CHAS. P. DOW will preach at

Three Rivers, 23d and Sunday 24th.

Chickopee Falls, 25th.

Springfield, 26th.

Jawbuck, 27th.

Warehouses Point, 28th.

Hartford, 29th.

Week evening appointments at 7 and a half P.M., unless 5 P.M. be preferred. As brother Dow is a stranger in many of the above mentioned places, I would hereby commend him to the brethren as a minister worthy of their confidence and Christian fellowship. D. T. TAYLOR.

I WILL preach, the Lord will, at Outlet, C. E., Oct. 12th and 13th. Waterloo, 14th and Sunday, 15th. Stanbridge, Stone Settlement, 17th. Brother Burden's neighborhood, 18th. Clarencville, 19th and over the Sabbath. Week evening appointments at 7 o'clock. BENJ. WEBB.

Providence permitting, there will be a meeting in Eaton, C. E., Jordan Hill, Sept. 28th, at 2 o'clock, P.M. Also at, or near Sawyer's mills, as brother Willey may appoint, Friday 29th, at 10 o'clock A.M., and continue over the Sabbath. J. M. ORRICK. D. W. SORENBARGER.

The Lord willing, I will preach at Nashua, N. H., Sabbath, Sept. 24th; at Westford, Mass., 25th and 27th; at Westboro', 28th; at Lake Village, N. H., Sabbath, Oct. 1st. L. D. THOMPSON.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Geo. Nellis—Rec'd \$20 25. 75 cents being charged by express for forwarding it. It could have been sent by mail for 3 cents. J. Pearce—Rec'd.

## HERALD TO THE POOR.

A Friend..... 75.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Near opposite the Revere House.)

By JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 6 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

## TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (*i. e.*, the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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## RECEIPTS.

The No. appended to each name is that of the *HERALD*





Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 698.

BOSTON, SATURDAY, SEPTEMBER 30, 1854.

VOLUME XIV. NO. 13

## The Waymarks.

BY REV. A. C. THOMPSON.

"When once we close our eyes in death,  
And flesh and spirit sever;  
When earth, and fatherland, and home,  
With all their beauty, sink in gloom.  
Say, will it be forever!

Shall we in heaven no more review  
Those scenes from which we sever?  
Or, will our recollection leap  
O'er death's dark gulf, at times, to keep  
With earth acquaintance ever!

The child's included in the man,  
And part of him forever;—  
The Past still in the Future lives,  
And basis to its being gives,  
Not it, but of it ever."

For what is earth so valuable as for a memento of something better? What use shall strangers and pilgrims make of it, save as a volume from which to get the alphabet of celestial science; save as a rude wharf, from which they embark; a tottering bridge, over which they pass to the Better Land? For all who will see them, there are waymarks along the road, pointing toward Canaan. God permits us to gaze on mountain and plain, river and waterfall, not to satisfy us, but to furnish occasion for praise, and to quicken our desires for more satisfying scenes. Each spot on earth made attractive to the Christian, every view that has impressed him, enter in among the fruitful seeds of things which are to grow throughout our immortality. Viewed in a spirit of adoring love to the great Creator and Redeemer, each new scene becomes a fresh element of spiritual expansion, to be carried with him as a memorial, the occasion of a new song to Him who is seated on the throne.

The mountains are remembrances. In all directions they lift their dark or hoary heads, singly, or in groups, holding many a reservoir to feed the pure perennial springs, that like living hearts send forth the very life-blood of the land, and embosoming many a lake worthy to be called "The Smile of the Great Spirit." They look like sentinels which the Lord of hosts has set on duty; their deep gorges avenues to the palace of the Great King. When the morning shines, what a wealth of glory is poured over their lofty ridges, and down their sides! When evening shadows settle over them, you may see the white clouds hovering around and below their summits, as if in search of a quiet lodging-place; just as you have seen doves nestle a little this way and that, ruffling their wings, and carefully adjusting themselves for a night's repose.

Solemn, majestic remembrances! ye call to mind Mount Moriah and Sinai, Carmel and Lebanon, Tabor and Calvary, and the fastnesses amidst which Waldenses and Covenanters sang praises to the God of their salvation. Most comfortable are the thoughts ye awaken. Ye lift our thoughts away from earth. We think how the everlasting arm is underneath the feeblest saint of the Most High: yea, that He who weigheth the mountains in scales is in covenant with his people. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."

The soul of men needs a stronghold whose foundations are elsewhere than on this quaking planet. When these mountains shall be scattered, and these hills bow, we shall find that the Rock of Ages alone can serve for a hiding-place. "I will say of the Lord—the Lord my righteousness—he is my rock, my fortress, my deliverer; in him will I trust."

In certain districts of Switzerland, where primitive simplicity still lingers, a peasant stations himself on the loftiest peak, and, as soon as the sun sets, pours from his Alpine horn the notes of the Psalm, "Praise God the Lord." The same notes are repeated from neighboring summits, and all within hearing, with uncovered head and bended knee, join in their evening worship. Every hill-top and mountain-peak that our eyes rests upon has its herald, sounding forth

a summons,—and at day-break, too, yea the lifelong day,—"Praise ye the Lord!" "O, come, let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation."

Yes, those towering summits are waymarks, carrying the mind of the pilgrim upward to his soul's everlasting Munion of rocks—to Him who is the same yesterday, to-day, and forever. No one less venerable than the Ancient of days, less mighty than the Creator, less compassionate than the Lamb that was slain, less condescending and august than God manifest in the flesh, will suffice for our guilty, helpless souls. Praise, everlasting praise to Christ the rock of our salvation!

The plain too is suggestive. You may have traversed the wilderness of the West, and the Grand Prairie, stretching beyond it a thousand miles to the Rocky Mountains, impressive beyond anything of mountain or ocean scenery that you ever gazed upon before. Only the glorious firmament above surpasses it. The vistas of boundless extent, often unbroken by a tree or other object; and then the same, varied by gentle undulations, rising at times almost insensibly into mountains; now an outcropping ledge of sandstone stretching for miles, a cyclopean wall; and now a water-course, marked by a belt of the freshest green, and varied only by parks of lovely wild flowers thousands of acres in extent, perfuming the whole atmosphere as you pass. O, it is enchantment! It is a new world. It is as if you had been translated to another planet, where the Creator displays a peculiar type of his power and wisdom. Journeying alone day after day in that region, meeting scarcely a human being or habitation, you do not feel lonely. There is a solemnity which renders human intercourse well-nigh an annoyance. "The earth is the Lord's," but eminently that vast region, where man's bustling industry or even his sinful presence is hardly known. Uninterrupted sabbath reigns. It is a magnificent area, which the hand of the Almighty has prepared for a broad camping-ground, a stupendous temple, where angels, ten thousand times ten thousand, and thousands of thousands, might congregate, with ample space for all heavenly occupations. What reverent minds, amid such scenes, would not ascend to heaven?

Recalled to the half unpleasant reality that it is a part of our common earth, you find it difficult to break the illusion that this open country is under cultivation,—that it is the royal domain of some great emperor,—that these are his limitless parks,—that those sloping hill-sides and wide intervals between the wooded tracts are kept for regal amusement or display. You are expecting to see troops of laborers, and presently to come in sight of a crowded and wealthy metropolis on the plains. It seems as if the sun, for the last hour of his course, lingered on his way, loath to close his eye upon so glorious a scene.

But, "Thou makest darkness, and it is night, wherein all the beasts of the forests do creep forth;" there is no shelter, no sanctuary there; and your heart, surcharged with thoughts of the eternity and boundless resources of Jehovah, dilates on the green fields, delectable groves, and river of life above, and the mild radiance shrouded over the whole prompts the cry, "O, send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill!"

There is no night there. So glorious is that landscape God will never suffer it to be darkened. Saints never get bewildered or lost in glory. "No lion shall be there, nor any ravenous beast go up thereon; it shall not be found there; but the redeemed shall walk there."

The cavern also has its lesson. The tourist enters one of the most extraordinary of those subterranean regions. He gropes from room to room, now stooping low through a narrow passage, now emerging into a vast hall with lofty arching roof. On all sides wreaths of crystal, ample folds of richest drapery, statues and columns; here a sounding-board, there an organ, and, beyond, the dim arches of an interminable cathedral. It would seem to be the old Laby-

rinth, or the Pantheon; it is Heruleanum; it is a mediæval cloister, an oriental temple. Reaching a point thousands of feet from the entrance, with a roof two hundred feet in thickness overhead, he sits down amidst the silent solemnities of the place, the darkness slightly relieved by a torchlight, and the strangely profound silence unbroken save by here and there a drop of water trickling from the cleavages of rocks above. Calcareous matter, in particles almost infinitely small, is thus deposited. Months, years pass away, and only a small accumulation has taken place; yet, thus it is, by that slow drop, drop, drop, those numberless stalactites, crystalline sheets and pillows, have been formed. The thought occurs, so is it in the secret chambers of the soul; the dews of divine grace distil gently, and in those silent and once dreary recesses there come into being forms of heavenly grace and beauty—all the garniture of a temple on high. Earth is but a cavern; yet are the Lord's hidden ones in process of preparation for their use in the New Jerusalem, and they will be found unto praise, and honor, and glory at the appearing of Jesus Christ.

Light is needed, not only to render excellence apparent, but to complete the full measure of its development. In the dark gorges of the Alps, where the direct rays of the sun never reach, there is among the Swiss a fearful amount of idiocy. Many of the inhabitants are dumb, or blind, or deaf, and not a few labor under all these calamities combined, while nearly all are misshapen in some part of their body. But amidst Mount Zion and the high hills of Heaven are no deep defiles, or caverns where light never penetrates. Pervading every spot equally, is an atmosphere perfectly tempered, and a light infinitely benign, under whose influence the fullest and most harmonious development will take place. The waterfall has a voice for us. We find our way down circuitously to the base of Montmorenci. By leaping and climbing, we approach the very edge of the roaring sheet and there stand entranced by the flood of moving beauty and grandeur. On come the waters, and over the cliffs, plunging and foaming, laughing in wildest glee, filling the air with scattered drops, which float and gleam like diamonds in the morning light. The sun seems to gaze with us in wonder at the scene. Look round upon the dark, frowning walls of rock, and lofty banks, fringed with evergreen trees,—silent sentinels, that keep watch over the stupendous chasm.

Gaze at the streaming rainbows, whose liquid colors seem to issue from the living fount of beauty itself. Cast your eye on the projecting bed of earth, which the rush of waters has spared, that its grass-plot of brilliant green may smile, the summer long, so gladsomely, in the face of Montmorenci, this queen of cascades. There she stands, in peerless beauty, with bridal robe and wreath, and heaven's own kiss, on that forehead changeless and serene.

It is a place for the soul to dilate, to soar on high, lost to what is visible in the vision of that which is unseen, brighter and more lovely than those things which are seen.

"After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was, as it were, of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And before the throne there was a sea of glass like unto crystal. And the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Yea, enthroned Redeemer, this waterfall is thine! this globe is thine: thine is this soul of

mine, with all its powers, to all eternity! Be every thought, every desire, centred in thee, now and for evermore!

O, height of divine love! O, depth of Immanuel's fathomless love! O, mystery unspeakable of the altar whereon the Lamb of God made expiation for sin, and whence the smoke of that all-satisfying sacrifice went up acceptably before the throne!

(To be continued.)

## The Ottoman Empire.

As the East is now attracting universal attention, and becomes the theatre of most important events, I have promised in a preceding letter to give you some more extended details upon the Ottoman Empire.

The destiny of the Turks or Ottomans is a remarkable one; and although it may be difficult to discern what mission God has given them to fulfill, we cannot doubt that their long dominion must serve to realize the designs of Providence. They were, for centuries, the terror of the Christian world. Then, after having threatened to invade all western Europe, they began rapidly to decline, without being able to arrest their fatal progress; and now their empire subsists only because of the policy and protection of England, France and Austria. The Turks, however, still retain a nominal dominion over a great part of the countries which were the cradle of the religion and civilization of the human race; *Palestine*, for example, whence came christianity; *Egypt* and *Arabia*, where arts and sciences were born; a considerable portion of *Greece*, the land of literature and philosophy. It is indeed an astonishing fact, that a barbarous race has subjected to its laws the most celebrated regions of Europe, Asia and Africa!

What, then, are the circumstances, the causes which have, in turn, produced the greatness and fall of the Ottoman Empire? To this historical question I will in this letter make a brief reply.

The *Turks*, of whom the Ottomans compose the principal branch, belong to the Caucasian race. They appear to have established, at the remotest period of their history, upon the northern boundaries of China, where they led a wandering life, continually at war with the Chinese. Being often defeated and repulsed, they began to emigrate towards the west. A few of their tribes renounced the enervating doctrines of Buddhism, and ardently embraced the religion of Mahomet. This change of belief opened to them the path of conquest. Gifted with manly energy, and animated with zealous proselytism because they expected sensual rewards beyond the tomb, the Turks advanced, sword in hand, across the vast plains of Asia. Their chief, *Osman* or *Othoman I.*, planted his victorious standards in Asia Minor toward the close of the thirteenth century, and seized one province after another from the degenerated Greeks of the Lower Empire. *Brousa*, *Nice*, *Nicomedia*, the strongest fortresses of the East, fell into their possession; and an emperor of Constantinople, *John Cantacuzene*, was reduced to the humiliating necessity of giving his daughter in marriage, in 1339, to *Orkhan*, the chief of these barbarians.

More than one hundred years later, in 1453, Constantinople itself was conquered by *Mahomet II.*, and the Ottomans occupied the seat of the last of the *Cæsars*. This *Mahomet II.* possessed the genius of a conqueror, and the skill of a statesman. He loved the sciences and letters, but he was cruel, fanatical, perfidious, and all means were considered lawful for the attainment of his ends. The Turks, elated with their victories, attacked *Servia*, *Bulgaria*, *Bosnia*, *Greece*, and even *Hungary* and the shores of the *Adriatic*. They everywhere met with brilliant success. Their faith was ardent, their courage invincible. They possessed that juvenile, fiery enthusiasm which characterizes the people of that heroic period. The German Empire and the Venetian Republic were often obliged to conclude burdensome treaties with them. The popes trembled in their palace of the Vatican, and preached



ardently against these infidels, promising to those who would take up arms the absolution of all their sins.

These appeals of popery were not sufficient to check the progress of the Ottomans. A prince of high capacity, *Soliman II.*, who reigned from 1520 to 1566, was fortunate alike in the East and in the West. He strengthened his dominion over Egypt and Syria; besieged the city of Buda, in Hungary, and even reached the gates of Vienna. His fleets spread terror along the borders of the Mediterranean, and his army subdued Persia, conquered Georgia, and reduced Bessarabia and Transylvania to Turkish provinces. The reign of *Soliman II.* marks the apogee of Ottoman greatness. His empire was, undoubtedly, the most powerful in Europe. Many causes contributed to this prodigious elevation. The Christian world was divided by the contest of Protestantism against Romanism. The popes forgot the Mahomedans, preferring to crush, if possible, the disciples of Luther and Calvin. Moreover, the king *Francis I.*, listening only to the interests of his rivalry against the emperor *Charles V.* of Austria, had formed an alliance with the Turks, so that by a strange anomaly a French monarch surnamed the *eldest son of the church*, supported the Mussulmans in attacks against Christianity.

If other princes as eminent as *Soliman II.* had ascended the throne of Constantinople, who can say how far their conquests would have extended? But the series of *great sultans* was closed. The successors of *Soliman*, immersed in the abject pleasures of the seraglio, rarely appeared at the head of their armies, and often abandoned the reins of government to those wholly unfit to rule. Intrigues and assassinations at court replaced the tradition of the conquest. The Mussulman fanaticism, after losing its power over the enemies without, directing its cruelty against the Christian subjects within, and thus the resources of the empire were weakened. A just punishment for these fierce followers of *Mahomet*! They believed, by mercilessly oppressing the members of another religion, that they only struck their adversaries, but the issue shows that they were wounding themselves. The executioners are always exposed to share the fate of their victims.

There were vices in the military organization of Turkey which contributed to undermine its power. The militia of the *janissaries*, brave upon the battle field, were a source of continual disorder in the interior of the empire. These *janissaries* were more anxious to maintain their own privileges than the public weal. They had a spirit of caste and license which urged them to revolt, so soon as they discovered in it some advantage for themselves; and when they were excited by the voice of the ulemas or priests, they deposed, imprisoned and assassinated the Sultans without scruple.

Nevertheless the Turks were still formidable. They continued to levy annual taxes upon Austria and other Christian countries. The island of Cyprus fell into their hands. Alarmed by their new successes, the Pope, the King of Spain and the Republic of Venice signed, in 1571, a convention to resist, by every means, the invasions of the *Mahometans*. A formidable fleet, composed of two hundred and fifty vessels of different sizes, was entrusted to *Don Juan of Austria*, who having attacked the Ottoman squadron on the 7th of October, 1571, gained over them the famous battle of *Lepanto*. The carnage was great on both sides. The Christians lost fifteen ships of war and eight thousand men; but the Turkish fleet with its equipments, was destroyed, except forty galleys which succeeded in escaping.

The political and moral effect of the victory of *Lepanto* was very striking. From this date Europe ceased to tremble under the incessant threats of a new invasion of barbarians. The prestige and fascination which surrounded the name of the Turks were dispelled, and the young *Don Juan* was proclaimed the saviour of Christendom.

The Ottomans, however, did not acknowledge the supremacy of the Western powers until after a long and obstinate resistance. We find them in the seventeenth century, in the plains of Germany, led by the Grand Vizier *Ahmed Koprili*, who seemed to have inherited the manly genius of *Mahomet II.* and of *Soliman II.* They extended their ravages into Poland, Moravia, and Silesia; and seconded by the odious treason of a few Hungarian chiefs, they again arrived with an army of two hundred thousand men in 1683, before the walls of Vienna. The emperor *Leopold I.* raised a cry of distress which was heard throughout Europe; and the great *John Sobieski*, king of Poland, hastened to deliver the capital of Austria. The Turks, after a horrible massacre, fled from the battle-field. When *John Sobieski* made his entrance into Vienna, the inhabitants came with tears of joy to meet him, and to kiss his feet and the hem of his garments. The Poles had restored the independence of the Germans. Alas! heroic and unfortunate Poles! Alas! that Austria, whom they had saved at the price of their blood, should ally herself to Russia to deprive them of

their nationality! History is often the witness of the blackest ingratitude!

We return to the Turks. They were again defeated in 1697, by the prince *Eugene*, who having met the Mussulman army at *Zenta*, in Hungary, achieved the most brilliant triumphs over it. More than thirty thousand Ottomans perished in the engagement; the artillery and other equipments of the Sultan were taken; twenty-seven pashas and grand viziers fell upon the battle-field. The victory of *Zenta* was followed by the treaty of peace, which imposed hard conditions upon the conquered. This treaty marks a new period of decline in the Ottoman empire. Not only did the neighboring States cease to fear it, but they began to seek the means of aggrandizing themselves at its expense.

About the same epoch a new adversary appeared against Turkey,—the most formidable and obstinate of all,—Russia. The Czar, *Peter the Great*, after introducing a few germs of Western civilization into his vast possessions, turned his attention toward Constantinople. He began the policy of conquest and invasion which was adopted by all his successors. *Peter I.*, had not time to accomplish the plans he had formed, and contented himself with assuming a threatening attitude toward Turkey. It was especially the Empress *Catherine II.*, called the *great* by her flatterers, and indeed uniting eminent qualities with the most abominable vices, who gave the rudest blows to the empire of the Sultan. She destroyed his fleet in 1770. The Russian troops crossed the Danube, surrounded the Grand Vizier at *Shumla*, and dictated to him the peace of *Kainardji*, which has served as the basis of all the ulterior treaties of the Russians with the Turks.

The rich province of *Crimea* was annexed to the States of the Czar, and the protectorate of *St. Petersburg* extended itself over the principalities of the Danube. What did the other powers of Europe in the face of these encroachments of Russia? Nothing. England was engaged in her war against the insurgents of America, and France seemed plunged in lethargy. Moreover *Catherine* had the art of gaining the affections of the philosophers who at that time swayed the opinions of the day.

Irritated by their losses, the Turks recommenced the war against Russia in 1787; but they were again conquered; and the treaty of *Jassy*, signed in 1792, marked the mouth of the *Pruth* as the boundary between the two empires. Each treaty gave something more to the Czars, and consequently left less to the Sultans.

*Selim III.*, who reigned from 1789 till 1807, was a wise and intelligent prince. Perceiving that great abuses paralyzed the strength of his government, he tried to introduce salutary reforms. But the day for these changes was not yet come. The war without and the spirit of rebellion within, rendered his good intentions useless. He had first to contend against the French troops, who, in 1798, under the command of General *Bonaparte*, had invaded Egypt, and on this occasion—how strange are the vicissitudes of human affairs!—the Russians united with the Turks to fight the French. A few years afterward *Selim III.* was deposed, and then executed by the *janissaries*, who reproached him with having introduced regular troops into his service.

The crown fell to *Mahmoud II.* in 1808, and he reigned until 1839. His life was marked by numerous reverses. He was not wanting either in capacity or forethought; but circumstances were almost always stronger than his will. He fluctuated between Russia and France, in the great war of Napoleon against the Czar Alexander. His attention was particularly directed toward the suppression of the *janissaries*. How was he to destroy this undisciplined militia which had killed so many sovereigns? *Mahmoud* employed artifice. He secretly gained over the ulemas; and, assured of their support, he commanded a general massacre of the *janissaries* in 1826. A bloody and horrible execution, which cannot be excused before the tribunal of a Christian conscience, but which the general interests of the empire seemed to demand!

I shall not relate in detail the contemporaneous facts, which are sufficiently well known. *Mahmoud II.* was surrounded by civil and foreign enemies. The ferocious *Ali*, pasha of *Jannina*, raised the standard of rebellion, and was only vanquished over a heap of corpses. The Greeks declared their independence, and had on their side the voices of religion, civilization and sympathy. The European monarchs interfered in their favor, and the battle of *Navarino*, in 1827, secured the establishment of the kingdom of Greece. This question settled, another came up. The pasha of Egypt, *Mehemet-Ali*, aspiring to create for himself and his family an independent sovereignty, obtained the two victories of *Koniah* and *Nezib* against the troops of the Sultan; a new cause of ruin for Turkey. The cabinet of *St. Petersburg* profited by these events to increase its power and influence. It waged war against the Ottomans in 1829, and the treaty

of *Unkiar Iskelessi*, concluded in 1853, stipulated considerable advantages for Russia.

Thus, by defeat upon defeat, and disorder upon disorder, this empire, formerly so prosperous, has reached the lowest degree of decline and feebleness. After having made all Europe tremble, it has become incapable of defending its own existence. It has successively lost its richest and finest possessions; a memorable example of the miseries which a false religion and bad government must necessarily produce.

I shall describe in my next letter the internal condition of the Ottoman empire.

N. Y. Observer.

(To be continued.)

## The Days of Noah like those of the Son of Man.

THE history of Noah bears a strong resemblance to the day of Christ. For "As it was in the days of Noah, so also shall the coming of the Son of Man be." *Matt. 24:37.* The earth at that time became so defiled with sin, that God thought fit to wash it by the waters of a flood; and the seed of the serpent became so perverse, that the Judge of all the earth pronounced upon them the sentence of death. Previous, however, to the execution of the vengeance written, God sends a warning voice by Noah, and contrives at the same time for the preservation of the chosen few. By God's command, "Noah prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." *Heb. 2:17.* He preached, warned, builded, and finished. "The world of the ungodly," intent upon their pursuits, neglect the warning voice, and turn a deaf ear to the report of impending judgments; or, if they had observed the labors of the patriarch and prophet, it was with the smile of derision, at the undertakings of the fanatic. "They were eating and drinking marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." *Mat. 24:38, 39.* The Son of man, too, has prepared an ark of refuge, to the saving of his church; and, during his labor of love, "was despised and rejected of men." He has sent out the invitation to sinners to fly to him, and be saved from the wrath to come. With his gospel sent into all nations, as a witness, unto all, he hath sent out the warning voice—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." *2 Pet. 3:6, 7.* Though warned by judgments, signs and witnesses, the world shall be found as in the days of Noah. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" *Luke 18:8.*

When the appointed hour came, and all the guests were entered into the ark, the Lord shut them in. Then were the windows of heaven opened, and the fountains of the great deep broken up. The inhabitants of the earth perished; but Noah, in the ark, rode safely and securely on the top of the waves. So also, when the chosen people of God, whom he hath delivered from the wrath to come, are brought unto Christ, during the present dispensation, the Lord shall shut them in, and make a display of his protecting and preserving power: for thus saith the Lord, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." *Isa. 26:20, 21.* "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings." *Mal. 4:1, 2.* To meet their coming Lord, shall all the church of God be caught up, both they who fell asleep from the beginning, and all who are alive and remain unto that day; and, under the shadow of his redeeming wings, they shall be preserved from the fiery deluge, which shall consume and sweep away all the earth's inhabitants. *1 Thes. 4:15-17; Isa. 30:29, 30.*

## The Poor Man's Day.

My poor laboring brother, thy week of toil is over, and the light of a Sabbath sun has risen upon thee. How wilt thou spend this day? I am weary, sayest thou, and I mean to rest. This is what a God of love appoints for thee. "The Sabbath was made for man." To-day not only shall thy body rest from labor, but there is provision also made for thy soul. Truly God is love—not only love but goodness. He

makes a feast, and this day invites thee to partake. "Come for all things are now ready." My house is open to receive thee, and my servants are standing and proclaiming, "Ho, every one that thirsteth come ye." And what a precious gift is the Sabbath! and how wonderful, that when man was driven out of Eden, he did not forfeit the blessing! Truly is it "The Poor Man's Day." And oh! my toil-worn brother, if thou art blessed with health, thou surely wilt not cheat thyself into the belief that thou canst find aught that deserves the name of rest anywhere but in the house of God.

"Remember the Sabbath day to keep it holy." Oh! be persuaded, in breaking the commands of a holy God there can be no rest. The destroyer of thy soul may tell thee that sleep is sweet, even when suspended over the pit of destruction; and endless are the excuses he would have thee make for neglecting the house of God. But Satan knows full well the value of a well spent Sabbath. Since "sin entered into the world, and death by sin," his ears have been familiar with the poor Sabbath breaker's groan; and he who knows the portion of such in that place "where hope never comes," could tell thee what a ray of light would dart into the darkness of hell, if ages of suffering could purchase for one of its wretched inmates but one of thy opportunities of mercy.

Wilt thou not, then, "escape for thy life," and be found this morning listening to the preacher's voice? I say *this morning*; for who has told thee that thou shalt not be in *eternity* before the dawn of another Sabbath-day!

## The Fever in Savannah.

THE subscriptions in aid of the sufferers by the yellow fever at Savannah, are proceeding in a satisfactory manner at New York and Philadelphia. The news from the scene of suffering continues of a melancholy character, and there are no symptoms of a speedy abatement of the disease. The inhabitants of Savannah have been obliged to procure their bread from Macon, as no bakers are left in the city to supply them. The city government has also ordered, it is said, fifty coffins, daily, from Macon. The following private letter from a resident of the city to a Philadelphia gentleman affords an idea of the terrible condition of things there:

"I have but a moment to write to let you know that—and myself are alive, every man in the store having deserted us in consequence of the epidemic. We are determined to stay and take our chances, to see the city out of it. I enclose our report of interments yesterday (51) out of a population of not over 3500 white people. Interments for the week 210. Everything is in an awful state, and death and destruction stare us in the face everywhere. The gale was enough to have ruined us at most times, and now all that is required to fill our cup is a fire. We work night and day, and spend our money as if it was public property, for the benefit of the sick and destitute, and you cannot begin to imagine what distress prevails here. We cannot procure coffins enough to bury the dead, and to-day all the house carpenters in town have quit everything else and gone to making them. Our own citizens have to take the spade and dig graves. It is really awful! Be satisfied that we are *all* doing our duty, and hope God will help us to do good."

Among the numerous victims of the disease was Dr. H. P. Wildman, one of the most skilful physicians of the South. He fell a noble sacrifice to his efforts to relieve the sick. The *Savannah Republican* says that "he went night and day, in sunshine and storm, sleeping oftener in his carriage than in his bed, and paying sometimes as many as eighty and one hundred visits during a single night." He overtasked his powers of physical endurance, and the specifics with which he had relieved many others, failed to relieve himself. Other physicians who were attacked were doing well at last accounts. Mayor Ward was also convalescent.

## The Corn Crops.

A CINCINNATI correspondent of the *Journal of Commerce*, after travelling over most of the Western States, has come to the conclusion that considering the increased breadth of land planted, there will be a full average crop of corn. He believes that Wisconsin and Iowa will produce fifty per cent. more than an average crop. Illinois will have, taking the State through, an average yield. The product of corn in Missouri will equal three-fourths of the usual product. Indiana and Ohio will fall a very little short of the average. In Kentucky there will be from



two-thirds to three-fourths of an average crop. The crop of Tennessee, the great corn State, will fully equal the average, and in Mississippi, Louisiana, Alabama, and Georgia, there is a large excess over any former year. The writer believes that there will be no difficulty in regard to the fattening of hogs, even in Kentucky. The census of Kentucky and Indiana shows a surplus of 800,000 hogs over the number of last year, and therefore no one need starve for want of corn and pork.

### Foreign News.

THE dates by the *Atlantic*, at New York, are to the 6th inst. The *Liverpool Mercury* of the 5th, says of the crops:

"Under the influence of the splendid weather which has uninterruptedly prevailed for the last twelve days, the harvest has progressed to such an extent as to warrant the assertion that the period of danger is nearly over. Within the last week immense tracts of land, upon which abundant crops had grown, have been cleared, and it is impossible that corn could have been placed in the barn or stacked in better condition. In the neighborhood of Liverpool all the corn has been cut, and very little remains in the fields. In many instances it has been cut and carted without a single shower of rain having fallen between the one operation and the other. The same thing has happened, no doubt, in other parts of England and Scotland, for the weather has been uniformly fine over the whole kingdom. Throughout Ireland the temperature has been higher during the last eight days than it has been at any former period within the last twenty years, and there has not been for many years so fine a prospect of plenty. A great portion of the crops in Ireland is already safe, reaping having gone on as rapidly as the unusual scarcity of laborers would permit.

There is no doubt that the great fall in the price of new wheat which occurred in Mark-lane yesterday week, and which has gone further since, was fully justified by the appearance of the crops and the state of the weather. It is a common remark that even the worst farmers have fair crops of wheat this year, and that after the drawback which must in many cases be made for blight, they will still have a good yield. The French corn market reports show a steady decline as the new produce comes to market. From the accounts from Holland and Germany it appears that the weather there lately had not been so favorable, nor have the corn markets there, particularly Germany, fallen so much as here. We have hitherto spoken only of the wheat crops and the markets for wheat. There is reason to believe, however, that the crops of barley will be equal to or still better, than the wheat, and oats are very generally though not so universally, abundant."

THE NEGOTIATIONS.—Russia has declined to commence negotiations for peace on the basis of the propositions of the Western Powers. This determination was communicated simultaneously to the cabinets of Vienna and Berlin. The Czar assured Austria, however, that the Principalities shall be evacuated, but declares, also, that he will remain on the defensive. The *Morning Chronicle*, which publishes the despatches alluded to, says:

"This decision will considerably simplify the relations of the leading States of Europe, both with the Cabinet of St. Petersburg and with each other. In particular, the policy of the Court of Vienna must henceforth be identified with that of England and France; for, in the note of the 8th ultimo, Count Buol declared that his Government would not treat except upon the basis of the four demands which Prince Gortschakoff has now announced that his master unconditionally rejects. It was, on all account, most desirable for Austria to preserve peace; but, having fruitlessly exhausted every effort for that purpose, she has now no safe or honorable alternative but to compel by arms the adoption of those principles which she has in vain solicited Russia peacefully to accept."

Another Austrian note has been published. It is addressed by the Austrian foreign minister to the Austrian ambassador at St. Petersburg, and is dated August, 10. After recapitulating the views of the Western Powers on the subject of negotiations for peace, it says:

"On our urgent representations, these powers have, however, consented to make known at present, under the reserve of such modifications as circumstances may render necessary, the guarantees which appear to them indispensable to found solid bases for the re-establishment of peace, and the maintenance of the balance of power in Europe, and they leave to us the liberty, if we think proper, of declaring our opinion on the subject in our own name to Russia. These guarantees are pointed out in the identical note, of which the copy is subjoined, and which the representatives of France and England have addressed to the imperial cabinet; and, as they agree with the principles laid down in the pro-

posal of the 9th of April, they are consequently in conformity with our own views. The imperial cabinet, which sees no other practical means of entering on the path of negotiations than the acceptance of them by the cabinet of St. Petersburg, warmly recommends them to the serious attention of that cabinet."

FROM THE BALTIC.—A despatch states that on the 26th ult. Sir Charles Napier and General Baraguay d'Hilliers went up to inspect Hango, and that in their sight the Russians blew up the fortifications, and retreated to Abo, where 15,000 troops are assembled. It was also announced that the *Odin*, *Gorgon*, *Driver*, and *Lightning* engaged 18 Russian gunboats, carrying about 50 men each, and four steamers, at Abo, on the 18th of August, without loss. Subsequent accounts state that the allied fleets anchored at Ledsund on the 30th, and that Admiral Parseval-Deschevres, Marshal Baraguay d'Hilliers, and General Jones have made a reconnaissance of the fortresses of Helsingfors and Swenborg. The passage to Abo is found to be extremely narrow, and it is probable that that port will not be attacked. Admiral Martin, with a small squadron, has gone up the Gulf of Bothnia, to make observations.

Abo, Aug. 31. Four of the allied men-of-war have cast anchor near Dersela, one league from Abo, and are bombarding the batteries and gunboats. It is feared that a landing may be effected to-morrow, near Nadendal.

A letter from Dantzig of the 1st of September gives the following:

The *Edinburgh*, with all the commanders, went up to Bomarsund to try artillery experiments upon the granite walls of that place, devoted to destruction and dismantling.

The official despatches to the French government relative to the operations of the forces and fleets at the taking of the Aland Isles, have been published. They state that the result of the recent attack on the fortifications of Bomarsund has shown that the granite fortifications of the Russians are unable to resist the fire of French and English artillery.

FROM THE SEAT OF WAR ON THE DANUBE.—The preparations for the expedition to Sebastopol were still going forward actively. According to accounts from Constantinople of the 25th of August, the artillery had embarked at Varna, and the troops were to embark on the 25th.

The *Spitfire* and *Sidon* had destroyed the barricades raised by the Russians to impede the navigation of the Danube at Sulina.

A letter from Bucharest of the 22d ult., in the *Moniteur*, says:

"Almost the whole of the Ottoman army has entered into Wallachia. Three camps have been established at Negoehti, Obilehti, and Colentina. There is every reason to believe that the Turks will, in a short time, continue their march towards Moldavia and follow up the Russians in their retrograde movement."

The Austrian commander, Baron Hess, has issued a proclamation to the inhabitants of Moldavia and Wallachia, in which he says the Austrian troops enter the principalities in accordance with a convention with the Porte, and that "they will remove from you the blessings of peace." He says "the privileges granted to you by the Sublime Porte will remain in full force, but I expect from the authorities all possible assistance in providing proper quarters and provisions for the troops, for whose necessities indemnification will always be made." All the authorities are instructed to apply in all matters to F. M. L. Count Coronini, who has been appointed by his majesty to the command under direction of Baron Hess, of all the troops in the two Danubian principalities, or to the military organs by him nominated.

SPAIN. Accounts from Spain state that the departure of Christina caused a great sensation. It is confirmed that barricades were made, and for a moment a new revolutionary crisis was apprehended. Fortunately the agitation was appeased without bloodshed, but it is feared that Espartero's influence over the democratic party has received a rude shock. Letters from Madrid of the 30th ult. describe that capital as perfectly tranquil.

It was reported in Madrid that Mr. Soule was likely to resign. It was thought that his intrigues with respect to Cuba had gratuitously compromised his government, and that his downfall had become a political necessity.

### FURTHER FOREIGN NEWS.

The news by the *Africa*, which reached New York on the 22d, is scanty and unimportant. Some extracts from English papers are given below:

Kuischid Pasha, (Gen. Guyon) is at length appointed, on the representations of Lord Stratford de Redcliffe, to the chief command in Asia in room of Mustapha Pasha. Guyon would long ere this have been appointed to command, but he refused, and still refuses to apostatize from the Christian form of religion. Ishmael Pasha, a Turkish officer who greatly distinguished himself in the defence of Kalafat, is al-

The Minister of the United States would be greatly mistaken: and once for all we declare, in the name of this loyal and honorable people, jealous in the highest degree of the national decorum, that if Mr. Soule should desire to put by the Kilian mouth, with the view of keeping the navigation open.

The Russians are making preparations to burn the cities of Odessa, Reni, Brailow, Galatz and Ismail, should they be forced to abandon them. They have prepared combustibles, and have cut off the supply of water, and burned the fire engines. Orders are issued that wherever the enemy appears in superior strength, towns and villages are to be reduced to ashes. Unceasing preparations are being made in Sebastopol for defence. All criminal prisoners are liberated and enrolled in companies to work the port batteries. A gang of 200 of the worst convicts are still in irons, to be employed in carrying ammunition.

The Governor of Sebastopol, taking advantage of the inefficiency of the blockade, took the masts out of some steamers to render them less easily discovered, and has been sending them to and from Nicolaieff, at the mouth of the river Bug, whence they have brought considerable quantities of stores, ammunition, artillery, and even troops. One of the new inner forts of Sebastopol is mounted with guns conveyed in this manner.

The bashi-bazouks, including those in the pay of the allies, have been abandoned, by a general order from Omar Pasha—the rascals being quite incorrigible.

The destruction and evacuation of Bomarsund, with the return of the British and French admirals, is commented upon by the British press with great carefulness, the papers before us, in fact, contenting themselves with mentioning the facts. It is evident that the British public expected other things of Sir Charles Napier. The London correspondent of the *New York Tribune* says:

"We get strange tidings from the Baltic. Bomarsund has been blown up and burnt down by the Anglo-French division. It is therefore beyond doubt that Sweden has rejected the alliance of the Western powers, backed as it was by the offer of the Aland Island. King Oscar has not the nerve to face the Russians, well aware that the Western powers are not in earnest, and do not wish either to inflict a severe lesson upon the Czar, or to cripple his power. The miserable resistance of Bomarsund seem to have made a great impression on the Czar, who believed his fortifications, built of pentagonal granite blocks, to be impregnable. The Fort of Gustavsvärn, therefore, on the Island of Hango Udd, has been evacuated by the Russians, and blown up at the approach of the allied fleet. But though the capture of Bomarsund has clearly shown that the granite fortresses of Russia, all built in the same style of pentagonal granite blocks, are less able to withstand the attack of a fleet than works of brick, we are surprised at the announcement that the French division under Baraguay d'Hilliers is immediately to go back to France, and that Sir Charles Napier believing he has done enough for immortality, is likewise soon to return to England with his fleet. We cannot believe in so ridiculous a result of so much bragging, and still expect an attack upon Revel before winter sets in. An attack on Riga would be, of course, more important, on account of the neighborhood of Poland, but it is not credible that Lord Aberdeen could ever approve of such a policy, which would indeed strike Russia at the heart, and threaten Austria."

SPAIN.—The departure of Mr. Soule from Madrid for France, has given ground for unpleasant surmises in regard to his connection with the affairs of August 28th. It is alleged that Mr. Soule instigated that affair, and furnishes money to the insurgents at the barricades. It is even asserted by some that he has resigned his post, but this is not generally believed. The *Diario* of Madrid has an article on the subject, the cutting irony and sarcasm of which would be unendurable by any one except a confirmed filibuster. The *Diario*, after mentioning the rumors given above, comments as follows:

"It appears, in effect, that by this time an expedition of Filibusteros, organized and prepared with the knowledge and before the eyes of the Federal Government, will have left the American territory to invade Cuba, notwithstanding the efficacious measures adopted by the President in his proclamations. But, although this expedition may have been realized, although within a few days we may learn that the United States have poured into Cuba fresh bands of incendiaries and freebooters, we do not know why Mr. Soule should abandon his post. Does the Minister of the United States perchance harbor the slightest doubt of his safety, let whatever may occur beyond the Atlantic? Has it by chance occurred to him that the escutcheon and flag of the United States had not here the respect and consideration which in 1851 was denied to the flag of Spain in that city of the American Union which Mr. Soule, when he renounced his own country, adopted as his new one?"

so appointed to a high command in the army of Asia.

On the 31st of August a strong force of English and French gunboats entered the Sulina channel of the Danube, and another is to enter forward, as the pretext of his journey, the slightest doubt of his safety here, that doubt would be completely fictitious, unfounded and calumnious.

Although Mr. Soule should have been wanting in the respect due from him to our nation, and have used every kind of means to favor projects tending to separate from Spain the most important colony she yet retains: although it were certain that he sought to take advantage of the degradation of the government now fortunately past, seeking to avail himself of the insatiable voracity of high and low influences; although it were certain that he had striven to profane the sanctity of our revolution, to sow disunion among our people, seducing the unwary, and distributing, by the medium of the evil arts of a base intrigue, money and promises of arms to destroy the power of the honorable and patriotic men who now direct the destinies of the country; although he had succeeded in winning over a few deluded persons, who failed to discover in his sweet and flattering words, the latent idea of keeping up agitation and disorder in the Peninsular with a view to deprive Cuba of assistance from the mother country; although the people of Madrid know that he had sought to profit by a moment of effervescence treacherously to excite its indignation, and to draw it on to some tumults with which to crown a certain catalogue of supposed insults: even if all this was certain, the Spanish people have enough sense, prudence and manliness to despise such stratagems and miserable schemes: and Mr. Soule might remain in Madrid completely unmolested, if her Majesty's government did not think proper to send him his passports.

The people of Madrid have done nothing and will do nothing to excite the least uneasiness with respect to the safety of the foreign ministers. They have done nothing against the representative of the United States, because they are interested that each day should be greater and more honorable for them—the contrast that naturally appears between nations who know how to maintain their rights, respecting at the same time those of others, and those other nations which pretend to mould their own and foreign rights to their own convenience, to their will, and even according to the caprice of a few of their influential men, for which right and peace between nations are converted into a game of popularity and of personal aggrandizement."

The Ministers of France and England have complimented the Spanish Government on the firm attitude maintained by it during the recent disturbance, and have assured it of the sympathy of their respective courts.

Disturbances have broken out at Salamanca and Valencia.

### The War.

AFFAIRS in the East appear to be approaching a crisis. Notwithstanding the haze which rests on that region, there is light enough shining on many parts to give some idea of what is contemplated. The Russians have evacuated the Principalities, and the Austrians have taken their place. This is to be viewed as a step of great importance. It is upon a large scale, an expression of Austrian opinion, which will not be without its weight both on Prussia, and upon the Czar, to say nothing of its cheering effect upon the Cabinets of England and France, and above all, on the Turkish forces, and the Anglo-French Army.

It is now certain that the minds of the Commanders are made up to something decisive; and notwithstanding the secrecy which properly rests on the movement, from the nature of things the destination of the Troops must be either to Odessa or to Sebastopol. What with the courage and the numbers, and what with the past and splendid success of the Turkish Troops, under the command of Omer Pasha, and what with the vast Anglo-French Force, both by sea and land, so far as human probabilities are concerned, there is everything to hope, and nothing to fear. The cholera, however, from the terrific violence with which it has set in, and the awful havoc it has committed upon the forces, and the debility which has extensively resulted even where life has been spared, will render it no longer humane or safe to make the usual demands upon the troops until health, in some degree, be restored. The Fleets are in a far better plight for actual warfare than the Troops, forasmuch as the scourge appears but lightly to have affected them. Adding the Fleets to the Armies, therefore, according to the balancing of probabilities, there is an immense preponderance of moral and military weight on the side of the Allies. Should the Force be concentrated on Sebastopol, there is reason to think that, attacked both by sea and land, it cannot long withstand the combined Powers. It is probable, that even



a single day might terminate the struggle, and dispossess Nicholas at once both of his Navy and his fortress.

British Banner of August 30.



## The Advent Herald.

BOSTON, SEPTEMBER 30, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE PROPHECY OF ISAIAH.

#### CHAPTER XLIX.

Behold, these shall come from far: And, lo, these from the north and from the west; and these from the land of Sinim.—v. 12.

The trophies of redeeming grace will be gathered from all lands. Thus we read in 43:5, 6,—"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." John beheld the resurrected saints, when, (Rev. 7:9,) "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

"The land of Sinim" is no where else mentioned in the Bible, and there have been many unsatisfactory conjectures respecting the country thus indicated. Jerome understands it of the south in general, and it is rendered by the Latin Vulgate "the south country." The north and west being expressly mentioned, Grotius understands "from afar" to refer to the distant east, and "Sinim," to the south—which is a conclusion as satisfactory as any arrived at. In the regeneration, all will worship Jehovah; Isa. 66:22, 23,—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Sing, O Heavens; and be joyful, O Earth; And break forth into singing, O mountains: For the Lord hath comforted his people, And will have mercy upon his afflicted.—v. 13.

By personification, the address to inanimate objects, calling on them to give utterance to expressions of joy, illustrates the general joy which will attend the termination of the tribulation of God's people. Rev. 7:14, 15,—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.—v. 14.

"Zion" was the city of David in Jerusalem, and the name was sometimes applied to the whole city. It was predicted (Mich. 3:12,) that Zion should be "ploughed as a field," and Jerusalem "become heaps;" which was accompanied with the promise of a subsequent restoration, 4:2, when "the law shall go forth of Zion, and the word of the Lord from Jerusalem." The former of these was fulfilled when the Romans destroyed Jerusalem and Hadrian drove the plough-share over its ruins. See Note on chap. 2:2. The latter cannot be fulfilled till the end of the Gentile dispensation; for (Luke 21:24,) "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Previous to its restoration and to illustrate its desolation, Zion is put by a metonymy for those who have an interest there, who are represented as bemoaning its forsaken condition. But God would not forget His promises, and gives the assurance of His regard for it:

Can a woman forget her sucking child, That she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.—v. 15.

The regard of parents for their children is proverbially strong—particularly the attachment of a mother to her child. This is, therefore, an appropriate illustration of God's love. (Psa. 103:13.) "Like as a father pitieth his children, so the Lord pitieth them that fear him. Mal. 3:17,—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare

them as a man spareth his own son that serveth him." Matt. 7:11,—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him."

Strong, however, as is the love of parents for their offspring, they sometimes do forget them. Mothers have burned their children in the fire to Moloch, and have given them to the crocodile of the Ganges, so that God's love for Zion infinitely surpasses theirs, and He illustrates it by a still stronger figure:

Behold I have graven thee upon the palms of my hands; Thy walls are continually before me.—v. 16.

Being graven on the palms is put by substitution for the unfailing regard which God has for Zion. An indelible mark on the hand or arm, made by punctures in the skin and stained, cannot be erased during life; and it is supposed that the Jews were accustomed to such marks on the skin. When they were instructed to keep any ceremony in constant remembrance, the direction was, as in Ex. 12:9,—"It shall be for a sign unto thee upon thine hand and for a memorial between thine eyes, that the Lord's law may be in thy mouth."

Some have supposed the figure to be taken from the design of an architect who draws a plan of the building which he designs to produce, which is constantly consulted by the builder during the progress of the work. It would then be the plan of the city which is represented as being thus engraved; and if so, the "walls," by a metonymy, are put for the pattern after which they are to be modeled in the restoration of the city,—when (Psa. 2:6,) the King will sit "upon Zion, the hill of my holiness." Psa. 48:12, 13,—"Walk about Zion, and go round about her: tell the towers thereof, Mark ye well her bulwarks, consider her palaces." Ib. 87:1-3—"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Ib. 102:16,—"When the Lord shall build up Zion, he shall appear in his glory." Ib. 132:13, 14—"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." Isa. 35:10—"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thy children shall make haste; thy destroyers And they that made thee waste shall go forth of thee.—v. 17.

When Zion is to be restored, its desolators are to be destroyed; for, (Isa. 2:27, 28,) "Zion shall be redeemed with judgment, and her converts (mar.: they that return of her) with righteousness. And the destruction of the transgressors and of the sinners shall be together." This must be at the expiration of the period during which Jerusalem was to be trodden down of the Gentiles.

Lift up thine eyes round about, and behold: All these gather themselves together, and come to thee. As I live, saith the Lord, Thou shalt surely clothe thee with them all, as with an ornament, And bind them on thee, as a bride doth.—v. 18.

The address as indicated by the 21st verse is evidently to the church, once there located but now removed, which is addressed as a mother, whose greatest pride is in her children; who are to be restored again to Zion. By a metaphor, Zion is said to be clothed with them, to illustrate that she will be no longer desolate; and by similes, they are compared to the jewels with which a bride ornaments herself; for (Prov. 17:6,) "Children's children are the crown of old men; and the glory of children are their father's."

For thy waste and thy desolate places, and the land of thy destruction, Shall even now be too narrow by reason of the inhabitants, And they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, Shall say again in thine ears, The place is too straight for me: Give place to me that I may dwell.—vs. 19, 20.

This teaches that in the regeneration, the land of Palestine, which formerly was amply sufficient for all who went up to Zion to worship, will not be capacious enough—although there will be an entire absence of the oppressors of Zion, who by a metaphor, are said to have swallowed her up, to illustrate the destruction they had wrought.

Keeping up the figure of a mother, Zion is represented as having lost her former children,—the worshippers who thronged there when Israel offered acceptable sacrifices to Jehovah—as being again so thronged with worshippers, the children of her widowhood, that they have to extend beyond her former borders.

Then shalt thou say in thine heart, Who hath begotten me these? Seeing I have lost my children, and am desolate, a captive, And removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?—v. 21.

By a metonymy "heart" is put for the mind,—saying in the heart being expressive of astonish-

ment at the great additions to the children of Zion, while the church was banished from that locality and in bondage among the nations, with no permanent resting place. The cause of this wonderful accession of believers is next explained:

Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, And set up my standard to the people: And they shall bring thy sons in their arms, And thy daughters shall be carried upon their shoulders.—v. 22.

Lifting up the hand to the Gentiles—to beckon them to come to Zion; and to set up a standard to the people—an ensign around which to rally, are put by substitution for the extension of the preaching of the Gospel to the Gentiles, and the providences which should cause them to turn to Jehovah. And their bringing her sons in their arms, and her daughters on their shoulders, is the same trope for the efforts which the Gentiles should themselves make to extend a knowledge of the Gospel to the heathen. The figure is taken from the manner in which children were and still are carried in the east, as will be seen by the following:

"It is a custom in many parts of the East, to carry their children astride upon the hip, with the arm around the body. In the kingdom of Algiers, where the slaves take the children out, the boys ride upon their shoulders; and in a religious procession, which Symes had an opportunity of seeing at Ava, the capital of the Burman empire, the first personages of rank that passed by were three children borne astride, on men's shoulders. It is evident, from these facts, that the Oriental children are carried sometimes the one way, sometimes the other. Nor was the custom, in reality, different in Judea, though the prophet expresses himself in these terms: 'They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders;' for according to Dr. Russel, the children able to support themselves are usually carried astride on the shoulders; but in infancy they are carried in the arms, or awkwardly on one haunch. Dandini tells us that, on horseback, the Asiatics 'carry their young children upon their shoulders with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot, and do not hinder him from walking, nor doing what he pleases.' This augments the import of the passage in Isaiah, who speaks of the Gentiles bringing children thus; so that distance is no objection to this mode of conveyance, since they may thus be brought on horseback from among the people, however remote."—Paxton.

"Children of both sexes are carried on the shoulders. Thus may be seen the father carrying his son, the little fellow being astride on the shoulder, having with his hands, hold of his father's head. Girls, however, sit on their shoulder, as if on a chair, their legs hanging in front, while they also, with their hands, lay hold of the head. In going to, or returning from heathen festivals, thousands of parents and their children may be thus seen marching along with joy. In this way shall the Gentiles bring their sons and their daughters to Jehovah; kings shall then be 'nursing fathers,' and queens 'nursing mothers.'"—Roberts.

### SPEAKING THINGS NOT UNDERSTOOD.

We have been repeatedly impressed with the want of acquaintance with the things of which they speak, which is manifested in the conversation and writings of those who contend for specific points of time. As a case in point, we conversed lately with one who is justly reckoned by the timists as one of, if not their most intelligent and respectable preacher, who was contending for the commencement of the 70 weeks B.C. 446; when said, We: Commencing the 70 weeks so late as that, where do you reckon the epoch of the crucifixion?

He. In A.D. 37.

We. Have you authority of any kind for assigning so late a date for that event?

He. Dr. Jarvis gives that as the date of the crucifixion.

We. Does he? You are mistaken; for he gives A.D. 28 as the date of that event!

He. Dr. Jarvis states that Christ was in his thirty-seventh year when he was crucified.

We. Did you understand me to enquire what was the age of Christ at his crucifixion? If so, you did not apprehend my question, which was, not the year of his age, but the year of our vulgar era in which it occurred. Does Dr. Jarvis afford you any authority for placing it in A.D. 37?

He. If he says he was crucified in the 37th year of his age, is not that authority?

We. You don't mean that you are aware of no difference between the year of his age, and the year of our era in which Christ suffered?

He. I know that you make a distinction that is not very perceptible to the common people.

We. The difference has been plainly shown in the Herald too often for any intelligent reader to be left confused on that point.

"Yes," said a third person present, whom we had never before seen, but who we understand is limitedly known by the sobriquet of the "learned blacksmith"; "and every time you write on it, you leave it darker than it was before." "That," said we, "depends on the intelligence of those who

read." Resuming, we continued, as before the interruption.]

You will not say that you are not aware of the justice of that distinction?

He. "A.D." means the year of our Lord; and if it don't mean the year of his age, then you give a different meaning to it than the common one.

We. No; I attach to it the common meaning and that only. No chronologer uses it differently, nor does any person who understands its import. Our common A.D. is called the "Vulgar Era," because reckoned, not from the actual birth of Christ, but from the place in the Julian Period where his birth was at first incorrectly placed—at the end of A.J.P. 4713. And when any chronologer, or any intelligent person, speaks of an event in any given year A.D., he reckons not from the actual birth of the Saviour, but from the commencement of our common era. The question is whether Dr. Jarvis gives you any authority for giving A.D. 37 as the date of the crucifixion? And he does not; for he places it in A.D. 28. Therefore are you justified in giving him as authority for A.D. 37 to those who, hearing you from the pulpit, take it for granted that you are profoundly familiar with the whole question?

He. I don't tell them that Dr. Jarvis places the crucifixion in A.D. 37; but I quote his words, that Christ was crucified in his 37th year.

We. But is it just to your hearers to quote that from Dr. Jarvis, for the purpose of proving to them that A.D. 37 was the year of the crucifixion, without also informing them that the Doctor places that event nine years before the date to which you assign it? Have you any right to quote him respecting the Saviour's age, without also showing to the uninformed the difference which the Doctor makes between the birth of Christ and the Vulgar Era! placing it six years before the commencement of that era! You are aware, I suppose, that he gives B.C. 6, as the date of Christ's birth!

He. I know that he says something about six years; but does he say B.C. 6? Does not B.C. mean before Christ's birth?

We. It means before the Vulgar Era of his birth. B.C. ends with the year 4713 of the Julian Period; and A.D. begins with 4714. Dr. Jarvis reckons the birth of Christ six years before that epoch. And therefore when you quote him for the age of Christ at his crucifixion, does not justice demand that you show where he places Christ's birth, that it may be apparent where he dates his death?

He. It would be proper to explain that.

We. But you are also mistaken when you quote him as to the age of Christ. For as Dr. Jarvis places Christ's birth B.C. 6, and his death in A.D. 28, he makes the latter in his 34th and not in his 37th year.

He. I am very confident that he says 37, for I copied it from his work, and I have the page among my papers.

We. Will you show the place of this statement in his writings? for here are all his chronological works. (laying them before him).

This he was unable to do; and we showed him, p. 475 of his 1st. vol. of "Church of the Redeemed," when speaking of the pass-over at which Christ suffered, that Dr. Jarvis says "The Passover, in the thirty-fourth year of our Lord's life, began on Thursday, the 25th of March," &c. Then said

We. Thus you have no authority whatever, from Dr. Jarvis, either for placing the crucifixion in A.D. 37, or for giving that as his age when crucified! Have you any other authority for placing the crucifixion in A.D. 37?

He. Yes, there was a passover full moon on Friday in that year, the same as in A.D. 33.

We. So has there been a Paschal full moon on Friday in many other years, without affording any evidence that the crucifixion was in either of those years. The dispute respecting that event does not extend beyond the years A.D. 28—to A.D. 34. The event must be found within that disputed period; for no writer ancient or modern places it this side of A.D. 34.

He. Do not some of the ancient writers place it in A.D. 40?

We. Some ancient writers surmised that the Saviour might be 40 or 50 years of age; but none of them placed his crucifixion in their chronological reckonings, this side of the year that synchronizes with our A.D. 35. And it was impossible for them to; for in A.D. 36 Caligula succeeded Tiberius in the empire; and it was in the reign of Tiberius that the crucifixion occurred. Therefore a paschal full moon on Friday in A.D. 37, would be no evidence of the crucifixion in that year,—lacking as it would other elements necessary to its demonstration. But in this case as in the other, you are mistaken; for no Paschal full moon occurred on Friday in that year, as any one can see who is able to calculate the time of its full. And therefore that could not be the year of the crucifixion.



He. Well, I rest more on the 20th of Artaxerxes for the commencement of the 70 weeks, and that I am satisfied was in B.C. 446.

We. You cannot commence the 70 weeks so late as that, unless the date of the crucifixion will harmonise with it in its appropriate place in the last week. Commencing there, the last week does not begin till several years after the crucifixion must have taken place, which fact alone makes it impossible for the 70 weeks to have commenced at so late a date. Besides, no chronologer who reckons them from the 20th of Artaxerxes, places that year in B.C. 446, or later than the year 4260 of the Julian Period, which corresponds with our B.C. 454. Usher and all who reckon from the 20th, place the crucifixion in A.D. 33, and end the 70 weeks in A.D. 37—where you end the 69! Thus you inconsistently refuse to follow any of those you quote as authority. Yet the manner in which you refer to them would convey the idea to your hearers that they sustain you in the commencement of the 70 weeks. And thus your hearers are deceived by your not showing wherein you depart from the teachings of those you quote.

He. Well, if our time should fail, we have all your arguments to fall back upon to prove that the Lord is near.

We. No you have not; for in telling the people what is not true respecting the year of the crucifixion, quoting authorities whom you do not follow, representing them as sustaining you on points wherein they contradict you, drawing inferences from history which do violence to the common sense and general intelligence of the community, and making repeated failures in the setting of times; the public will necessarily lose confidence in you as sober and competent teachers, and will regard you as unsafe expositors. When the boy cried "Wolf!" those who heard, ran to deliver the sheep from its fangs,—but found no wolf there. When he again cried "Wolf!" they again ran, and were again misled. When he cried "Wolf!" the third time, those who heard concluded that if they ran for the protection of the sheep they would only run in vain—having lost confidence in the boy—and so they paid no attention to his loud vociferations while the wolf came and devoured him and the sheep. In like manner, every time you preach a definite time as that of the second advent, and fail, you weaken your moral hold on the community and incapacitate yourselves for exerting a beneficial influence on the public.

He. Well, I think people don't cry Wolf when they ought to.

We. But when they do cry wolf, they should know whereof they affirm. When God sets a time, there is never any delay or disappointment in the fulfilment of the event.

#### THE PASCHAL MOON.

THE Jews began their year with the first appearance of the new moon nearest to the ripening of their barley harvest—which ripens in Jerusalem sometime in the month of our April. And on the 14th day from the appearance of the new, which corresponds to our full of the moon, they kept the Passover,—the barley harvest having then begun to ripen. As the Saviour was crucified on Friday, which is universally admitted by every person of any pretension to an acquaintance with the Hebrew and Greek idioms, and as it was on the day of the Jewish passover, the crucifixion must have occurred in some year when the Paschal full moon fell on Friday. It is boldly affirmed by those who, contrary to all history and chronology, claim that the crucifixion was in A.D. 37, for the purpose of harmonizing with their "specific time;" that the Paschal moon and Friday synchronized in that year, and brother Pinney, in the *Crisis* of Sept. 13th, says: "The same authority (Ferguson) that gave us a full moon passover on Friday in A.D. 33, gives us also one in A.D. 37."

Bro. P. adds: "If there is any error I will thank any brother to show it." Believing him to be sincere, we will show him his error; for we never take any trouble to convince those of their error, who are disposed to persist in it when shown. The simple fact is that Ferguson does not give us a paschal full moon in A.D. 37. He says:

"I find by calculation, the only passover full moon that fell on Friday, for several years before or after the disputed year of the Crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above mentioned commission from Artaxerxes Longimanus, according to Ptolemy's Canon, and the year in which the Messiah was to be cut off, according to the Prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof."—*Astron.* p. 338.

Ferguson says nothing about any full moon in A.D. 37; and brother Pinney has probably con-

founded A.D. 37, with what Ferguson says of the 37th year of Christ's age, reckoning from the true era thereof. But this he did not place in A.D. 37, which is expressly affirmed by Ferguson when he says it was in the 33d year of the vulgar era, and the 4746th year of the Julian period, which was our A.D. 33.

Ferguson does not give the full moons in A.D. 37; but he gives "Lunar Tables" by which it is very easy to calculate the time of any full moon in any past year. And to show that there was no paschal full moon on Friday in that year, we will make the calculation; and any one unable to comprehend its simplification as we give it, can verify its accuracy by handing it for examination to any astronomical friend.

To calculate the time of any full moon in any year previous to the 18th century,

1st. Consider what year in the 18th century corresponds in number with the year in the given century respecting which the calculation is to be made; and which in the present instance is A.D. 1737.

2d. We enter Table I. (*Astron.* p. 298) and find the time of the mean new moon in March Old Style for 1737, which is 19 days, 16 hours, 26 minutes, 42 seconds.

3d. To this we add (copied from the foot of Table III, p. 301) one half of a mean lunation, 14 d., 18 h., 22 m., 2 s.; and it gives April, 3 d. 10 h., 48 m., 44 s., as the time of the next paschal mean full moon.

4th. We then enter Table VI, p. 304, and noting that seventeen complete centuries taken from A.D. 1737 will answer to A.D. 37, we take out from against 1700 the first mean new moon which is 14 d., 17 h., 36 m., 42 s. This subtracted from the result in the 3d paragraph, we have 19 d., 17 h., 12 m., and 2 s., as the mean date of the full moon in March A.D. 37.

This would also be the true time, were there no irregularities in the motions of the earth and moon in the different parts of their orbits. There being such, to change the mean to true time,

5th. We enter table I and take the sun's mean anomaly at the mean new moon in March 1737 which is 9 signs, 14 minutes, and 34 seconds. To this add its variation, given at the foot of table III, for one half of a mean lunation, 14 degrees, 33 m., 10 s.; and the sum is 9 S., 14 d., 47 m., 44 s. From this take 11 S., 28 d., 46 m., the mean distance from Node after seventeen centuries, given in table VI, and it leaves 9 S., 16 d., 1 m., 44 s.—a circle of 12 signs being added for the purpose of subtraction. With these signs and degrees, 9 and 16, we enter table VII, p. 306, and take out the annual or first equation for reducing the mean Syzygy to the true, which is 3 hours, 59 m., 49 s. This added to the mean time in paragraph 4th., makes 19 days, 21 h., 11 m., 51 s., for the time once equated.

6th. We again enter table I and take the moon's mean anomaly for March 1737, which is 11 signs, 26 degrees, 35 minutes, 55 seconds. Adding to this, from the foot of table III, for one half of a mean lunation, 6 signs, 12 d., 54 m., 30 s., and the sum is 6 S., 9 d., 30 m., 25 s.—discarding 12 signs, which constituting a whole circle become superfluous. Taking from this 10 S., 29 d., 36 m.,—the moon's mean anomaly, next after 17 complete centuries, as given in table VI, and it leaves 7 S., 9 d., 54 m., 25 s.—her mean anomaly. With these signs and degrees, which because of the fractions we call 7 and 10, we enter table VIII, p. 307, and find the equation of the moon's mean anomaly, 1 d., 2 m., 1 s.; which added to her mean anomaly make 7 S., 10 d., 56 m., 26 s., which result is her equated anomaly. With this we enter table IX, p. 308 and take out 6 hours, 3 m., 16 s., which is the second equation for reducing the mean to the true time. Subtracting this from the time once equated in paragraph 5th, and we have 19 days 15 h., 8 m., 35 s., which is the time twice equated.

7th. From 9 Signs, 16 d., 1 m., 44 s.—the sun's mean anomaly as found in paragraph 5th—we subtract 7 S., 10 d., 56 m., 26 s., the moon's equated anomaly as shown in paragraph 6th, and the result is, 2 S., 5 d., 5 m., 18 s. With this remainder we enter table X, p. 309, and take out 4 m., 27 s.—the third equation—which subtracted from the time twice equated, leaves 19 days, 15 h., 4 m., 8 s.—which is the time thrice equated.

8th. We again enter table I, and take the sun's mean distance from the Node, in March 1737, which is 6 signs, 21 d., 37 m., 29 s. To this we add from the foot of table III, for one half of a mean lunation, 15 degrees, 20 m., 7 s., and we have 7 S., 6 d., 57 m., 36 s. From this we take, as given in table VI, 4 S., 29 m., 23 s.—the sun's mean distance from the ascending Node next after seventeen complete centuries, and it leaves 2 S., 7 d., 34 m., 36 s.—the sun's mean distance from the ascending Node in Mar. A.D. 37. With this

we enter table XI; and take out the equation answering to that argument, 1 m., 9 s., which added to the third equated time, makes 19 days, 15 h., 5 m., 17 s.—which is the true time of the full of the moon in March A.D. 37.

9th. As the difference in time between London and Jerusalem is 2 h., 34 m., 32 s., this added to the last result gives 19 d., 17 h., 39 m., and 48 s. But as the time in the Lunar Tables is calculated from noon of the first day, the time here found is 5 hours 39 m. and 48 s. past midnight of the 20th of March; which is the time of the Paschal full moon in A.D. 37, according to the Rabbinical reckoning.

10th. To find the day of the week on which this fell, we get the dominical letter for that year by adding to 37 its fourth part, rejecting fractions, and 5 to that sum,—making 51, which divided by 7 has a remainder of 2 and shows that F. is the letter sought for. Consequently January of that year came in on Tuesday and March on Friday, and the 20th, the day of the full moon in March, fell on Wednesday.

As this is the Rabbinical reckoning, and it is doubtful whether the barley harvest was ripe so early as the 20th of March, we will find the time of the next full moon. And,

11th. To the mean full moon of March A.D. 37, to the mean anomalies of the sun and moon, and to the sun's mean distance from the Node, as shown in paragraphs 4 to 8, we add from table III, one lunation and its anomalies, &c., and we find the mean time to be April 18th, 5 h., 56 m., 5 s. Equating this, we find the sun's mean anomaly—10 signs, 15 d., 8 m., 3 s.; the moon's mean anomaly, 8 signs, 5 d., 43 m., 25 s.; and the sun's distance from the Node, 3 signs, 8 d., 14 m., 50 s.; and with these arguments we enter the respective tables as in paragraphs 5 to 8, and find the several equations to be respectively 2 h., 54 m., 48 s.; 8 h., 46 m.; 4 m., 34 s.; and 26 s.—the first of which is to be added and the rest subtracted, and we find that the moon was full at London in April A.D. 37 on the 17th day, 23 hours 59 m. 53 s.—or 7 seconds before noon of the 18th, then making allowance for the difference, the time at Jerusalem was 2 hours, 34 m. and 25 s. past mid-day April 18th; which, that year fell on Thursday, when the paschal lamb was killed according to the Caraites which is doubtless the true reckoning.

In view of the thanks which brother Pinney offers for a demonstration of his error, we have thus gone through with this complicated calculation, and shown that there was no passover full moon on Friday A.D. 37, and consequently that the crucifixion did not occur in that year. We shall look with interest for the promised acknowledgement—unless brother P. should discover some error in our calculation, in which case he shall have our thanks.

#### FARTHER INQUIRIES.

BRO. HIMES:—When I addressed you the 9th inst., I did not intend to trouble you again. I have no cherished theory of my own to sustain, but I am desirous to understand the teaching of the Word of truth; and I pray for divine wisdom and grace, which will enable me to walk in the truth, at the cost of all things. I hope it may not be an intrusion, if I propose a few inquiries more.

Am I to understand that the "tribulation on the Church" terminated in 1688? And is it your opinion that Rev. 12:6, 14, also 13:5, refer to the same persecution of the people of God, as Matt. 24:29. And is not Dan. 7:25 a parallel text with the above?

If the Reformation had a "general triumph over Popery and the papal arms" in 1682, when did "the tribulation" commence on the Church, if that period of trouble be a "thousand two hundred and threescore days?"

Must it not have had a commencement, before the rise of all of the "ten horns or kingdoms" (three, at least, according to accredited dates). Daniel is instructed by the angel that, "the ten horns are ten kings that shall arise: and another shall rise after them." If I understand correctly, this power, or "Little horn" into whose hand the saints were to be given, "until a time and times and the dividing of time," arose subsequently to the arising of the ten kingdoms.

Please make this point more lucid, and pardon me for again soliciting instruction. Yours,

ALICE BURNHAM.

Newburyport, Mass., Sept. 16th, 1854.

Being absent from Boston last week, I was unable to reply to these inquiries till the present number.

The "tribulation" referred to in Matthew 24:29, I understand to be the same that is referred to in the 21st of the same chapter, and in Luke 21:22-24, which is shown in those places to commence with the destruction of Jerusalem. Mr. Miller was always of the opinion that it had reference only to the tribulation connected with that destruction; but I have supposed it had a more general bearing and that we are justified in including under it those bitter days of cruelty which were covered by the Pagan, and af-

terwards by the Papal persecutions. I do not and have never understood that the Saviour had any reference to the prophetic periods given in the other Scriptures that you refer to, when he spoke of the "tribulation of those days," but that he referred to the days during which Jerusalem should be trodden down of the Gentiles. And when he says that for the elect's sake those days should be shortened, I understand him to promise not that the persecutions to which his people were to be subjected should be ended, but mitigated, so that their severity would not be continued till the end of the times of the Gentiles; and that they should be so relieved from them, as to enjoy a season of comparative prosperity. This relief, or shortening of the tribulation, I suppose was effected by the Reformation, which gained its triumph over the Papal arms in 1688. I do not know that the tribulation was shortened in that year; for it was not a sudden but a gradual result; but in that year, I understand that Protestantism so triumphed over the Papacy that there has never since been a general, but only local Papal persecutions, one of which has been so severe within the last ten years at the Madaria islands, that some hundreds have fled from there, reaching this country in destitute circumstances, and have been relieved by the liberality of Christians here. I suppose it would be no more possible to give the year in which the tribulation was "shortened" than it would to name the day in which a boy becomes as large as his father—both being gradual events.

It will be seen from the foregoing, that I understand that Rev. 12:6, 14; 13:5, and Dan. 7:25, are not parallel with Matt. 24:29; but, that the weight of the tribulation of the former is included in the latter, which covers much more than they do, being expressly commenced by the Saviour with the compassing of Jerusalem with armies at its destruction. I have never found any more probable period for the prophetic numbers in the texts that you instance, than that given by Mr. Miller, Dr. Croly, and others—from 538 to 1798—after the rise of the ten kingdoms. The intensity of its persecutions did not continue to the end of that period but were mitigated by the shortening of the whole series, of persecutions referred to by our Saviour; nor have they now entirely ceased, as the imprisonment of the Madai two years since bears witness. In a more limited manner, the same horn was to war with the saints and prevail against them till the Ancient of days came and the saints possessed the kingdom.

The 2300 days of Dan. 8:14, I do not understand to mark the length of the tribulation of that chapter, but of the whole period in which should be fulfilled all the events symbolized in that vision.

If I have not made myself understood on any point, additional questions will not be regarded as obtrusive, and I shall be happy to add further; but if the prophecy is still in a measure obscure, it may be attributed to my not professing to be able to solve all its intricacies—being able to give only my own understanding of them.

GENERAL CONFERENCE OF ADVENTISTS IN MAINE.—There is a desire for a general gathering of Adventists in Me., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference of this kind, in the course of next month. Notice of time soon.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each other's views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held in Richmond. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the State. The "reasons of our hope," and the evidence, of the speedy coming of Christ, will be fully given.

J. V. HIMES.

#### Notices.

NOTICE.—The subscribers to the chapel, who have not paid the instalment due on their shares, are requested to remember us as early as convenient. We now have special need of all due.

I wish also to say to any of our friends who may have funds on hand which they could loan on good security, with interest, that I wish to obtain a few hundred dollars for six months, or more, as it may best suit them. Will any such write to me, without delay? I am in special need at this juncture.

J. V. HIMES.

WE would call attention to the Notice of the 'American Bible Union,' in another column.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## LONLEINESS—COMMUNION.

It is frequently the case that we hear persons complain of being lonely, of finding but little to cheer and comfort them, but small privileges, and few associations, that they are deprived of the society of the good and virtuous, &c. Perhaps it is the fact that some persons are so constituted as to require more personal intercourse with friends than others, to keep them from melancholy and dejection, this is doubtless true. And again, it is true that God has created us social beings, that we may be company for each other, and mutually aid each other with words of comfort, instruction and reproof, and deeds of mercy and kindness. But the excuses above alluded to, which are often brought as reasons for the delinquency of intellectual, moral and religious improvement, when well considered, do not merit all the sympathy they often receive. While it is true that we need a certain amount of association with our fellows whose minds are in some degree congenial with our own, it is also true that we may find something to occupy our minds and improve the heart more permanently than all of our earthly associations can do. A source from which we may draw such treasures as the human mind needs more than all things else, God who has created us, is the fountain of all wisdom and knowledge, of love and goodness. He has made us rational intelligences, has endowed us with the power of thought, and of communicating our thoughts to him, and to each other. We find ourselves in want, we are dependant on him, and he knows all that is in our hearts, and we know but little of him, He is to become our study. We want "to know him, the only true God." He has told us to ask wisdom of him and promised to impart it. He has planted the ear and he can hear: he has formed the eye, and he can see: he arranged the passions of the human soul, and he knows all its sensibilities. We find ourselves a fallen race, in moral darkness, prone to rebellion, under the sentence of death, and in the practice of sin, with perverted passions. Enough to make us lonely indeed, when we add to this, the groaning of creation, and ourselves with them, in guilt, in sorrow, in pain, wasting by disease, suffering the loss of our friends, and many other ills. But we are not left here, He who has subjected us to vanity because of sin, has "subjected us in hope," and while we need mercy and pardon, He has promised it. We need light, and "the Lord giveth light." In our stupidity we need to feel our necessity of his care and blessings. The Holy Spirit has promised to do this. We lack wisdom and can "ask of God who giveth to all men liberally and upbraideth not." We know God is far above all created beings, and we wish to know his character, "even his eternal power and Godhead." Then we must "understand by the things that are made, for the invisible things of him from the creation of the world are clearly seen." "The heavens declare the glory of God, and the firmament sheweth his handiwork." "Day and night uttereth speech, and sheweth knowledge." Here is something in the book of nature to occupy our attention, and to improve the mind, to cultivate the heart—to feed the intellect. But this is only the beginning. Says the Psalmist, "Through thy precepts I get understanding, therefore I hate every false way." "Thy word is a lamp to my feet and a light to my path." "It is my meditation all the day." Is there not enough here to occupy the mind? But it requires "faith in God," to be interested thus, and he who humbles himself before God, "his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper." Here is something to cheer the heart of the servant of God, and to encourage him to persevere. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Surely this contains sentiment that should cause the heart of the

penitent sinner, in darkness and in ignorance, to be enlisted for "conversion of soul," "rejoicing of heart," and light for the mind. The gloom of loneliness—of melancholy will flee before such doctrine as this, like darkness before the morning sun. But afflictions weigh down the heart in sorrow. Well what then, hear, "Unless thy law had been my delight, I should then have perished in mine affliction." Again, "Before I was afflicted I went astray, but now have I kept thy word, I thought in my ways, and turned my feet unto thy testimonies, I made haste, and delayed not to keep thy commandments." In this there is an example, and comfort. But again, "Then though thy commandments hast made me wiser than mine enemies, for they are ever with me, I understand more than the ancients, because I keep thy precepts." Great opportunity here for improvement and meditation, and all this time the soul is in conversation with the great God. And is not this profitable association. In the law or doctrine of the Lord, we have a transcript of the mind—the will of the God of the universe. How important a study is the Divine mind. Says Paul, "The Holy Scriptures are able to make you wise unto salvation, through faith which is in Christ." Not only have we the mind of God, as given in the Old Testament, but Christ has "revealed the Father" to us, by his manifestation in the flesh, a faithful record of which has been given. Also the Holy Spirit has been given to guide us into all truth and to comfort the saints of God. The mind contemplates the machinery of this vast world, and its inhabitants. We wish to know how it came into being, and how we came to be its inhabitants; the Scripture is full on the point. We wish for the history of man, and we have it, for the cause of death and it is given, for the final result of sin and here it is. We find ourselves possessed of a desire to live eternally, the sceptre mercy—of pardon, is here extended to us, and the conditions of eternal life plainly inscribed. The idea of having life given to the dead, looks impossible. But we here read that "all things are possible with God." A resurrection from the grave to "immortality and eternal life" is promised, and "what God has promised he is able also to perform." Who should not have his attention enlisted, and his affections drawn away from this groaning earth, sinking under the curse of sin, and "placed on things above where Jesus"—the days man, the Mediator—"sits on the right hand of God." Is there not enough in all this and in the history of that Saviour who purchased life for us by the shedding of his own blood, to occupy our thoughts? We see that the earth is producing much that annoys man—is infested with much that is evil, and the mind seeks a better home than this. Here again the great treasure-house affords the prophetic history of a "NEW EARTH" with all its beauty, "filled with the glory of God," free from the curse, its inhabitants exempt from sorrow and from death. Is there nothing here to gain our admiration? We read of the good men of old and wish to be acquainted with them. Turn to God's book, and we have their biography, the history of their faith, their hopes, their trials and victories, and their devoted lives. Paul brings them up in Heb. 11, to give us an illustration of their faith and hope, can we in the study of their lives, not only see an example for us to follow, but also feel ourselves associated with them, in the same pursuits, with the same faith, the same hope, getting wisdom from the same God, strength from the same source. It is all "BY FAITH" it is true, but "faith is the substance of things hoped for, the evidence of things not seen." All these things are stern realities, and faith should cause them to be ever with us, our every day companions, our constant associates. If this is not the case with the generality of persons, it is because they are wanting in that divine union that exists between God and the souls of his trusting, faithful children. We should be strangers in this world, but not to God. The command, "Acquaint now thyself with God, and be at peace. . . receive the law of his mouth and lay up his words in thine heart," is profitable for us. "Enoch walked" as a companion "with God three hundred years." David says, "I am a stranger with thee, as all my fathers were." God is a stranger in the world, and so are his people, but they are known of God, and have his "seal." Besides the word of God and the spirit of God, which dwells in the hearts of all his children, by which they commune with him, our minds can be benefited by the study of ourselves, an important study too, one without which we can make no progress. And we should study the human mind as developed in others, in their lives and their writings. Who can feel alone in these days of books and papers; we meet the ideas of good and bad men every day. If we wish a history of the mighty empires of old, Babylon, Media, Persia, Greece and Rome, and of the their

rulers, they are at our elbow. Do we wish the history of other and minor kingdoms, they are at our service; for the history of the greatest enemies of God and his church, we can have them, and converse freely with those who have collected facts in abundance. When we wish to know how the truth has affected great and good men, and the multitude of excellent thoughts they have put forth by the light of revelation, we are surrounded by the writings of holy men too numerous to mention. When I am asked if I am not lonely, I can only answer, "No, I have much more company in my room, and good company too, than time to converse with them." When surrounded by good books, and the love of God in the heart, and the hope of soon seeing him as he is, face to face, and all the saints from all lands to dwell with, in an immortal kingdom, I am not lonely, yet I sigh for home.

I. C. WELLCOME.

Hallowell, Sept. 1st, 1854.

## SHORT SERMONS ON SHORT TEXTS.

NO. VI.

"Despise not prophesyings."—1 Thess. 5:20.

To prophesy is thus defined by Webster:—1. "To utter predictions; to make declaration of events to come." 2. To preach; to instruct in religious doctrines; to interpret or explain Scripture or religious subjects; to exhort." The word "prophesyings" is doubtless used in our text in the secondary sense, but as there is a disposition manifested by many in these days, to despise prophesyings in every sense of the term, it may be well to consider the claim which prophecy has upon the attention of those especially who profess Christianity.

1. Prophecy, or a "declaration of events to come," as contained in the Bible is an argument in favor of the truthfulness and inspiration of the Scriptures. As there is no being but God who is fully acquainted with the future, there is no one but he, or those inspired by him, who can deliver a real prophecy. And as the Bible contains several hundred prophecies, the literal and exact fulfillment of these must be a powerful evidence of its inspiration, or divine origin. While it may be true that some of its predictions are "hard to be understood," yet it is equally true that there are others so obviously fulfilled and fulfilling that we have only to open our eyes and behold the picture on the one side and the reality on the other,—to look at prophecy there, and history here. The Bible is not an invention of yesterday; it has existed for many ages as all must admit. It is an unwearied traveller that has been journeying for centuries. It has found its way to the palace of the king, and visited the cottage of the peasant. It has enlightened and cheered the prisoner in his cell, and comforted the widow in her sorrow. It has stood by the bed-side of the dying and pointed him to a land where there shall be no more death. It has wiped away the tears from the eyes of the penitent, and bade him look at a Saviour in Jesus such as he needed. Its influence has been felt everywhere, and on no soil has it refused to tread.

The old Testament Scriptures are the same in the hand of an unbelieving Jew, that they are in the hand of a believing Gentile. The Bible is the oldest Book in the world and yet the most interesting. While it may be argued that some of its predictions (so called) were written after the events took place to which they relate, this cannot be said of them all. We behold in the prophecies, concerning Babylon, Medo-Persia, Greece and Rome, the history of what has befallen those kingdoms till the present day. In the wandering Arab of the desert, we are reminded of the prediction of Moses respecting Ishmael. "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis, 16:11. When we gaze on the "tribes of the weary foot" as they are found in every land, we remember that God said,—"Ye shall leave your name for a curse unto my chosen," "And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." In the wandering Arab,—in the weary Jew,—in the ruins of Babylon, Nineveh, Tyre, and other cities of great renown in ages past,—in the divided state of the Roman empire,—in the blasphemous assumptions of Popery,—in the widespread errors of Mahomedanism,—in Jerusalem changing masters eight or ten times since Jesus uttered his celebrated prophecy on Olivet's brow, and yet trodden down by the Gentiles,—in the demoniacal influences which are misleading many,—in the spread of the gospel,—in the debasement and oppression of the children of Ham,—in the numbers and vast territory of the descendants of Japheth,—in the unparalleled increase of knowledge in every department of science and art,—in all these and other things which might be named,

we see prophecy fulfilling around us. Infidelity cannot allege that the predictions respecting these persons, places and events are yet unwritten. The prophecies stand on the pages of the Bible, and the fulfillment is before our eyes. Despise not therefore the prophetic word. Let its voice be heard and it will serve to sustain thy soul amid the perils of the last days.

(To be continued.)

## MAN'S TRANSGRESSIONS.

THE Almighty Architect had created the world, adorned and beautified it by his loving hand, when Adam and Eve were introduced into the delightful haunts of Paradise. They were beautiful and perfect in form, innocent in their nature, with capacities suited to enjoy the felicity and bliss which everywhere surrounded them. No corroding fears marred their happiness, no dreaded danger lurked in the path, as they wandered over the elysian fields of their Eden home, happy in each others love, for guilt, as yet, had not stained their angelic purity. All around was radiant with the smiles of innocence and love, peace and harmony reigned over all. How long they continued in this state of bliss, we are unable to determine, but infer that it was of comparatively short duration. For by transgressing the law of their Creator, by partaking of the forbidden fruit, they forfeited all claim to their blissful abode, as well as to life and happiness. Thus in the bright morn of their existence, was their azure sky of joy overspread with gloom and bitter sorrow.

Let us wander back in imagination, through the lapse of circling ages, and contemplate the scene of that eventful morn, which brought sin and its attendant evils into the world.

The gentle shades of night had disappeared before the rosy light of glorious morn. The bright orb of day had risen above the gentle slopes of the eastern hills, and was shedding his golden radiance upon the enchanting vales of Eden. All around was joy and gladness, the groves were vocal with the sweet hymnings of gay plumaged songsters, and the beasts of the forest, innocent and harmless were roving together in their quiet retreats without fear. Gorgeous flowers were distilling their fragrance on the balmy zephyrs, and delicious fruits were bending in tempting clusters on every side. Every object was full of beauty and loveliness, shadowing forth the tender love and goodness of the Creator.

As the bright beams of the morning sun danced o'er the boughs of the garden, the human pair came forth from their bower of sweet repose, to regale amid the spicy groves of ambrosial fruit, or mingle their voices of love in praise to their Maker. With joyous hearts they engaged in their morning avocations, for no irksome task, or disagreeable toil was theirs. On that lovely morn, as Eve with her modest beauty and innocence, wandered from bower to bower, training the creeping vines and opening flowers, she little dreamed that an enemy was concealed in those shades who sought her ruin; yet so it was even in Paradise, and has ever been in this world of sorrow, the tempter is lurking in the path of the innocent, ever seeking to allure them into the path of vice by his fascinating promises. Thus it was with Eve, for when at length she stood beneath the wide spreading branches of the prohibited tree, she presented a fit opportunity for the tempter to accomplish his evil designs, by placing herself within the range of temptation. At first he caused her to doubt the certainty of the execution of the penalty attached to the command, then by creating a desire in the mind of Eve for the fruit, he so operated on her mind, that in an unguarded moment she ate of the forbidden fruit and being pleased with its taste she persuaded her husband, who also partook with her. Thus the command of Jehovah was broken and the first sin committed which brought death and its multiplied woes into the world. Ah! methinks angels shed tears of sorrow, if ever they weep o'er the folles of sinful man, when they beheld that sad scene which deprived man of his innocence and sent him forth a lone exile from the bliss haunted bowers of Paradise.

When our first parents had become guilty by disobedience, their eyes were opened and they saw their deplorable condition, so that when they heard the voice of God in the garden, they shrunk from his presence fearful of the result that would follow. Each vainly endeavored to hide their sin by the faults of another, but the law of God was imperative and no reprieve could be granted. Ah! how sadly fell the sentence of condemnation from the lips of the Supreme Judge, that was to deprive man of the pleasures which he enjoyed and doom him to a life of toil and care. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee,



saying, Thou shalt not eat of it; cursed is the ground for thy sakes, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and into dust thou shalt return." Sad sentence! and sad too, were their emotions as they prepared to bid adieu forever to Paradise and its joys. Well might Eve, in the sublime language of Milton, thus exclaim:

"O unexpected stroke, worse than of death! Must I leave thee Paradise! thus leave Thee, native soil, these happy walks and shades, Fit haunts of gods! where I had hope to spend, Quiet though sad, the respite of that day That must be mortal to us both. O flower, That never will in other climate grow, My early visitation, and my last At ev'n, which I bred up with tender hand, From the first opening bud, and gave ye names, Who now shalt rear you to the sun, or rank Your tribes, and water from the ambrosial fount; Thee lastly nuptial bow'r, by me adorn'd With what to sight or smell was sweet, from thee How shall I part, and whither wander down Into a lower world, to this obscure And wild! how shall we breathe in other air Less pure, accustom'd to immortal fruits?"

With sorrowing hearts and lingering footsteps they bent their course into the untrod solitudes which stretched out before them; long and wishfully they gazed upon the delightful scenes which they were never more to behold again, till at length they stood without the bounds of Paradise, then turning back again, they beheld the flaming cherubim guarding the entrance to the tree of life, forever precluding their return to taste of its immortal fruit.

A great change had now passed over man's moral nature, he had descended from his high position to a transgressor, which resulted in producing a still greater change in the physical world. The seeds of decay, though imperceptible at first, were sown amid the beauties of the young world, which, in the shades of coming centuries would spread gloom and desolation amid the fairest scenes of earth. Noxious plants began to appear, requiring the patient labor of man to expiate them. The beasts of the field began to grow fierce and untamable, the stronger overpowering the weak, subjecting man to constant fear and dread. Thus sad and mournful changes were introduced into the physical world, and death and suffering entailed upon man on account of sin. And now after the revolution of nearly sixty centuries in their untiring course, scarce a vestige remains of the beauties that man beheld when he first awoke to life amid the vine-wreathed bowers of Paradise.

But still the earth is destined to bloom again with more than its primeval loveliness, notwithstanding the mighty changes that have passed over it. It will be created anew by the same hand that first brought it into existence, and made a fit abode for His people to inhabit, who then will no longer be subject to the scenes of woe and distress that now spread sadness and mourning on every side. For then every tear will be wiped away, and the unclouded sunshine of joy will shed its sweet radiance over all, without a shadow of gloom to obscure its brilliancy.

"O Eden, fair Eden! where now is thy bloom? And where are the pure ones that wept o'er thy doom?"

Their plumes never lighten our shadowy skies, Their voices no more on earth's breezes arise.

"But joy for the faith that is strong in its powers, A fairer and better land yet shall be ours; When sin shall be vanquished, and death yield his prey,

And earth with her nations Jehovah obey.

Then, nobler than Adam,—more charming than Eve,

The Son of the Highest his palace shall leave, While the saints who adored Him arise from the tomb,

At the triumph-strain, telling 'His Kingdom is come!'"

Windham, Vt.

ORRIN P. ALLEN.

BRO. HIMES:—I like the course of the *Herald* in general and I hope it will continue to hold up the light of God's truth in meekness of wisdom, which will induce the children of God to holy living, brotherly love, and unity of the spirit.

M. D. RICHARDSON.

Leominster, Aug. 19th, 1854.

Extract of a letter from E. P. Burdett.

BRO. BURDETT, writing from St. Albans, Ill., August 30th, 1854, says:—"BRO. HIMES:—Your paper (the *Herald*), continues to interest me very much, although it has been laid aside here, by some who have been turned away from the truth. Yet I hope that all true Adventists will act as they are directed by the spirit of Christ, and that they will uphold the *Herald*, and its worthy proprietor.

We have been greatly edified here by the very acceptable labors of Elder J. Litch, of Philadelphia. It was truly a feast to my soul, and the interview that I enjoyed with him I trust I shall never forget. God blessed his labors of love here among us, and I hope soon to meet him and you in the kingdom of our Lord. Amen."

#### THE DEATHLESS CITY.

"AND I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:2-4.

There is a city, glorious to behold, With jasper walls and street of shining gold; God is its maker, there he holds his throne, And everlasting ages are its own. The ransomed ones of every age shall come And in it find their long-sought, peaceful home,— A home where weary ones shall ever rest, No more by doubts and gloomy fears oppressed. Though mortal man can ne'er conceive the bliss Prepared for those whom God shall own as his, We know that death shall not invade that land And all the saints are an immortal band.

The "bread of life" is there: this heavenly food Will be pronounced by all as "very good;" No bread on earth can with it be compared, 'Tis by the King of kings himself prepared,— Made for the royal banquet which he gives, Whoever eats thereof forever lives. 'Tis "hidden manna" suited to the taste Of all invited to the nuptial feast.

The "crown of life" is there; it ne'er will fade Like laurel crowns that are for victors made; Its brightness ne'er grows dim through lapse of years,

No thief can steal it, and no rust appears To mar its beauty, hence all must allow A brighter crown ne'er decked a monarch's brow. Each suffering saint will soon this crown obtain And in the everlasting kingdom reign.

The "stream of life" is there; it gently flows, And all who drink thereof are freed from woes. This river rises at the throne of God And flows forever through the saints' abode; Whoever drinks from cisterns made by men Is sure to find his thirst return again, But he who drinks at life's pure, chrysal stream Feels health and joy at once spring up in him.

The "tree of life" is there; a beauteous tree! Twelve kinds of fruit upon its boughs we see; Its leaves are useful as they "help" the saved Who through the blood of Christ all dangers braved.

It once stood in the ancient Paradise, But in "the city" now we see it rise, And through the second Adam, men have right to eat Of life's fair tree, and find their joys complete.

The "book of life" is there; its leaves contain The names of those, who, washed from every stain Daily pursued the straight, and narrow way Which leads from death to realms of endless day. Oh! happy they, whose names are found therein, Who loved the truth and feared to walk in sin, They shall not be condemned when God shall come To judge the world and take his people home.

The "Prince of life" is there, enthroned in light While ransomed myriads worship in his sight: They feel no sickness, and fear no pain, For death has lost his power o'er them to reign; No bosom there can heave with pent-up grief, No sorrowing heart can vainly seek relief, No eyes are dimmed with tears, for God's own hand

Has banished sorrow from the blood-washed band. No funerals there, nor graveyards shall be seen, No dying child shall on a parent lean, No heart shall dread the future, for all know That only bliss is their's where'er they go, And thus through endless years they sing and shine,

For He who saved them is a Prince divine.

J. M. ORROCK.

#### Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."—JOHN 11:25, 26.

#### MRS. CATHARINE CORNELL.

The subject of this brief memoir furnishes one of those interesting exemplifications of the Christian character which it is profitable to study, and useful to record for the encouragement and instruction of others. Her religious experience commenced sometime about the year 1840, under the ministerial labors of Rev. S. D. Ferguson, then stationed at Greene-street M. E. Church; of which she became a member, and ever after remained a bright and shining ornament. In 1843 she was united in marriage to her now deeply bereaved and

disconsolate husband, J. B. Cornell. At the time of their marriage they were both poor in this world's goods, having little but brave and loving hearts to smile upon their union, and a mutual faith in that unseen, but Almighty Friend, who is the hope of all the good. Those who knew the deceased at that period speak of her as a most amiable and lovely spirit. They subsequently became greatly prospered; and for several years previous to her death she had within her reach, and at her command, whatever wealth could procure. It may now be said, greatly to her praise, and to the honor of grace, that prosperity but increased her Christian loveliness. Mistress of many thousands, she remained, amid surrounding opulence, the same simple-hearted, kind, generous and humble follower of the meek and lowly Jesus. Her husband has been well and widely known, for a series of years, as one of the most noble and liberal contributors to every good cause in connexion with his own Church, and more general charities in New York city; and in the deceased he had a consort who fully and heartily seconded all his magnanimity.

Like a Christian mother she presided over her household, making it a home of cheer and comfort to every member of the loved group of which she was the dear and cherished centre.

The writer knew her well, and, with the many of her intimate friends, will bear the memory of her loveliness, as a precious recollection, to the grave. She will long live in the hearts of those who knew her best.

Her religious experience had nothing in it uncommon. She was an humble, sincere Christian—never forward, never over-confident, but always hopeful, and trusting, and consistent. Her last sickness was the most painful and severe I ever witnessed. For thirteen days her reason wandered, not affording more than a transient glimpse of returning consciousness at intervals. It was sad to see a spirit so gentle in the wild frenzy of delirium; yet it was an interesting fact that even then there were bright, strange dreams of heaven and angels, whom she seemed at times to behold. When frantic, the singing of a familiar hymn would tranquilize her, and she would join the chorus to the last.

The last lucid hour was spent in conversation with her husband on the subject of her departure; then, and repeatedly before, she expressed the confidence of faith; and, while she had an ardent desire to remain with her family, she was ready and willing to go and be with Christ. She died on March 26, 1854, aged 34.

In a quiet, beautiful spot, beneath the boughs of the dogwood, in Greenwood Cemetery, her body sleeps until the resurrection morning, while her spirit doubtless mingles with the bright and glorious before the throne, waiting the arrival of the loved ones she left behind. Ours is the loss; hers the gain. But it is only for a time. We shall soon see her again. May the hand that hath smitten bind up the hearts made desolate by the sad event.

R. S. FOSTER.

We cheerfully give our testimony to the truthfulness of the above notice; and add, that our beloved sister, cherished the "blessed hope," of the Saviour's soon return, and his personal and blessed reign with his saints on the "New Earth." Our afflicted brother C., has been consoled by the same blessed hope.

BRO. SILAS GOODNOW is no more. He has left us, and this world of sorrow behind. He died on the 24th of August, with a cancer, after an illness of five months, in his seventy-fifth year. He died leaning on Jesus for salvation and redemption.

Feltonville, Mass.

N. E. J.

#### WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendation, however, is in this: it is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[Jy. 29. t.f.]

#### RELIGIOUS READING.

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegance of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete,

if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.  
Voices of the Day.  
Voices of the Night.  
Voices of the Dead.  
The Church before the Flood.  
The Tent and the Altar.  
Scripture Readings on Genesis.  
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To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.

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The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form. The Wesleyan, Syracuse, N. Y.

It is difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful.

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Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.

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Vermont Chronicle.

It will do the heart and head good to read Dr. Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven.

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Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.

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We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.

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In noticing the first volume of the series of which these beautiful volumes form a part, we have already expressed our very high estimate of Dr. Cumming and of his works.

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These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture.

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If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.

Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. And for sale by all Booksellers. 3m Sept. 9.



#### AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feversish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the bowels all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity. For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere. [Physi-6m.]



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## ADVENT HERALD.

BOSTON, SEPTEMBER 30, 1854.

## Chardon-Street Chapel. Cause in Boston.

I SPENT the last Sabbath at Chardon-Street, with the faithful flock. We had a blessed day, and were very much encouraged. The Lord is reviving his work among us. Five persons desired prayers in the evening. May the work go on.

Having finished my Summer campaign, I shall be obliged to remain in and about Boston, for the present. Our Chapel is nearing its completion, and new duties in connexion with it are pressing upon me. The cause in this city that has suffered so much is about to rise again, and prove as it formerly did, a blessing to the community. We ask the prayers of all in our behalf.

It will be difficult for me to be confined long at home.—I trust God will provide us a faithful Pastor that I may continue my missionary work abroad. His will be done. But, if I am kept in the field I shall need more aid than I have received for the past season. I have done more work, and seen greater results for the cause than in any former season, and yet I was never more poorly sustained. I must have help from the wealthy and liberal or continue to be embarrassed. I need aid in my own particular mission and work.

The office, also, is suffering, delinquents multiply, and adverse influences multiply against us, which together with the high price of labor and other things will very soon place us in the severest trials. Well, we will still trust in "Jehovah Jireh."—The Lord will provide.

My late sermon at Salem, on the "faith of Noah, and its results," has been represented as being disrespectful, to the *timists*. The report was given by a Baptist clergyman, who had no particular sympathy for either us, or the *timists*. He has done me great injustice (I trust not intentionally). I learn that those who seek to make capital for themselves out of such kind of gossip are publishing it both in print, and in public meetings, to injure my influence and reputation. I trust that all candid persons will do me the justice to reject that report. Its coloring is not truthful. I will report myself in due time truly. It has been my endeavor through all the exciting and opposing influences of the few months past, to treat my opponents and those who differ from us with Christian regard. If I have failed to do so, as a Christian I ask their forgiveness. For if I do not believe all that is going unjustly under the name of Adventism, I do believe the Bible, and shall endeavor to walk by its precepts towards friends and enemies.

THE CARSON LEAGUE.—We have received a copy of this paper, a temperance journal published in New York city—by which we learn that Elder L. D. Mansfield has become one of its editors—having resigned the pastoral care of the Forsyth-street church for that purpose. The paper is a good-sized and well printed one, and we trust will do good execution in a good cause. We shall feel the absence of brother M. from his former post of labor, when there are so few to step into his place. Our best wishes, however, will follow him in his new field of duty, where there is much to be said and done for the cause of truth.

## Anniversary of the American Bible Union.

The ensuing Anniversary of the American Bible Union will be held in the Meeting-house of the First Baptist Church, 350 Broome-street, New York, commencing on Thursday, the 5th of October. A meeting for business, including the election of officers and managers, will be held at 9 o'clock, A. M., and the public exercises will commence at 10 o'clock. It is expected that the meetings will be continued, morning, afternoon, and evening, through two days, and, perhaps, longer.

Speakers of the first character are expected. Among them are:

Rev. S. H. Cone, D.D., Pt. of the American Bible Union.

Rev. C. C. Conner, late Pt. of the West Tennessee Bible Society.

Elder D. S. Burnet, Pt. of the Am. Christian Bible Society.

Rev. James M. Pendleton, Bowling Green, Ky.  
Rev. Samuel Baker D.D., of Williamsburg, N. Y.  
Charles T. Bryant, Esq., Pt. of the Cincinnati Bible Union.

Rev. H. J. Eddy, New York City.

Persons attending the Anniversary, are requested to call at the Rooms of the American Bible Union, 350 Broome-street, third door from the Bowery, in the right hand tower of the church, where they will find the Committee on Hospitalities ready to assign them their places of accommodation.

We wish the occasion to resemble those that have preceded it as one of unalloyed pleasure and thanksgiving. And we earnestly invite all friends of pure Versions to be present and participate in the holy joy of the season. Prepare for it with humble and earnest supplications, that God, for Christ's sake, may bless the meetings, and their results, and that He may guide the Bible Union in all its endeavors to do good.

WM. H. WYCKOFF, Cor. Sec.  
New York, Sept. 1, 1854

## The First English Martyr.

AMONG the furious zealots of the times, none were more conspicuous than Archbishop Arundel, by whose efforts and influence, in the year 1400, an act of Parliament was passed, authorizing all such unhappy persons as the clergy should deem guilty of heresy, to be burnt to death. The following account of the proceedings against Rev. Sir William Sawtre, the first who was burnt at the stake in England for his religious opinions, is given by an English writer:

"The Archbishop, impatient to put his cruel law in execution, even during the session of Parliament that made it, brought Sir William Sawtre, rector of Oswyth, London, to take his trial for heresy before the convocation of the province of Canterbury at St. Paul's. The chief heresies of which he was accused were these two, that he refused to worship the cross, and that he denied the doctrine of transubstantiation. The unhappy man, in order to avoid the painful death with which he was threatened, endeavored to explain away his heresy as much as possible. He consented to pay an inferior kind of worship to the cross, on account of Him who died upon it. But that gave no satisfaction. He acknowledged the real presence of Christ in the sacrament; and that, after the words of consecration were pronounced, the bread became the true spiritual bread of life. He underwent an examination of no less than three hours on that subject, February 10, A.D. 1401; but when the Archbishop urged him to profess his belief, that after consecration the substance of the bread and wine no longer remained, but was converted into the substances of the body and blood of Christ, which were as really and truly in their proper substance and nature in the sacrament, as they hung upon the cross, as they lay in the grave, and as they now resided in heaven, he stood aghast, and after some hesitation, declared, 'That whatever might be the consequence, he could neither understand nor believe that doctrine.' On this the Archbishop pronounced him an obstinate heretic, degraded him from all the clerical orders with which he had been invested, and delivered him to the Mayor and Sheriff of London, with this hypocritical request, that they would use him kindly; he well knew that all the kindness they dared to show him was to burn him to ashes. He was accordingly burnt in Smithfield, and had the honor of being the first person in England who suffered this painful kind of death, for maintaining those doctrines which are now maintained by all Protestant Churches."

## IMPORTANT PUBLICATIONS.

*Memoir of William Miller.*—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

*Bliss's Commentary on the Apocalypse.*—Price, in cloth, 60 cents. Postage, 12 cents.

*The Inheritance of the Saints, or, the World to Come.* By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

*Fassett's Discourses on the Jews and the Millennium.* Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

*Benedictions, or the Blessed Life.* Price, 75 cts. Postage, 15 cts.

*Lectures on the Apocalypse.*—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

*The Church before the Flood.* Price, 75 cts. Postage, 17 cts.

*Voices of the Night.* Price, 75 cts. Postage, 13 cts.

*Voices of the Day.* Price, 75 cts. Postage, 15 cts.

*Voices of the Dead.* Price, 75 cts. Postage, 15 cts.

*The Tent and the Altar.* Price, 75 cts. Postage, 16 cts.

*Scriptural Reading on Genesis.* Price, 75 cts. Postage, 16 cts.

*Lectures on our Lord's Miracles.* Price, 75 cts. Postage, 19 cents.

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*Lectures on the Book of Daniel.* Price, 75 cts. Postage, 20 cents.

*Lectures on Romanism.* Price, \$1.00. Postage, 24 cents.

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*Story of Greece.* Price, 30 cents. Postage, 7 cts.

*Night of Weeping.* Price 30 cents. Postage, 7 cts.  
*Morning of Joy.* Price, 40 cents. Postage, 8 cts.  
*Eternal Day.* Price, 50 cents. Postage, 11 cts.

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The postage on the above tracts is one cent each.

## Appointments, &amp;c.

Providence permitting, I will preach at Back part, Sabbath, October 1st, as brother M. Clark may appoint. Danville, Thursday the 5th, and over the Sabbath, as brother S. Davis may appoint.

Compton, the 10th, at the Harry school-house; will brother Lemuel Harvey call for me on the arrival of the first train from Richmond? At Hatley, 12th and 13th, and over the Sabbath as Elder Warren may appoint.

Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Elliot.

Outlet, C. E., Sabbath, Oct. 22d; Head of the Bay, 24th and 25th; Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th. N. BOLLINGS.

I will preach, the Lord will, at Outlet, C. E., Oct. 22nd and 13th. Waterloo 14th and Sunday, 15th. Stanbridge, Stone Settlement, 17th. Brother Burden's neighborhood, 18th. Clarencville, 19th and over the Sabbath.

Week evening appointments at 7 o'clock. BEST. WEBB.

I will preach at Kensington, Oct. 5th. Lee, Oct. 15th, where brother N. Wiggins may appoint. Geo. W. THOMPSON.

I will preach at Morristown, Vt., Oct. 6th. Waterbury, Sabbath, 8th; Rochester, 10th. Woodstock, (Dismore Hill) 12th. Windham, (or where brother Bemis may appoint) Sabbath, 15th. Week-day appointments at early candle-light. ADDISON MERRILL.

BRO. HIMES:—My Cash acct's August 19, 1854, was \$66.22. Sept. 22d, 1854, rec'd from Providence Church 20.00. In Hand 86.22. Very Truly Yours, CHARLES WOOD, Treasurer.

I will preach at Waterbury, Vt., Sunday, Oct. 2d. Burlington, Vt., Oct. 3d, 7 P.M. Clarencville, Sunday, 8th. Odelltown, Sunday, 15th, at the stone school-house. C. P. DOW.

PROVIDENCE permitting, I will commence a meeting at South Ver-shire, Oct. 12, and continue over the Sabbath. East Haverhill, Wednesday, 18th, and continue over the Sabbath. Brother Sornberger is requested to attend. B. S. REYNOLDS.

The Lord willing, I will preach at Nashua, N. H., Sabbath, Sept. 24th; at Westford, Mass., 26th and 27th; at Westboro', 28th; at Lake Village, N. H., Sabbath, Oct. 1st. L. D. THOMPSON.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. Dayton.—The last money rec'd from you was \$2.00, on the 7th of July, which paid to No. 742.

## DELINQUENTS.

The P. M. of Great Falls, N. H., returns the paper of A. BARRETT, as not taken from the office. He owes \$2.50.

The P. M. of Hamilton, Pa., returns the paper of J. MOTT, as not taken from the office, who owes \$9.00.

POOL & CONGDON, of Hermon, N. Y., refuses to take the *Herald* from the office; they owe \$2.50.

## THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

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Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

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